
A N
EXPOSITION
CONTINUED

Upon the XX, XXI, XXII, XXIII,
XXIV, XXV, XXVI, XXVII,
XXVIII, and XXIX,
Chapters of the *PROPHET*

EZEKIEL,

VVith many Useful Observations thereupon.

Delivered at several Lectures in *London*, By
WILLIAM GREENHILL.

PSALM 119. 96.

*I have seen an end of all Perfection, but thy Commandment is
exceeding broad.*

HEBREWS 13. 14.

Here have wee no continuing City, but wee seek one to come.

*Miser est omnis animus vinctus amicitia rerum mortali-
um. Augustin. Confess. l. 4. c. 6.*

LONDON,

Printed for *Livewell Chapman* at the Crown in *Popes-head-
Alley.* 1658.

uu 3 73



TO
Those in the famous City of *London*,
who are the Undertakers, Promoters, and
Maintainers of the Expository Lectures therein,
and to all others who love Truth.

WEE read in holy writ of many Cities, which
for their structures, situations, fortifications,
trading, accommodations, and Epithites,
were famous; as populous No *Nahum*.
3. 8. *Nineveh the great* *Jonah* 1. 2.
Tarsus in Cilicia *Act.* 21. 39. *Golden Babylon* *Isa.* 14.
4. *Renowned Tyrus* *Ezek.* 26. 17. *Righteous and faith-
ful Jerusalem* *Isa.* 1. 26. which exceeded them all: for as
*Canaan was the glory of all lands, flowing with milk and
hony, so Jerusalem had its milk and honey, and was the glo-
ry of all Cities: There was the Lords Presence, his worship,
his Oracles, his Ordinances, and his Prophets, which made
it the glory of the World, and perfection of beauty Had
other Cities strong Towers? Jerusalem had them, and the
Temple also. Had they gods of gold, silver, stones and sticks
in them? Jerusalem had Fehovah the true and living
God in her. Had they wise Counsellors in them? Jerusa-
lem had the Sanedrim. Had they humane Laws which were
good? Jerusalem had Divine Laws, such as no City or
People ever had Deut. 4. 8. Had they temporal Excel-
lencies and Priviledges? Jerusalem had spiritual. Had
they the glory of the World, Art, and Nature? Jerusa-
lem had the glory of Heaven. There God shined, *Psal.*
50. 2. But what now is become of these Cities, and Je-
rusalem it self? are they not all laid waste, made heapes,*

The Epistle Dedicatory.

dead and buried in the wombe of the earth? Cities have their periods as well as men: Babylon had a time to bee borne Gen. 11. 4. and a time to dye Isa. 14. 4. Nineveh had her day to get up Gen. 10. 11. and her day to fall Nahum 3. 7. Tyrus had her day of rising, and her day of ruining, and shee is descended into the pit with others Ezek. 26. 18, 20. Jerusalem had her day for building, and her day for burning Jerem. 52. 12, 13. This is matter of lamentation, that such Cities, especially Jerusalem, should have such an end. The Cause of such dismal ends, upon search wee shall finde to bee SIN, which is of so malignant a Nature, that it destroies Nations, and pulls down the strongest Cities. Cruelty, falsehood, and robbery, with many other, were the sins laid Nineveh waste Nahum 3. Pride, fulnesse of bread, abundance of idlenesse, with neglect of the poor, were the sins made the Lord take Sodome away Ezek. 16. 49, 50. Pride, Violence, unmercifulnesse, vain-confidence, and Treachery, were the sins rent Babylon in peices Isa. 47. Jer. 50. what sins destroied Ammon, Moab, Edom, Philistia, with their Cities; and what sunk Tyrus into the sea Ezekiel tells you chap. 25. & 26. A large Catalogue of those sins which kindled the fire in Jerusalem, and turned her into ashes, you have in the 22. of Ezekiel, and other chapters; most of which I fear are to be found in this City. Are there not in her those set light by Father and Mother? are there not those do vex the Fatherlesse and Widdow? are there not those despise the holy things of God, and prophane his Sabbaths? are there not those take usury, and increase, are greedy of gain, and live by dishonest gain? Ezek. 22. 18. Are there not those that devise mischief, and give wicked counsel? Are there not those carry tales to shed blood? Are there not those exercise robbery, vex the poor, the needy, and oppresse the stranger? Are

The Epistle Dedicatory.

not her professors as dross, even the dross of silver? may not the Lord say of this City as hee did of Jerusalem. Thou hast been to mee a provocation of mine anger, and of my fury, from the day that they built thee, even unto this day, that I should remove thee from before my face. Thou art the City, I have been purging, but art not purged, Thou shalt not bee purged from thy filthinesse, till I have caused my fury to rest upon thee. Surely LONDON deserves not better at the hands of the Lord than other Cities did, especially Jerusalem, and having her sins, may fear her end. Be instructed therefore O LONDON, lest the Lords soul depart from thee, and thou bee made Desolate; For the Lord hath a Day to reckon with sinfull Lands and Cities Isa. 17. 4. In that day the glory of Jacob shall bee made thin, and the fatnesse of his flesh shall wax lean. The Princes, Counsellors, Souldiers, Prophets, Priests, with their Cities, the rarities and riches of them, were the glory and fatnesse of Jacob; These God had a day to take away, and so made Jacob thin and lean. God had a day for Tyre, and interrupted her great merchaundising for seventy years, by laying her in the deep. If it bee demanded how came Tyrus so strong and stately, so fat and full, to so deplorable an end. The Spirit of God tells you, when it saith, thy Rowers have brought thee into great waters; that is, the Princes and Rulers, by their Pride, Policy, and Prophanenesse, caused such storms as sunk the Ship. Tyrus had as much to secure her as any City in the world, shee was built upon a rock, her borders were in the midst of the Seas, shee had walls, and an Army to watch them; shee had Towers and Gammadims to keep them; shee wanted not for ships, Pilots, Marriners, for Souldiers, sheilds, and Helmets, shee had Counsellors, Merchants, and plentie of all things, so that shee seemed invincible; but all these did not preserve her station, or make her impregnable; for though shee indured a siedge of thirteene years by Nebuchadrezzar and his forces, yet at last shee fell into the midst of the Sea, in the day of her ruine. Jerusalem

Jer. 32. 32

Eze. 24. 13

Isa. 13. 15

Eze. 26. 17

Eze. 27. 27

The Epistle Dedicatory.

Pſal. 125. *was ſo well fortified by nature and art, being compaſſed about
 2. with mountaines, having walls, bulwarks, and Towers, that
 Pſal. 48. it, was thought incredible, and impoſſible, for an enemy to
 12, 13. have entered her gates: but ſin being found in her, and God a-
 Lam. 4. gainſt her, nothing ſecured her. Shee was oft warned by the Pro-
 12 phets, and judiciary providences of God, to repent and reforme.
 Iſa. 37. Shee was as a pot over the fire, when beſieged by Senacherib,
 Amos 4. when famine and Plague devoured her inhabitants, but her ſcum
 went not out, and that was her ruine. Let none think the poor to
 bee the ſcum of the City, the Lord made the poor as well as
 Prov. 22.2 the rich, and deſpiſes not the work of his own hands. Its the ſin
 of Rich and Poor, its their wickedneſſe which is the ſcum.
 Great Cities have much ſin in them, and ſo much ſcum, ſcum-
 mie Opinions, ſcummie Counſells, ſcummy faſhions, and
 Iſa. 1. 5 ſcummie practices. Thus was it with Jeruſalem and her ſcum
 boiled in, ſhee was the worſe for correſtions and judgements, her
 ſcum being ægritudo & venenum ollæ, cauſed the cracking &
 burſting of the pot. Theſe things the book of God holds forth for
 our inſtruction, upon whom the ends of the world are come.
 Let our great City and Citizens look to it, there is ſcum in the
 City, and not a little: is it gone out, or boiled in? was not the
 Sword lately at your gates? was there not yeſterday great ſickli-
 neſſe, within your walls? is not trading diminished? have there not
 been ſtrange murders amongſt you? Have not many ſad fires
 been kindled, broke out and conſumed your habitations? was
 there not a Plot (which hath coſt ſome their lives) to fire your City?
 God hath been warning you by theſe judiciary diſpenſations, and
 are you bettered by them? hath all you have ſeen, feared, or felt,
 cauſed your ſcum to depart from you, if ſo, its well; well will it
 be with you, well with your City, and well with your undertakings,
 and well with your poſterity; but if it be boiled in, and you are the
 worſe for all the boiling judgements and providences you have
 been in, and under, know that ſome dreadful calamitie, if not
 deſtruction it ſelfe haſtens and will certainly take hold of you
 and*

The Epistle Dedicatory.

and your City, without speedy repentance: Hitherto you have had sparing mercy, and gentle corrections, if these lead not to repentance, severity abides for you, and God will say from the first ^{Jer. 29. 11} to the last, I have been provoked by this City, I will break this ^{31. 32} people, and this City. How sad would it be, should the Lord lay your City waste! Its not the strong structures, great treasures, militarie or Naval forces, wise Counsels, which can protect you, if scumme be found amongst you; if you are careful that the filth of the streets bee carried out, will you not much more see that the filth of your hearts and houses be purged out? will not London bee made clean, when shall it once be? let this be the time; least the Plague, which hath been much feared, enter your borders, and cause sad cryes in your streets and families. Now wash you, make you clean, put away the evil of your doings, and learn to do well, seek judgement, relieve the oppressed, judge the fatherless, and plead for the Widdow; now let holiness of life, execution of justice, speaking truth, doing righteousness, shewing mercy, and promoting the good of one another in love, take place, and they will not onely secure you and the City, but make you and it glorious, and perfect in beauty, so that the Lord will take pleasure therein, and say of it and you, This is the City of righteousness, the faithful City, and her Citizens are like her self righteous and faithful. Now her Brasse is become Gold, her Iron Silver, her Officers peace, and her Exactors righteousness; therefore now her walls shall be salvation, and her gates praise, now shall she be my habitation, and her people my glory, and I will be to them a defence for evermore. That this may be the portion of this City, and your selves, and that a blessing may go with this work, is the hearty prayer of him who is,

The 30th. of the 5th.
month. 1658.

Your servant in this Ex-
pository work of the
Lord.

WILLIAM GREENHILL.

ERRATA.

AN



AN
Exposition continued
UPON THE
PROPHECY
OF
EZEKIEL.

CHAP. XX.

- Verſ. 1 And it came to paſſi, in the ſeventh Year, in the fifth Month, the tenth day of the Month, that certain of the Elders of Iſrael came to enquire of the Lord, and ſate down before me.*
- 2 Then came the word of the Lord unto me, ſaying,*
- 3 Son of Man ſpeak unto the Elders of Iſrael, and ſay unto them. Thus ſaith the Lord God, are ye come to enquire of me? as I live ſaith the Lord God, I will not bee enquired of by you.*
- 4 Wilt thou judge them, ſon of man, wilt thou judge them? canſt thou know the abominations of their fathers.*



In this Chapter you have

1 The Exordium in the firſt, ſecond, and part of the third *verſ.*

2 A ſevere reproof, or refusal of thoſe that came to the Prophet. *verſ. 3, 4, 31.*

B

3 A

3 A Relation of Gods dealings with them, in *Egypt*, in the *Wildernesse*, and in *Canaan*, and their sinful carriages towards him, from the 4. ver. to the 33.

4 A denunciation of judgement for their Hypocrisy, and other sins, mixt with promises of mercy, from the 33. to the 45.

5 A parabolical Declaration of the destruction of *Juda* and *Jerusalem*, from the 45. to the 49.

6 A doleful conclusion of the Prophet, v. 49.

In the Exordium or Introduction you have

1 The time of this Prophecy punctually set down, both the year, month, and day, v. 1.

2 The occasion thereof, which was the coming of the Elders to the Prophet to enquire of the Lord. *Ibid.*

3 The commission the Prophet had to give out this Prophecy, vers. 2, 3.

1 And it came to pass in the seventh year.

That is, of their Captivity, *Ezekiel* began to Prophecy in the fifth year thereof. chap. 1, 2. and now it was the seventh year of their Captivity in *Babylon*, and of *Zedekiahs* reign at *Jerusalem*, and two years and five months before *Jerusalem* was besieged, as appears 2 *King*. 25. 1.

In the fifth month.

Joseph. Antiq:
l. 1. c. 4.

The Jews before they came out of *Egypt*, computed their year from the month *Tisri*, or *Ethanim*, which was part of those months we call *September* and *October*, but after they came out of *Egypt*, they began their year from the month *Nisan*, which comprehends part of *March*, and part of *April*. Their fifth month was called *Ab*, which had half of *July*, and half of *August* in it.

The tenth day of the Month.

Often in this prophecy the very day of the Month is set down, as chap. 1, 2. the fifth day of the fourth month, and chap. 8. 1. the fifth day of the sixth month, and here the tenth day of the fifth month. The spirit of God put the Prophet upon an exact Chronology both to strengthen the credit of the Prophecy, and to minde them of the many years were yet behind of their Captivity, that so they might repent them of their iniquity which had brought them

them into that condition, and patiently submit to the *Babylonish* yoke which God had put upon them for seventy years.

Certain of the Elders of Israel came.

In the eighth *chapter*. 1. the Elders of *Judah* sat before him, and *chap.* 14. 1. Elders of *Israel* came unto him, and so its here; certain of the Elders of *Israel* came, the Hebrew is, men of the Elders, that is, some of the ancient that were or had been Governours and chief amongst them, they came, from whence? from *Jerusalem* say some, but they had *Jeremy* there to consult withal, and its not likely that after *Zedekiah* and the chief men had broken Covenant with *Nebuchadnezzar*, that men of the Elders at *Jerusalem* would take a long journey to *Babylon* to consult with *Ezekiel*: Others therefore say, they were of the Captives, to whose judgement I should incline, if I could see how that is said in the 34. *vers.* and so after, might fitly bee applyed unto them. It seems probable to mee, that some of the Elders at *Jerusalem* upon the revolt of *Zedekiah* from *Nebuchadnezzar*, and falling in with the King of *Egypt*, might send to some of the Elders among the Captives to make inquiry of *Ezekiel*, touching their affairs.

Hugo.
Piscator.

To inquire of the Lord.

They came to the Prophet, that hee consulting with God, might make known his minde unto them. They had been now seven years in Captivity, the false Prophets had possessed them with hopes of returning to *Jerusalem*, which should abide and not bee destroyed, as *Jeremiah* had said; and therefore some think they came to inquire what should become of them. Others make the ground of their coming to the Prophet, and inquiring, to bee the rumors of, if not the preparation for war by *Nebuchadnezzar*, because the *Jews* at *Jerusalem*, had rebelled and broken Covenant with him. Hereupon they thought it might go ill with themselves, that they might suffer very hard things, if not bee cut off by the *Babylonians*, and therefore came to the Prophet to inquire what would bee the issue of things. Its probable they were in danger through the perfidiousness of their Brethren at *Jerusalem*, and that the consideration there-

of might have some influence into their comming to the Prophet; but there was more than to. They now to secure themselves, thought and resolved of a sinful way, *v. 31. Wee will be as the Heathen, as the families of the Countries, we serve wood and stone;* they conceived, that if they conformed to the *Babylonian* worship, they should bee taken for good subjects, and bee safe, whatever befell them at *Jerusalem* for their provocation of the *Babylonish* King. This they concealed from the Prophet, and come to him to inquire (seeing they were now more odious to the *Babylonians* than before *Zedekiah's* breaking Covenant) whether it were not better and safer for them to disperse, than to live in bodies, and multitudes together, which caused envy, hatred, and great danger at that time as they pretended. But they disssembled deeply, for while they lived together, they could not so easily desert the *Jewish* Religion, and imbrace the *Babylonish* Idolatry. There would bee special observation of it, and bitter reprehension for it. But if they had the Prophets counsel, and consent to scatter themselves, and fix their habitations here and there, they thought they might do it without any noise or check.

And saie down before me.

The Hebrew for before mee, is, *ad facies meas*, before my faces, that is, in my presence, expecting some answer from mee.

2 *Then came the word of the Lord unto mee.*

The Hebrew is, and the word of the Lord hath been to me. *Saying*, Hebrew is, to say, the spirit moved him that hee might speak to others.

There being an opportunity and season for speaking, the spirit came upon him, and informed him touching the mind of God, and commissioned him to deliver it.

3 *Son of Man.*

He saith not *Ezekiel*, but Son of man, to minde him of his original, that hee was his creature, and ought to hearken too, and observe the Laws of his Creatour, of this appellation hath been spoken heretofore.

Speak unto the Elders of Israel.

Here is a command laid upon the Prophet, the Lord commands

mands him to speak, and puts into his mouth what he shall speak. False Prophets were neither sent of the Lord, nor spake from the Lord, chap. 13. 36.

Are yee come to inquire of mee? Or, Do yee come to inquire of me?

The words are an interrogation, and this interrogation imports disast at their coming: do you come to inquire of me? your hearts are not right in this matter, you play the Hypocrites and dissemble egregiously, for you pretend to honour me in asking Counsel at my mouth, and that if you knew my mind you would do it, whereas you are resolved before hand what to do, let my Counsels bee what they will, O you dissemblers, yee are come to try and tempt mee, whither I will give out what suits with your intentions and resolutions, if so, you will imbrace it, but if not, my Counsells must be rejected, and your own established.

As I live saith the Lord God, I will not be inquired of by you.

This Hypocritical carriage of theirs did so displease, yea, provoke the Lord, that hee swears hee will not bee enquired of by them. Had they come in truth and simplicity of Heart, intending to hearken to the Lord, and obey his voice, whatever hee had advised them, hee would have been inquired of by them, but being they had fallacious spirits, and came in a way of mockage unto God, therefore he deals roundly and severely with them, and bindes it with an Oath, that he will not be enquired of by them.

But they did inquire of God, they came to the Prophet to inquire of him, *vers. 1.* how then is it true, that the Lord saith, and swears, hee will not bee inquired of by them? The meaning of those words is, I will not answer them, let them inquire, ask what they please, I will not answer them, and so its all one as if I were not inquired of; so the Septuagint, Vulgar, and French have it, though they do ask, they shall not obtain, they shall not prevail, I will not answer; or if I do, it shall not bee *ad votum vestrum*, not such an answer as you would have.

4 Wilt thou judge them, &c.

Besides the Appellation, this *verse* consists of an interrogation, and an injunction. The interrogation is double; wilt thou

ἐν ἀποκριθῆ-
σομαι ὑμῖν.
Non respon-
debo vobis.
Je ne vous re-
spondray
point.
Se Montanus.
in the margin

thou judge them, wilt thou judge them? The injunction, cause them to know the abominations, &c.

In this *vers*, the Lord doth anticipate and prevent the Prophet, who having good thoughts of these Elders of *Israel*, that came to inquire of the Lord, was ready to plead for them, when hee saw the Lord so severe and resolute against them, as not to vouchsafe them an answer, Lord what's the matter? these men are conscientious, they do their duty, they come to consult for the good of the people, they would do nothing, being in a strait and danger without thee; Lord bee not so peremptory, listen unto them, and give them a gracious Answer. God foreseeing that the Prophet would bee their patron, and plead for them, hee takes him off from this, by saying, wilt thou judgethem? that is, wilt thou deem them to bee honest, sincere, plain hearted men, that come with a purpose to know and obey the will of God; thou art deceived, they are deep dissemblers, devilish politicians, pretending one thing, and intending another, they come not out of duty or conscience, but to get countenance from me and thee, to cloak their cursed designs, therefore parly not with them, plead not for them, bee not troubled about them, pray not to mee, in behalfe of them. So that this interrogation carries the force of a Negation, and prohibition with it.

The word *Judge*, is frequently used for pleading, as in *Jerem. 5. 28. Isa. 1. 17. Psal. 72. 4. Ezek. 22. 2. 23. 36.* and so we have interpreted it here. The doubling of the words, wilt thou judge them? wilt thou judge them? sets out the hainousnesse of their sin, and the severity of the Lord, that would not suffer the Prophet to plead for them.

Cause them to know the abominations of their Fathers.

Bee thou so farre from pleading for them; that thou possesse them with, and present before them the abominations of their fathers which they follow. Of abominations hath been spoken before; by Fathers, their predecessors, Kings and others, are meant, who were Idolaters, Oppressors, and profane.

Observ. 1

The Lord keeps an exact account of his peoples sufferings,

Pisceser an
excusabis?
Patrocineris
eis castalis.

Ut eorum
supplicia me-
tuant quorum
flagitia sequun-
tur. Pintus.

be the time long or short he observes it. In the seventh year, fifth month, and tenth day, that was of their captivity: The Lord forgate not how long they had been in *Babylon*, he notes how the time of their trouble passes, in the 24. of *Ezek. v. 1.* the ninth year, tenth month, and tenth day are mentioned; in the 29. *v. 1.* the tenth year, tenth month, and twelfth day are set down; in the 26. 1. the eleventh year, and first day of the month are specified; in the 40. and 1. *v.* the twenty fifth year of the captivity is named. They were Captives in *Babylon*, suffered hard things, but God took notice of the time, and how the years ran out. Its said *Israel* served *Eg-lon* eighteen years, *Judges 3. 14.* that *Jabin* oppressed them twenty years, *chap. 4. 3.* Its not said onely, that the woman had a spirit of infirmity, but the time is recorded also, shee had it eighteen years, *Luke 13. 11.* so in *John 5. 5.* not only the man and his infirmity is mentioned, but the time also how long, thirty eight years; so *Aeneas* is said not onely to have had the palsy, but to have kept his bed eighth years, *Act. 9. 33.* God tells the years, months, and daies, that his do indure aduersity; seventy years were determined that they should bee in *Babylon*, *Jerem. 29. 10, 11.* and God gave them to see, hee observed as well, yea, better then they, how they passed.

Obf. 2 The time of mens doing some things is specially noted by the Lord. These Elders coming to inquire of the Lord, the time of it is recorded, in the seventh year fifth month, and tenth day. Though all things bee noted by the Lord, yet some things more especially than others. See how the actions of *Josiah* are observed, *2 Chron. 34. v. 3.* in the eighth year of his reign, while hee was yet young, hee beganne to seek after the God of *David* his Father, and in the twelfth year hee beganne to purge *Judah* and *Jerusalem*, from the high places, *vers. 8.* in the eighteenth year of his reign, hee repaired the house of the Lord his God, and kept the great Passcover in that year, *chap. 39. 18, 15.* when *Jeroboam* feasted and sacrificed to the Calves hee had made, God took notice of the month and day, *1 Kings 12. 32.* it was the eighth month, and fifteenth day, when *Jehoiakim* cut the rowl, cast it into the fire, and burnt it, God noted the time of it,

Jer.

Jer. 36. 22, 23. When *Esther* was taken into the royall house by *Ahasuerus*, the time is eyed by the Lord, and recorded, *chap.* 2. 16. see *Ezra* 10. 16. *2 Chron.* 29. 17. *Esth.* 9. 1, 18. *Jer.* 52. 31. 39. 2. where the times of things are specially recorded. Let men take heed what they do, and when they do it, *Mat.* 26. 15, 16. God observed the time when *Judas* covenanted with the chief Priests, to sell Christ for thirty peices of silver, from that time forth hee sought opportunity to betray him: When the persecution of the Church was, God took notice of it, *Act.* 8. 1. at that time: so *Herods* slaying of *James*, at that time, hee stretched out his hand, *Acts* 12. 1, 2.

Obs. 3 *Hypocrisy is a close sin, and is in those oft times we little think.* Its found where it was not expected. In the Elders of *Israel*; Those here came to *Ezekiel*, pretended piety, sate before him; as if they would hearken to whatsoever the Lord should say, and do it: yet they intended no such thing, but were resolved to go on in their own waies, and to bee as the *Babylonians* and *Heathens*, as you may see verse 32. that so they might injoy peace and safety: They did here, like many that are upon marriage, who will go to two or three to inquire and have Counsell, but are resolved to go on what ever is said unto them, so whatever Counsell they should have had given them from the Lord, they meant to go on in their wicked ways, and this was profound hypocrisy, whose wont it is to veile the foulest things with the fairest pretences. In *Ananias* and *Sapphira* there was dissimulation, *Act.* 5. so in those came to *Jeremy*, intreating him to pray for them, and to consult with God for them, it was a time of affliction, and they would do what ever God should say unto them by *Jeremy*, but they dealt Hypocritically with him, and God; they were resolved to go into *Egypt*, although they sent *Jeremy* to ask of the Lord, whether they should or no, he told them they must not go, if they did, they should perish there, and because they would go, *Jer.* 42. 20. hee tells them they disssembled in their hearts, when they sent him to the Lord to pray for them: here was damnable Hypocrisy in them: So those that came to Christ, *Mat.* 23. 16, 17, 18. they carried a foule businesse very smoothly, Master we know

*Sanctissima
specie.*

know that thou art true, and teachest the way of God in truth, neither carest thou for any man, tell us therefore, what thinkest thou? is it lawful to give tribute unto *Cesar* or no? here was villany couched under these words; they thought to intangle Christ, and to have got advantage hereby, to have cut him off, and therefore perceiving their wickedness, he saith, *why tempt ye me ye Hypocrites?* There be many its to bee feared will bee found Hypocrites at last, who now frequent the Assemblies, and come to hear the word of God, but do it not. Are there not many who come to hear and sit before the Lord, and his Ministers, as if they would conform to what hee should give out by them, but they hold fast their corrupt opinions, vile lusts, wretched practises, and what is this but Hypocrisy? those in the 33 of *Ezek.* 31, 32. they came to the Prophet, heard him, gave him good words, but nothing they would do, their hearts went after their covetousness, and they were no better than Hypocrites, so now, &c. if men come not with honest hearts, intending to do what they hear, they come Hypocritically.

Obs. 4. To inquire and ask Counsel of the Prophets and men of God, is of ancient standing and warrantable. Here the Elders of Israel that had years, experience, they come to a Prophet. Their coming was not unlawful or condemnable, but their coming sinfully: It was a frequent practice of Old, to consult with the Prophets, *1 Sam.* 9. 9. *1 King.* 22. 15. *2 King.* 8 8. *Jer.* 21. 2. 37. 7. and their coming to them, was coming to the Lord, as here they came to inquire of the Lord. Then men look the right way, upon the Prophets when they look at God in them, and what hee saith by them, with resolution to follow the same; what though now there bee no Prophets nor Apostles immediately inspired, and infallible to consult withall, yet there bee Pastors, and Teachers, with whom Christ hath promised to bee to the end of the world, who are given to perfect and edifye the body of Christ, and therefore upon consultation with them, you may bee helped to that light which of your selves, you cannot attain unto.

Obs. 5.] The Prophets were to give out the Lords mind in his

C

same

Non male eg-
runt inquiren-
do, sed male
inquirendo,
O Ecolampad.

name and words, unto those they were sent unto. *Speak unto the Elders of Israel, and say, thus saith the Lord God:* hee might not speak his own minde, his own words in his own name, hee must not say, thus saith Ezekiel, but thus saith the Lord: this gave weight and authority to the word, and bred the greater reverence in the hearts of the hearers. That which is from the Lord, hath a Divine stampe upon it, a Divine power in it; but that is mans is like himself, frail, and feeble, you may refuse it without any considerable prejudice, but not so with the word of the Lord.

Obs. 6 How closely soever men carry their wicked devices, with what colours soever they varnish and paint them over, though they may, can, delude and deceive men, even Prophets, yet they cannot impose upon God and deceive him. Ezekiel was out-reached by these old Foxes, these Hypocritical Elders, because hee could not see into their Hearts, discern their intentions, but the Lord whose eye peirceth into the depths, saw what was within, and detested their foul insides, notwithstanding their pious pretences: are you come to inquire of mee? whom do you think I am? what a God do you make of mee? am I like unto man, such as your selves? No, No, I know your hearts yee Hypocrites, How dare you come into my presence to inquire of mee, when you are resolved to go on in your own waies? The Lord knew they had Idols in their hearts, *Ezek. 14. 1, 2, 3.* they were Elders of Israel likewise, great men oft times are great Hypocrites, they think being crafty, to go beyond God, and his Prophets, but it cannot bee; hee knows upon what grounds, with what purpose, intentions, resolutions, men come to hear his word, to ask Counsell of his servants: look to your selves, spirits, and all your waies, God seeth and knoweth all, and if you bee not sincere, upright, without guile and hypocrisy; hee will finde you out and detect you.

Obs. 7 When men come to God or his Ordinances with hypocritical hearts, they get nothing of him, hee is so far from accepting and hearing of them, that hee rejects them, and resolves not to answer them; Come ye to inquire of mee? as I live I will not bee inquired of by you. Do you think to have mine ear, my countenance, my heart, my hand to do for you? No, you shall

shall have nothing at all of mee, bee gone, I will afford you no answer, though you bee Elders of *Israel*, yet you are Hypocrites, and they are odious to mee, bee they of the highest rank, or lowest, its not your hoary heads will move mee, seeing you have Hypocritical hearts, you are resolved to go on in your ways, and I am resolved to go on in my way, I will not answer you, come oft, sit long before the Prophet if you will, answer of mee you shall have none, none suitable to your desires and expectations. *Job* speaking of an Hypocrite, saith, *Will God hear his cry when trouble comes upon him? chap. 27. 9.* at such a time hee will cry, and cry hard, but will God hear him? No? God hath no pleasure in Hypocrites, therefore saith *Ezekiel*, 8. 18. *though they cry in mine ears with a loud voice, yet will I not hear them*, the like you have in *Micah* 3. 4. If mens hearts bee not upright, sincere, let them pray, and cry in prayer, let them hear, and hear attentively, let them come to a Prophet to aske Counsell, and wait, God respects them not, will not answer them, the upright in their way are his delight, *Prov. 11. 20.* hee delights in their persons, their presence, their prayers, in doing for them. *Prov. 10. 29.* *the way of the Lord is strength to the upright*, what's the way of the Lord? prayer, hearing of the word, asking counsell of his Prophets, and servants, are the waies of the Lord, in these hee appears, is found, lets out strength, but it is when men are upright, not hypocritically, come not therefore resolved to go on in your own waies, but as *Peter* saith, *Lay aside all malice, all guile, and hypocrisies, envies, and evil speaking, and as new born babes, &c.*

Obf. 8 Hypocrites and wicked men may carry themselves, so, as to deceive the Prophets and servants of God. These Elders by their comming, putting the Prophet on to inquire of the Lord for them, sitting before him for an answer, bred such good thoughts of them in the Prophets mind, as that when God told him, hee would not bee inquired at by them, hee was ready to plead for them, and excuse them from being Hypocrites, wondering the Lord should bee so hot and resolute against them, as not to vouchsafe them an answer. Hee thought they were good men, and worthy of better entertainment at the hands of God, then they had, but hee was deceived,

deceived. *Simon Magus* demeaned himself, so, that hee begate a good esteem in the heart of *Philip*, and was admitted to Baptisme, *Act. 8. 13.* In *Johns* days many got into the Church, who seemed Saints, but were Hypocrites, *1 John 2. 19.* they went out from us that they might be made manifest. *John* and others had had good opinions of them, but were deluded by them. False Apostles got into the Church of *Ephesus*, and for a time had gained too much upon the Angel thereof, *Rev. 2. 2.* When the Captains and people came to *Jeremy* in a smooth way, promising to do what ever the Lord should say by him; they insinuated so farre into him, that they prevailed with him to inquire of the Lord for them, but they juggled with him, *Jer. 42.* Prophets and Ministers may be, and are deceived oft with the specious pretences of naughty men, because they would not be uncharitable, they are many times too credulous.

Obs. 9 Hypocrites are not to be pleaded for: Wilt thou judge them, son of man, wilt thou judge them? God would not have the Prophet to plead for, or excuse them. Hypocrites are so odious in Gods eye, that hee takes it unkindly when his Prophets and Ministers appear for them, if they have thoughts that way, he dislikes it, & forbids them. This double interrogation, is a double negation: These Hypocrites would have drawn in God, and the Prophet to have countenanced their vile intentions, therefore God would neither answer them, nor suffer his Prophet to speak for them. Hypocrites are not alwaies the greatest of sinners, but they are ever the worst of sinners, because they pretend to be holy, and under pretence of Holinesse cover all their wickednesse. The Devil is never more Devil, than when hee transforms himself into an Angel of light, he seeming light being darknesse is devillishly Hypocritical, hiding all his hellish darknesse under pretended light, and so do all Hypocrites who are his eldest Sonnes, under the light of being religious; they do all their deeds of darknesse. The Jews were an Hypocritical Nation, *Isa. 10. 6.* *Jer. 7. 9, 10.* and therefore God forbids *Jeremy* to pray for them, *chap. 14. 11.* and what if they would pray themselves? you have an answer, in *Job 13. 16.* God tells you that an Hypocrite shall not come before him, that

that is, to have acceptance of his persons, or hear any comfortable answer from him; Christ hath told Hypocrites what they must look for *Mat. 23. Woe to you Scribes and Pharisees, Hypocrites,* woes they may look for, and must hear of. Woe to them for imposing upon God, as if hee saw not their close wickednesse. Woe to them for abusing Religion to further their Devillish designs. Woe to them for deceiving others by their painted shews and professions, and woe to them for deceiving themselves.

Obf. 10. The Prophets and Servants of God when they are inquired of by men, must not proceed according to their desires, or their own apprehensions of them that do so desire, but they must wait for the mind of God, and do answerably therunto. Wilt thou judge them Sonne of man? cause them to know the abominations of their Fathers. They would have thee inquire of mee for them, but I will not bee inquired of, they shall not have their desires, thou apprehendest they are good, and wouldest speak for them, but thou must not do after thine own apprehensions, thou must attend my pleasure, and do what that is, and its this, make them to know the abominations of their Fathers. They did such things as provoked mee to cast these their children into this *Babylonish* captivity, and will they continue in their waies, or proceed to worse? go thy ways, lay before them, the abominable things their Fathers have done, see what effect that will have with them. Minde not their desires, stand not upon thine own apprehensions of them. I have made known my will unto thee; goe thou and make it known unto them without dispute or delay. Not the Peoples desires, nor the Prophets phancies, must bee his direction, when hee is to make Answer to those that inquire, but the will of God made known by his word, and Spirit.

Verf. 5. And say unto them, thus saith the Lord God, in the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made my self known unto them in the land of Egypt, when I lifted up mine hand unto them, saying; I am the Lord your God.

Here begins the third part of the Chapter, which is the Relation of Gods dealing with them, and his rage towards him.

1 In *Egypt*, from this vers. to the 10.

2 In the desert, from the 10. to the 27.

3 In *Canaan* from the 27. to the 33.

In the first of these you have sundry choice mercies of God set down, with his command, and their notorious wickedness.

The mercies are reckoned up in the 5, 6, 7, and 9.v. and they are these.

1 Gods election of them.

2 His revelation of himself unto them.

3 His profession of being their God.

4 His promise to bring them out of the land of *Egypt* into the land of *Canaan*.

5 His confirmation of all these, by lifting up his hand.

6 His sparing of them for his names sake.

7 His bringing them forth out of *Egypt*.

The command is to cease from *Egyptian* idolatry, vers. 7.

Their sin was rebellion. v. 8.

I come now to open the words, and so to give you the observations.

In the day when I chose Israel.

The Hebrew is, in the day of my choosing in Israel. Septuagint, from what day I chose the house of *Israel*.

Day, here is not taken in opposition to night, as it is, *Joh. 1. 9, 10.* nor for time indefinitely, as *Gen. 3. 3.* but for the time wherein some particular thing was evidenced to be done.

By Election, Here is not meant the decree or purpose of God, to take the Jews to be his people, that was before all time, from eternity, but the manifestation of that election, in the day that I made it appear, that I had elected you. Election or chusing in the Scriptures sometimes refers to things, as *Dent. 23. 16. Gen. 13. 11. 1 King 18. 23. Prov. 22. 1.* sometimes to persons, and then its either to Christ, as *Isa. 42. 1.* or to Angels, as *1 Tim. 5. 21.* or to men, and then its spoken either of persons, who are invisible members of the mystical body of Christ, as *2 Thess. 2. 13.* or of a community

munity and visible body, and so it is here. God chose this Nation of the Jews to be his Nation and Church, *Deut. 7. 6.* to have his Oracles, Ordinances, and means of grace amongst them.

In the day when I chose Israel,

What time this was, is to be searched out. It was not that time when God manifested himself to *Abraham*, and bid him get him out of his Countrey, to a land he would shew him, and hee would make of him a great Nation, *Gen. 12. 1, 2.* nor that time when hee appeared to *Jacob*, and said, *I am God, the God of thy Father, fear not to go down into Egypt, for I will there make of thee a great Nation, I will go down with thee into Egypt, and I will also surely bring thee up again, Gen. 46. 2, 3, 4.* They were not yet a Nation, nor in *Egypt*, of both which the choice here is meant. The time then, was, when God took notice of their hard sufferings in *Egypt*, by the rigorous Taskmasters, and appeared to *Moses*, and bid him say to *Pharaoh*. *Israel is my son, my first-born, let my Son go that he may serve mee, Exod. 4. 12, 13.* and sent *Aaron* with him upon that message to *Pharaoh*, chap. 5. 1. where they go in to *Pharaoh* and say, *Thou saith the Lord God of Israel, let my people go, that they may hold a feast unto mee in the wilderness. Thou thinkest these people are thine, and therefore holdest them in servitude and bondage, but the Lord God of heaven is the God of Israel, hee challengeth this people to be his, and commands thee to let them go and serve him.*

And lifted up my hand.

Lifting up the hand is a phrase much mentioned in the book of God, it is seven times in this chapter, twice in this verse, once in the 6. and then it is in the 15, 23, 28, and 42. verses. To lift up the hand notes diverse things, and was used in diverse weighty things, 1 In blessing, *Psal. 134. 2. lift up the hands in the Sanctuary and bless the Lord, Lev. 9. 22. Aaron lifted up his hands towards the people, and blessed them, Luk. 24. 50. Christ lift up his hands and blessed them.*

2 In Prayer, *Psa. 63. 4. I will lift up my hands in thy name, 1 Tim. 2. 8. I will that men pray every where lifting up holy hands,* and *Psal. 88. 9. Heman saith, he called upon God daily, and stretched out his hands unto him, Lamen. 2. 19. Lift*

Levare manum
est signum gra-
tiae & auxilii
sumpta figu-
ra dicendi a
porrigentibus
manum infir-
mioribus ad
opem feren-
dam. Pradus.
Gestus est ejus
qui potentiam
& robur suum
exerit.
Variabilis.

up thine hands unto him for the life of thy children.

3 It notes open mercy, favour, aid, *Isa. 49. 22. I will lift up my hand to the Gentiles*, that is, I will reach unto them the Gospel, and by the power and grace of it, bring them to *Sion*. In this sense it is to be taken, *Psal. 10. 12. O God lift up thy hand, forget not the humble*; that is, evidence thy power, and help the humble and afflicted against their oppressors.

4 To lift up the hand, imports threatening, hurting, smiting; *Psal. 106. 26.* hee lifted up his hand against them to overthrow them in the wilderness, when men are angry with others, and threaten to do them harm, to ruine them, they oft lift up their hands and fists against them, thus it signifies in *Mich. 5. 9. Ezek. 44. 12.*

5 To lift up the hand, implies swearing, it was a gesture used in that sacred act, *Gen. 14. 22. Dent. 32. 40.* it is expressed so in *Esa. 3. 7. in that day shall hee swear*, the Hebrew is, lift up the hand, The first and second sense pertains not to this place, and though some would have it meant of Gods lifting up his hand to help the Israelites out of their bondage, by the smiting of *Pharaoh*, and the *Egyptians*, yet to mee the last sense seems most suitable: and lifting up the hand here imports swearing, the Chaldee is *juravi*, it refers to what you have *Exod. 6. 8.* I will bring you to the Land concerning which I did swear, or lift up my hand to give it to *Abraham*, to *Isaac*, and to *Jacob*. God had promised and sworn to them, that hee would bring their seed out of *Egypt*, into *Canaan*, *Gen. 50. 24. 15. 7. 14. 16.*

Unto the seed of the house of Jacob.

Montanus reads the words, for the seed of the house of *Jacob*. *Variabilis*, upon, or on the seed. Here is unto the seed; Gods promise and oath was for them, over them, and unto them. By *Seed* is meant, the posterity of *Jacob*. God had told *Jacob* that his seed should be as the dust of the earth, *Gen. 28. 14.* and his seed did greatly multiply in *Egypt*, *Exo. 1. 7.* and his seed is called sometimes the seed of *Israel*, *Isa. 43. 25.* and seed of the house of *Israel*, *Jer. 23. 8.* sometimes the seed of *Jacob*, *Psal. 22. 23.* and here the seed of the house of *Jacob*, because *Jacob* or *Israel* was the root, stock, family, out of which

Super semen
domus Jacob.

which the Jews in Egypt sprung.

And made my self known unto them.

Great were the afflictions of the Jews in Egypt, they were like men in a storm at Sea, and that in a dark night, when day breaks it is some refreshing, and such was Gods making himself known unto them. This making himself known unto them, was for their deliverance. God appeared to Moses in the burning bush, and told him who hee was, and what hee was about to do, *Exod. 3. 2. 6. 7. 8.* hee had promised Abraham, Isaac, and Jacob, to give their seed the land of Canaan, and now he was come to give being to that promise, to make himself known by his name *Jehovah*, which they knew not, in this sense they saw not that promise fulfilled, but Moses, Aaron, and their seed should now see it, *chap. 6. 3. 8.* God would put forth his mighty power, and by a strong hand bring them forth, *ver. 1.* God made himself known to them by Moses, who was Gods messenger, and instrument to speak, and do what hee pleased, *Psal. 103. 7.* he made known his waies unto Moses, his acts unto the children of Israel, Gods pittie, faithfulness, and power were abundantly made known.

After the Lord had appeared to Moses, answered all his Objections hee made, against undertaking the difficult work of delivering the People, and joynd Aaron with him for his assistant. In the 4. chap. they gather all the Elders of Israel together, they told them all the words God had spoken, and did the signs by which God had confirmed the words concerning their deliverance which the people beleaved, bowed, and worshipped God, *ver. 29, 30, 31.* here God was made known unto them.

I am the Lord your God.

Hebrew is, I Jehovah your God, The first is absolute, the second relative. Of Jehovah I have spoken heretofore, it notes Gods nature and being, which is of its self, within its self, and dependent upon none; all other beings are from him, and depend on him, according to what you have, *Rom. 11. 36.* of him, through him, and to him are all things, and *Act. 17. 28.* in him we live, move, and have our beings.

Your God.

This is a great word, and hath great mercy in it; an ingaging word, tying God and all his attributes to them, your God to counsell you, your God to protect you, your God to deliver you, your God to comfort you, your God to plead for you, your God to teach you, your God to set up my name and worship among you, your God to bless you with the dewes of heaven, and fulness of the earth, your God to hear your prayers, and to make you happy.

While they were in *Egypt*, God professed himself to be their God, *Exod. 6. 7.* *I will take you to mee for a people, and I will be to you a God, and yee shall know that I am the Lord your God.* Hee would not be a Titular God unto them, like the Heathens Gods, but they should have experience of him, and his Attributes, hee would do by them, and for them, as a God in Covenant.

Obs. 1 *There be times when the Lord is pleased to shew mercy to people in misery and great afflictions.* In the day that I chose thee; *Israel* was in a distressed condition in *Egypt*, in a very low estate. Their lives were imbittered with hard bondage, insomuch that they sighed and cryed, *Exod. 4. 23.* and now at this time, and being in this condition, God heard their groanings, looked upon, and had respect unto them, now hee chose them, *ver. 24, 25.* therefore *Isaiah* saith, *cha. 48. 10.* *God chose them in the furnace of affliction;* times of misery, are times of Gods shewing mercy; when they were in a hot fiery furnace, ready to be consumed to ashes, no likely-hood of escaping, yet even then did the Lord appear and manifest his choice of them, *Ezek. 16.* when this people were in their bloud, filth, nakedness, saith God, I passed by thee, and looked upon thee, and behold thy time was the time of love, I spread my skirt over thee, and covered thy nakedness, *vers. 8.* at that time God took this people into favour. God hath his day to bind up the breach of his people, and to heal the stroak of their wound, *Isa. 30. 26.* *Hosea* tells you, that after two daies hee will revive his people, and in the third day raise them up; though they be like men dead and buried, yet God hath his time to revive, raise, and to cause to live in his sight, They were as dry bones in *Babylon,*

Ion, and served a hard service there; but there was a day wherein God gave them rest from their sorrow, fears, and servitude, *Isa. 14. 3. 4.* The Gentiles were a long time in the wilderness, in a lost and perishing condition, *Eph. 2. 12.* there was a time they were without Christ, without hope, without God in the world, but God had a day to manifest his choice of them, *vers. 13.* but now in Christ Jesus they who were sometimes a farre off, are made nigh, there was a now, a time, a day for them. So *Zeph 3. 16. 19. 20.*

Obf. 2 *The taking of a people to be the Lords, is of meer grace and mercy.* It is Gods own free act. *In the day when I chose Israel,* Israel did not chuse him, *Israel* had nothing to affect him, but out of his good pleasure hee chose *Israel.* The Lord makes open protestation, *Deut. 7. 7, 8.* that hee did not set his love upon them, nor chuse them, because they were more in number, than other people, but because he loved them; and what made God love them, were they better than other Nations? they came of the *Amorites*, and *Hittites*, they were in their blood, when hee said unto them, *Live, Ezek. 16. 3, 6.* did hee foresee they would beleeve, repent, and persevere in keeping his commands, and honour him above the rest of the world? no, hee foresaw, that they would bee more wicked, than the Nations and Countries round about them, *Eze. 5. 6, 7.* and exceed *Sodom & Samaria* in wickednesse, as it is *Ezek. 16. 47, 51, 52.* what was it then caused God to love & chuse this people? nothing without God himself, all was within doors, that stirred him up to do it. I will say to them which were not my people, thou art my people, *Hos. 2. 23.* Gods will is the cause, and nothing else, *Rom. 9. 18.* *Hee will have mercy, on whom hee will, Isa. 41. 9.* *I have chosen thee, and not cast thee away.*

Obf. 3 *When Gods people are in troubles, he discovers and reveales himself unto them, one way or other, by one means or other.* I made my self known unto them in the land of *Egypt*, that was a land and house of bondage to them, they met with reproaches, threats, stripes, rigour, and hard labour there, and when the case was so with them, then God unmaskes, and shews himself unto them. When *Josephs* brethren were in great trouble, then hee made known himself unto

them, *Gen. 45.* and so did God unto his people by *Moses* and *Aaron*, hee made known what Promise and Oath hee had made to *Abraham*, *Isaac*, and *Jacob*; hee made known his tender heartednesse to them, that their cries came up to his ears, and that he was affected with their sorrows, and would no longer indure the *Egyptians* to oppress them; he made known his mighty power unto them, that hee was stronger than *Pharaoh* and all his strength, *Deut. 4. 34, 35.* hath God assayed to go and take him a Nation from the midst of another Nation, by temptations, by signs, and by wonders, by warre, by a mighty hand, by a stretched out arm, and by great terror? according to all that the Lord your God did for you in *Egypt* before your eyes, unto thee it was shewed, that thou mightest know that the Lord hee is God. The Lord made himself known by these in an eminent manner unto them. It is Gods way and wont to appear to his in the time of their calamitie and darknesse, *Isa. 54. 11, 12, 13, 14.* O thou afflicted, tossed with tempests, and not comforted: Behold, I will lay thy stones with fair colours, and lay thy foundations with Sapphires.

I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.

And all thy Children shall bee taught of the Lord, and great shall bee the peace of thy Children, in righteousness shalt thou be established, &c. What a precious glorious discovery of God was here unto the Church being in a storm? So when *Rachel* wept for her Children, and refused to bee comforted, because they were not, how did the Lord break out of the Clouds and shine, when hee said to her, *refrain thy voice from weeping, and thine eyes from tears, for thy work shall bee rewarded saith the Lord, and they shall come again from the land of the enemy.* In the time of affliction Gods words, and works are more observed, take deeper impression, in dear more unto him, therefore hee loves to manifest himself in them.

Obf. 4 God knowing mens weaknesse, condescends for to strengthen and establish them in the assurance of his favour towards them. Not onely by word and works did God evidence it, that the seed of *Abraham*, *Isaac*, and *Jacob* were his chosen ones,

his

his people, which might have sufficed; but hee took his oath on't: I lifted up my hand unto the seed of the house of Jacob; yea, that it might bee the more firm, hee doubled it. *When I lifted up my hand unto them, saying, I am the Lord your God.* For God to tell any people hee hath chosen them, argues great favour, then, to appear unto them, and make large manifestations of himself, and his good will unto them, by words, providentiall, and wonderful working for them, argues more and more favour; and then to swear unto them, or declare, hee hath sworn unto them, and not onely to do some few things for them, but to bee their God, this is height of favour, wonderful stooping on Gods part; and this hee did to confirm their hearts in assurance of his love. God cannot falsify his word, much lesse his Oath. God did swear, that *Abraham* and his seed might have strong consolation, not stagger, question his love any more; and the Apostle applies it to himself, *Heb. 6. 17, 18.* to all beleevers who are heirs of the promise, and under the oath of God, that we might have strong consolation.

Vers. 6 In that day that I lifted up my hand unto them, to bring them forth of the Land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.

God having chosen the Jews to bee his people, made himself known unto them, and professed himself to be their God; here hee tells them of the good promise hee made unto them, which was to bring them out of Egypt into Canaan. The praise and encomium whereof is set out more fully in this *ver.* than in any part of holy writ besides; its threefold,

1 From the discoverer, it was a land of Gods looking out for them.

2 From the Commodities it had, that in plenty it flowed with milk and honey.

3 From the eminency of it, above other Lands, it is the glory of all Lands.

Of *Lifting up the Hand*, hath been spoken in the former *vers.*

The land of Egypt.

The Hebrew is; the land of *Mizraim*: so *Egypt* is constantly called in the Old Testament, and thrice the land of *Ham*, *Psal.* 105. 23, 27. & 106. 22. and once the Tabernacle of *Ham*, *Psal.* 78. 51. *Misraim* was the Sonne of *Ham*, who possessed that part of *Africa*, and from him it was called *Mizraim*, or the land of *Mizraim*, and sometimes the land of *Ham*, who was his father.

Paræus in Gen.
chap. 10.

Josephus saith, the *Egyptians* in his time was called *Mesraï*; by the Eastern people.

Joseph. l. 1.
contra Appio-
nem.

In the Septuagint its rendred *Egypt*, so called from one *Egyptus*, who reigned there some 390. years after the *Israelites* came out of *Egypt*. This Land was very plentiful, and in *Josephs* daies supplied *Jacobs* Family with Corn, when the Famine was great: for the fruitfulness thereof, it was called *Horreum populi Romani*, but to the Jews it was an house of bondage.

Into a land that I had espied for them.

חַרַּו from
חֹרֵר
Explorare cir-
cumcundo &
circumquaque.

πρὸς γῆν
ὣν ἡτοίμα-
σα αὐτοῖς.

This land was *Canaan*, which God looked out for them amongst all lands in the world, the Hebrew word signifies to *search out by wandring over*, and viewing on every side, so did the Lord here, hee took special notice of this land, his eies did run to and fro throughout the earth, to see what land was the chiefeft, and *Canaan* was the land he pitched upon. The Septuagint is, *To a land which I had prepared for them*: God had long before prepared and provided this land. *Israel* was his Son, his first born, and like a loving and provident Parent, he provided a land and habitation for him.

Flowing with milk and honey.

This Encomium of this land is eighteen several times in the book of God, four times in *Exodus*, as chap. 3. 8. 17. ch. 13. 5. chap. 33. 3. Once in *Leviticus* chap. 20. 24. twice in *Numbers*. chap. 13. 27. chap. 14. 8. six times in *Deuteronomy*, ch. 6. 3. ch. 11. 9. ch. 26. 9. 15. ch. 27. 3. chap. 31. 20. twice in *Jer.* ch. 11. 5. and ch. 32. 22. once in *Josh.* ch. 5. 6. and twice in this Chapter, in this vers. and the 15. Doubtless the land of *Canaan*, abounded with milk and honey, as may appear by *Gen.* 18. 8. *Prov.* 27. 27. 1 *Sam.* 14. 26. 2 *Sam.* 17. 29. but the phrase here of *flowing with milk and honey* is proverbial, and

notes

notes plenty of all good and pretious things, as you may see, *Joel* 3. 18. *Amos* 9. 13. and in *Job*, plenty is set out by rivers, floods, and brooks of honey and butter, *chap.* 20. 17. and it is clear that the fruits of the earth were called *Milk and honey*, *Numb.* 13. 26, 27. when the Spies that searched the Land came back and brought of the fruit thereof, they said, *Surely it floweth with milk and honey*, and this is the fruit of it, the figs, pomegranates, and grapes, were part of the *Milk and Honey*. So that Synecdochically here by *Milk and Honey*, are understood all good things, needful and delightful.

This plenty is set out by *Milk and Honey*, rather than by other things,

1 Because they are most common. serving old and young, all sorts of people, *Milk* is food for Babes, and for those whose age hath so infeebled their stomachs, as that they cannot bear strong meat.

2 They are alwaies in a readines. Other meats usually require much time to fit them for our tastes.

3 They are sweet, and pleasant, though other things be so, as Oyle and Wine, yet not comparable to *Milk and Honey*.

That *Canaan* did abound with all good things, see *Deut.* 8. 7, 8, 9. verses, where it is called a good Land, in which they should not want any thing, this was partly from the nature of the air and soil, the one being very wholesome, and the other very fat, and partly from the peculiar blessing of God upon the Jews; hee gave them the former and the latter rains, he made the Land in the sixth year to bring forth fruit for three years, *Levit.* 25. 18, 19, 20, 21. *ch.* 26. 3, 4, 5. *Deut.* 11. 13, 14, 15. which blessing for their sinnes God hath taken away, as hee threatned, *Levit.* 26. 20. *Deut.* 28. 38, 39, 40. therefore they are deceived that think or say, *Judea* was no fertile place, *Rabsakeh* who was an enemy to the Jews, and their God, yet acknowledged their Land to bee a fertile Land, *2 King.* 18. 31, 32. what ever mens conceits are of it now, it was a land flowed with *milk and honey*, which proverbial speech was of use also among others, to set out plenty and fruitfulness by. *ῥεῖ δ' ἐὺ λακτι πίδαρι, ῥεῖ δ' οἶνω, ῥεῖ δ' ἐ' μελισσῶν νεκτῆρι.* *Fluit & lacte campum, fluit vino, fluit & apum nektare.*

nectare. Eurip: in Bacchis.

Melia virescenti conflagrante pinguis canna.

Lac etiam plenius manet potibula rivis.

צְבִי is decus Tertul. in poemat. de paradiso.

ornam n-

תּוֹגִלְיָה, from

צָבָה intumuit.

Favus est ultra

omnes terras.

Symmach.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

ἡ δὲ ἄρα.

Which is the glory of all Lands.

The Hebrew is, *Which is the Ornament of all lands*, the honour, ornament or glory of all. The *Septuagint* have it *καριον*, the *Honey-comb*, it was so fruitful and pleasant a land, that it was like an *Honey-comb*, wonderful sweet to the inhabitants. *Varabius* calls it *desiderabilis*, the land to be desired above all lands. *Kicker* interprets צְבִי of that which affects

the mind and sense, and invites to the loving of it, affording pleasure and delight. The Spirit of God calls it the *a land of desire, thrice*, *Psal. 105. 24. Jer. 3. 19. Zach 7. 14.* So the Hebrew is, and so the margin hath it: *a^b good Land, Dent. 8. 7. an exceeding good land, Numb. 14. 7.* it was not only a *good Land*, but a land that *exceeded* in goodnesse. That good land, *Dent. 4. 22.* the words are very emphaticall, *הָאָרֶץ הַטֹּבָה הַזֹּאת* that land, that good, that. In *Dan. 11.*

it is twice termed the *glorious land*, *vers. 16. 41. אֶרֶץ הַעֲבֹי* the land of ornament, or the *land of glory*, yea, that glory which no other land attained unto.

The land is thought to be situated in the midst of the world, being very temperate, neither too hot, nor too cold. It is computed to be two hundred miles in length, and not above fifty in breadth. It had thirty one Kings in it when *Joshua* smote it, when hee brought the Jews to possess it, *Josh. 12.* and in *Dauids* daies there were found in *Israel* and *Judah* (for so it was then divided) 130000 fighting men, besides women, children, and such as were not able to fight, *2 Sam. 24.* this land was the *glory of all lands*, in regard of the fruitfulness and plenty of it, of which see *Dent. 8. 7, 8, 9. Isa. 32. 13, 14. Isa. 36. 17.* a land beyond *Egypt*, (though some have affirmed the contrary) for *Dent. 11. 10, 11, 12.* the land thou goest in to possess, is not as the land of *Egypt* from whence ye came out, when thou sowedst

thy

thy seed, and wateredst it with thy foot as a garden of herbes. But the land whither thou goest to possesse, it is a land of Hills and Vallies, and drinketh water of the rain of Heaven. A land which the Lord thy God careth for: the eyes of the Lord thy God are alwaies upon it, from the beginning of the year unto the end thereof. This is a divine Testimony, and an high praise of it, and doth justly intitle it to bee the glory of all lands.

What our Prophet saith here of *Canaan* may bee suspected, and seems to bee contradicted by *Isaiah, ch. 13. 19.* where hee calls *Babylon, the glory of Kingdomes*, and if that be the glory of them, how can *Canaan* bee the glory of all lands? Hee speaks of the City *Babylon*, which was the head of *Chaldea*, and gave denomination to a great part of *Mesopotamia* and *Assyria*, the walls whereof were two hundred foot high, sixty Cubits broad, and sixty miles in Compass, which the *Babylonians* counted the glory of Kingdomes, and boasted of; if it did exceed *Jerusalem* in its greatnesse, richnesse, strength, and populousness, yet it fell short of it in other things, *Jerusalem* represented the true Church, *Gal. 4. 26. Heb. 12. 22.* *Babylon* the malignant and false Church, *Rev. 17. 5.* glorious things were spoken of *Jerusalem*, and it was the faithful City, *Isa. 1. 21.* the Holy City, *Isa. 52. 1.* the City of Truth, *Zach. 8. 3.* a City of Righteousnesse, *Isa. 1. 26.* the City of the Lord of Hosts, such things were never spoken of *Babylon*.

Again, if *Babylon* bee the Glory of Kingdomes, its not said to bee of all kingdomes, it might bee the glory of Heathenish Kingdomes, it was not the glory of *Canaan*, for there was the Idol Bel, other Images, and abominable Idolatry, *Jer. 51. 41, 47* which eclipsed the other glory it had.

Again, if it bee granted that *Babylon* was the glory of all Kingdomes, and so of *Judea* or *Canaan*, yet take *Canaan* in its latitude, with all its excellencies, and so considered, it is the Glory of all Lands, and beyond *Babylon*, taken for the City or the Countrey, for besides, its milk and honey, its fruitfulness and plenty, there was something of an higher nature which made it so. For

1 It was the land of promise, *Heb. 11. 9.*

2 A type of Heaven, *Heb. 3. 11.*

3 The land God chose to dwell in, *Psa. 132. 13, 14. Exo. 15.*

4 In it was the Temple, Worship, Ordinances, and Oracles of God, *1 Kin. 6. & 8. chapt.*

Whence it was called the Holy Land; *Zach. 2. 12.* holy Habitation, *Exod. 15. 13.* the land of the Lord, *Isa. 14. 2. Ps. 85. 2.* the land of uprightnesse, *Isa. 26. 10.* the land of Immanuel, *Isa. 8. 8.* and upon this account, it was the glory of all lands. For no land besides in all the world was so called as this, or had such prerogatives.

Obs. 1 *Old mercies should bee minded, not onely by those they were first bestowed upon, but also by their posterity, who had benefit by them also.* In the former vers. and this God mindes them of Old mercies, his choice of them, his making known himself unto them, his professing himself to bee their God; his bringing them out of *Egypt*, which were some eight or nine hundred years before, and his espying out a land for them, which was four hundred years before that; for it was in *Abrahams* daies, that God took notice of that land, *Gen. 12. get thee to a land that I will shew thee, vers. 7. unto thy seed will I give this land.* These Old mercies God would have them to mind, though they were in *Babylon*, and deprived of that good land God had given them: Let men bee in what condition they will, Old mercies should not bee forgotten, especially signal great emphatical mercies. When God shall publickly own a people, deliver them from great slavery, put them into a state of freedome, safety, and honour, provide all good things for them, such mercies ought not to bee forgotten, but to bee remembred from generation to generation. This was done in *Dauids* dayes, *Pf. 44. 3, 2. Wee have heard with our ears, O God, our fathers have told us, what thou didst in their daies, in the times of Old, how thou didst drive out the Heathen with thy hand, Judges 6. 13.* Fathers told their children of the miracles God had wrought for them, and how hee brought them out of *Egypt*; and because men are apt to forget former mercies, when they grow old, they grow out of minde, the Lord laid a charge upon the Jews that they should not forget them, *Deut. 6. 10, 11, 12. And commanded them to remember the daies of Old, and to consider the years of many generations, and to inquire of the ancient what he had done for them, Deut. 32. 7.* There bee no works

works like unto Gods works, and they ought to bee had in remembrance; *David* kept them in mind for hee professes to the Lord himself, *I remember the daies of Old, I meditate on all thy work, I muse on the work of thy hand*, he looked back to the daies of *Noah*, of *Abraham*, of *Joseph*, of the Israelites, and of Gods dealing with them, & because the heart is not quickly affected with old mercies, and works of God, he meditated, and mused on them, and that till his heart was warmed, and stirred up to praise, as it is, *Psal. 105. 5. remember his marvellous works that hee hath done, his wonders, and the judgments of his mouth, O yee seed of Abraham his servant.*

Obf. 2 That Lands, Countreies, and Habitations of People, are appointed, ordered, and disposed of by the Lord, hee brings them forth of the land of Egypt, into a land that hee had espied for them. All souls, and all lands, are the Lords, and whom hee will hee plants where hee pleases. Hee distributes lands, and habitations, to whom hee thinks meet. *The earth is the Lords, and the fulnesse thereof, Psal. 24. 1.* hee is the sole owner thereof, the true Lord of the soil, and all it brings forth, and hee hath given it to the children of men; *Psal. 115. 16.* hee hath assigned them their severall portions, *Deut. 32. 8.* the most high divided to the Nations their inheritance, when he separated the Sonnes of *Adam*: the most high God, being Lord paramount, would not have the Sonnes of *Adam*, to live all in one Country, or Land, but appointed them severall lands and Countreies, to dwell in, and set them their bounds, and limits, as you may see in *Gen. 10.* especially vers. 25. where *Eber* names his Son *Peleg* (which signifies division) because the earth was divided in his daies. After the flood at the building of *Babel*, God confounded the languages, and dispersed the posterity of *Noah*, into diverse Lands, and set them their bounds, *Gen. 11. 9.* and so when hee brought the Israelites into the land of *Canaan*, hee gave them their bounds according to what you find, *Psal. 78. 55. Hee cast out the Heathen before them, and divided them an inheritance by line, and made the Tribes of Israel to dwell in their tents, hee drove out and destroyed the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven great and mighty Nations, Dent. 7. 1.* and gave

Martin in the
lives of the
Kings of Eng-
land Heylin in
his Colmo-
graph.
Fox in Acts
and Monum.
Grafton.
Speed.

the land unto his people the Jews. If God now will drive out the bloody perfidious and Idolatrous, out of *Ireland*, and give it unto others, that the seed of his servants may inherit it, and that those which love his name may dwell therein, who shall fault and blame him for it, and that *England* hath had right thereunto, not onely from *Henrie* the eighths days, who was proclaimed King thereof, in Parliament here, and in an Irish Parliament likewise, if *Heylin* say true; but also from *Henry* the Seconds Time, yea, from *Edgars*, who was long before, appears by English History.

Obs. 3 *The Lord provides and bestows the choicest mercies upon his own people.* If there bee a land in the World that flowes with milk and Honey, that exceeds other lands for plenty and pleasantnesse, his people shall have it, hee espies out *Canaan* for them, that land was too good for Heathens, his people must have it. When God carried *Jacob*, and his family into *Egypt*, hee provided the good and fat of that land for them, *Gen. 45. 18.* yea, they were placed in the best of the land, *chap. 47. 11.* God fed and filled his with the finest of the wheat, *Psal. 147. 14.* *Moses* mentions seven things together in *Deut. 32. 13, 14, 15.* as honey out of the rock; Oyle out of the flinty rock; Butter of Kine, milk of sheep, fat of lambs, and Rams of the breed of *Bashan*, and Goats, fat of Kidnies of wheat, the pure blond of the grape; these the Lord provided for his people, and they had all an excellency in them. When Gods gives honey, oyle, butter, milk, fat, flower, wine, hee giveth the best and purest, you may read what choice mercies God bestowed upon this people, *Ezek. 16. 10, 11, 12, 13.* they had goodly pleasant things, *Joel 3. 5.* the Hebrew is goodly desirable things, and *David* acknowledgeth hee had a goodly heritage, *Psal. 16. 6.* God had not measured out to him a mean portion, but a good, yea a goodly heritage, that which was so in the eyes of all, even, a wealthy place. *Psal. 66. 12.* God provided the best places in the Court for *Esther* and her maidens, when in *Babylon*, *Esth. 2. 9. 16.* so likewise *Daniel* and the three Children, were set in eminent places, *Dan. 2. 8. 3. ch.* God made his people to ride & tread upon the high places of the earth, and of their enemies, *Deut. 33. 13. 33. 29.*

Obs. 4 *Spiritual mercies make a land glorious, yea, more glorious*

glorious than all that lands want the same, whatever mercies they else enjoy. Canaan was the glory of all lands, not so much for its flowing with milk and honey, its great plenty it had, as for the *spiritual mercies* it enjoyed. There was the Lords presence, his Prophets, his worship, his Oracles, and his Ordinances, and these made it *glorious*, yea, *more glorious* than all the Nations farre or near, *Psal. 76. 1, 2. In Judah is God known, his name is great in Israel, in Salem also is his Tabernacle, and his dwelling place is in Sion.* God was not known in *Babylon*, in *Egypt*, in other Nations, his Tabernacle and dwelling place was not amongst them; therefore they were not glorious, but see what is in the 4. vers. *Thou art more glorious than the mountains of Prey.* Thou *Judah*, thou *Israel*, thou *Salem*, thou *Sion*, that hast *spiritual mercies* and blessings, art *more glorious* than they, whatever their glory bee; have the Nations abroad, goodly towers? thou hast the Temple; have they stately Cities? thou hast *Jerusalem* the City of God; have they wise men? thou hast the Prophets; have they gods of gold, silver, and stones? thou hast the true living God, *Jehovah*, to bee thy God; have they humane Laws that are good? thou hast Divine Laws that excel; have they temporal excellencies? thou hast spiritual; have they the glory of the world? thou hast the glory of Heaven. *Psal. 50. 2. Out of Sion the perfection of beauty God hath shined*, what made *Sion* so glorious and beautiful? it was the presence of God, if hee had not been there, *Sion* had been like other mountaines, and *Canaan* like other Nations; but his presence was like the Sunne, darting out her beams, and making all lightsome, glorious, and beautiful, *Spiritual mercies* are beams and raies of that God, who is ten thousand times more bright than the Sunne, by these hee shined in *Sion*, and made it the perfection, or universality of beauty, by these hee shined out of *Sion*, and darkened all the glory of the Nations, what, or how great soever it was, where God and his Ordinances are, there is glory, and where these are not, there is no glory, but *Egyptian* Darknesse, a land without the Sun.

In *Canaan* was spiritual light and glory. There were glorious appearances of God, glorious praifings of God, glorious

conversions of sinners unto God, glorious sabbaths and assemblies, and glorious beauties of holiness, glorious types of Christ, and people who were the glory of God, *Isa. 4. 5.* and had glorious communion with God. There were glorious Truths, Ordinances, and dispensations of God.

So then wise Counsellors, good Magistrates, stout Souldiers, rich Merchants, industrious Labourers, strong Towns, stately Houses, high Mountaines, fertile Vallies, pleasant Rivers, goodly Corn-fields, herds of Cattle, flocks of sheep, with plenty of all outward things, do not make a land so glorious as spiritual mercies do; if God, Christ, Gospel, and the Ordinances of it, be in a land they make it glorious, and glorious beyond all other things, and above all other Nations. Let us learn to know our true glory, even spiritual mercies, and prize them highly; though loathed by some like Manna of old, and pray that such glory may ever dwell in our Land.

Verf. 7 Then said I unto them, cast yee away every man the abominations of his eyes, and defile not your selves with the Idols of Egypt: I am the Lord your God.

This Verse is a command, wherein you have the Commander, the things commanded, and the reason thereof.

- 1 The Commander, *Then said I unto them.*
- 2 The things Commanded, which are
 - 1 Casting away of *abominations*, where
 - 1 You have a specification of these abominations, they are the abominations of their eyes.
 - 2 The extent of this act, *every man.*
 - 2 Non-defilement of themselves, with *Egypt's Idols.*
- 3 The reason, *I am the Lord your God.*

Then said I to them.]

For *Then*, The Hebrew is, *And I said to them.* Where the Lord said thus to them, we do not finde: The words refer to the time of their being in *Egypt*, and nothing is recorded in *Exodus*, that the Lord spake thus unto them, before they departed *Egypt*. They were a long time in *Egypt*, and though *Moses* mention not this passage, yet our Prophet assures us, that the Lord said so, whence we may take this observation.

1 Obs.

Obſ. That many things ſaid and done by the Lord, and his Servants, though omitted in thoſe places, ſeemed moſt proper for them in penning the Scriptures, yet are occaſionally given forth in other places, as this verſe, ſpoken by the Lord, when they were in Egypt, omitted by Moſes, and now given out to Ezekiel in Babylon, and recorded by him in this place. He-
nochs Propheſy being uttered in the infancy of the world, was either unknown to, or paſſed over, if known by Moſes, the Prophets, and Apoſtles, till Judes time, and then it was recorded upon the occaſion of the ſcoffing and prophaneneſs of that time. The Names of Jannes and Jambres who withſtood Moſes, were not taken into the Text, till Pauls time, 2 Tim. 3. 8. ſo Moſes his reſuſing to bee called the Sonne of Pharaohs Daughter, his chuſing rather to ſuffer affliction with the people of God, then to injoy the pleasures of ſin for a ſeaſon, his eſteeming the reproach of Chriſt greater riches, than the treasures in Egypt, and his eyeing the recompence of reward were not hiſtorified by himſelf, nor mentioned by any other till the Apoſtle ſet them down, Heb. 11. 24, 25, 26. theſe things they had by the Spirit, not by tradition.

Jude 14

Caſt ye away.

חש לכו

Of theſe words hath been largely ſpoken in the 18. chapter, v. 31. Caſt away from you all your tranſgreſſions; the word is there the ſame.

Septuagint.

ἀπορρίψτω

Every man.

In the Hebrew its חַיִּי אִישׁ a man, let man caſt away: that is, let every one hath the name or nature of man do ſo; its from a word ſignifies eſſence, or being, and is often put indefinitely for any man, as Hoſ. 2. 10. none ſhall deliver her out of my hand, the Hebrew is, Not a man; that is, not any man ſhall do it: and for every man, Pſal. 62. 12. thou rendreſt to every man according to his works, the word for every man is חַיִּי to a man, that is to every man whoever he be.

חַיִּי vir a חַיִּי deducum

quia prior eſt eſſentia ipſa

ſua viragine Kicker.

חַיִּי חַיִּי

חַיִּי

ἐξ ἐλυσμα

abominatio execratio.

Symmach. ren- ders abomina-

tions Nauseas,

the Vulgar of- ſenſiones.

The abominations of his eyes.

Of Abominations formerly. Theſe abominations were their Idols, things abominable and to bee abhorred. They are here

here

Rabbi David
observat prop-
terea additum
esse oculorum
quod oculi
sint cordis in-
ternuntii
atque ideo
peccatorum
ejus complices.
Pradys.

בבלי

מצרי

In idolis :
Egypti.
Septuagint
ἐν τοῖς εἰ-
δώμασι
αἰγύπτου
in superstio-
nibus Egypti.
Aqui. in-
quamenta
stercoreis diis
Egypti sterco-
ribus Egyptio-
rum.
Vide Answ. in
I cum &
A Lap.

here called the *abominations of their eyes*, because their *eyes were lift up* unto them, as it is chapter 18. 6, 12. and went a *whoring after* them, chap. 6. 9. their *eyes* were taken with the form, beauty, ornaments, of the Idols, and so let in that to their hearts which inflamed and provoked them to Idolatry.

And defile not your selves with the Idols of Egypt.

Of the word *defile*, see chap. 5. 11. *with the Idols of Egypt*, the Hebrew is, *in the idols of Egypt*, that is, in the Idolatry of the Egyptians; in their defilements, do not you defile your selves. The Septuagint renders it, *in the superstition of Egypt*, *ἰνα. & Trem.* hath it, *with the dirty, or dung-hill gods of Egypt*, and *Piscat.* *with the dung of the Egyptians*. They were so addicted to Idolatry, and superstition, that they made Gods of every thing, even of Beetles, that live in, and feed upon Dung, *Exod. 12. 12. Against all the gods of Egypt, I will execute judgement*: They had many Gods and Idols, *Isa. 19. 1.* they had images of the house of the Sunne, and houses of Gods, *Jerem. 43. 13.* These gods of theirs were all thrown down and broken in the night the Israelites came out of *Egypt*, say the Jews, which was the judgement executed upon them.

The Jews living in *Egypt* fell into their superstitions and Idolatries, as appears clearly by that you have in *Josh. 24. 14. Now therefore fear the Lord and serve him in sincerity, and truth, and put away the Gods which your fathers served on the other side of the flood, and in Egypt*. Their fathers were not only Idolaters in *Mesopotamia*, which was beyond the flood, that is, *Euphrates*, but also in *Egypt*. There they were notorious Idolaters, and no sooner were they come out of *Egypt*, but they would have a calf, an Egyptian God, to whom they might attribute the honour of their Egyptian deliverance, *Exod. 32. 4.*

I am the Lord your God.

In the Preface to the Ten Commandments you have these words, *I am the Lord thy God*; which is a strong reason why they should have no other Gods before him, and so here, are the reason why they should cast away their Idols, and not defile themselves any more with them. The strength of the argument runnes thus, *I am the Lord of all*

crea-

creatures, it belongs to mee to give Lawes, and command what I please. There is no God besides my selfe, I allow none in heaven or earth to bee set up and acknowledged for God by any, much less by you, whose God I am in a more special manner, whom I have chosen for my people, and made as it were my Temple to dwell in; therefore cast yee away all Idols, all false gods, defile not your selves with them, but be a holy people unto mee your God; who hate all such things and delight in holinesse.

Obs. 1 That the posterity of good men, by living amongst Idolaters, and conversing with them, do in time drinke in their Opinions and manners, and become like unto them: The Jews who were the posterity of Abraham, Isaac, and Jacob, the Holy seed, by living in Egypt, and conversing with Egyptians, they learnt their opinions, and practices; they delighted in and served the Egyptian Gods. Their Fathers Piety, Precepts, Examples did not antidote them sufficiently against this Contagion. Superstition, Idolatry, and prophanenesse, are prevalent things. Solomon himself the Sonne of David, was caught in this snare, *1 King. 11. 4.* it is said of the Israelites after they came out of Egypt, that they mingled among the Heathen and learned their works, yea, served their Idols, *Psal. 106. 35, 36.* by dwelling amongst them, they were transformed into their likenesse, what they saw them do, they did, what they saw them worship, they worshipped; the Heathens served Idols, or Griefes, as *Montanus* hath it, because Idols cause grief; and the Hebrewes served Idols, which brought grief and vexation. There is a secret, but strong power in all wickednesse to assimilate, and few who dwell neer her borders, escape subscription to her Laws, and practises. When *Dinah* went out to see the Daughters of the Land, shee was caught and defiled, *Gen. 34. 1, 2.* and when men go not onely to see, but to converse with, and live amongst the Daughters of a Land, viz. the corrupt inventions and practises thereof, they are in great danger to bee caught and corrupted. Grace is not communicable from Parents to posterity, corruption is, and that inclines strongly to conform to their waies, and worship among whom men live.

Lavater saith, God suffered them so long to bee oppressed by Pharaoh, because they had learnt the idolany of Egypt.

Obs. 2 *When the Lord shews mercy to a people, doth great things for them, then hee requires and expects they should be holy.* When the Lord chose Israel, made himself known unto the house of Jacob, promised them to bring them out of Egypt, into a land flowing with milk and honey, then hee said, *Cast yee away every man the abominations of his eyes, and defile not your selves with the Idols of Egypt, that is, bee yee holy, this I call for, this I look for, Exod. 19. 4, 5. yee have seen what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you unto my self.* Now therefore if yee will obey my voice indeed, and keep my Covenant, then yee shall bee a peculiar treasure unto mee above all people, for all the earth is mine. Here the Lord reckons up the great benefits hee vouchsafed them, 1. His dealings with their adversaries, *yee have seen what I did to the Egyptians, not heard, but seen, seen how I plagued them in Egypt, and drowned them in the Red Sea for your sakes.* 2 His dealings with them, *He bare them on Eagles wings,* that is, carried them out of Egypt, and through the Red Sea, with much speed, strength, and tenderneffe, as an Eagle carries her young when in danger, speedily, strongly, tenderly, not in her talons, as other fowls do, but on her back and wings. He took them unto himself, having taken them out of the hands of the Egyptian Tyrants, and Task-masters, he put them not under the power of strangers, but took them to himself, hee became their Lord and Sovereigne, they took not him, but hee took them. Having done such things for them, hee expected they should bee holy; for hee saith, *Now therefore, if you will obey my voice indeed, and keep my Covenant,* that is, if you will bee holy, and honour mee, I will put dignity upon you, such as no people have, *you shall bee a peculiar treasure unto mee above all people,* as dear, and as much cared for as any pretious things are by Princes. Gods mercies are ingagements unto holinesse, *Levit. 20. 23, 24.* and especially the 26. *Yee shall bee holy unto mee, for I the Lord am holy, and have severed you from other people, that you should bee mine,* distinguishing mercies should breed distinguishing qualities, *I have severed you from other people that you should forget their manners, and conform to me a holy God, even every one of you.*

Obs. 3

Obs. 3 The eyes are instrumental to, and inlets of much wickednesse. Their eyes behold the Idols, and let in that, stirred their hearts, and them to do abominably; even to Idolatrie: whether more evil, enter by the ear, or eye, may bee questioned, but most certain it is, that abundance of wickednesse is let in to us by the eye. The breach of most, if not of all the Commandments hath been occasioned by the eye.

Of the first, *Hos. 3. 1. they look to other Gods. Of the second, 2 King. 16. 10, 11, 12. Ahaz saw an Altar at Damascus, and makes the like, and sets it in the place of Gods Altar.*

Of the third, *Marke 6. 22, 23. Herod being pleased at the sight of Herodias dancing, swears to give her what ever shee would ask, unto the half of his Kingdome.*

Of the fourth, *Ezek. 22. 26. they have hid their eyes from my Sabbaths, they would not see what holinesse that day required, they connived at the pollution and prophaning thereof.*

Here you see the breach of the first Table, and wee may find the second violated by means of them.

For the fifth, see *Gen. 9. 22. Ham saw the nakedness of his father, and discovered it.*

For the sixth, see *Esther 3. 5, 6. When Haman saw that Mordecai bowed not, hee was full of wrath, and thought scorn to lay hands on Mordecai alone, but sought to destroy all the Jews.*

For the seventh, Consult, *Gen. 34. 2. 3 Sam. 11. 2. 4. when Shechem saw Dinah, and David Bathshebah, they were so taken with their beauties, that they committed folly, and brought evil upon themselves and others.*

For the eighth, that in *Psalms 50. 18. proves it, when thou sawest a thief, then thou consentedst with him.*

For the ninth, Consider that in *Jerem. 37. 13. when Jeremy was going out at the gate of Benjamin, Irijah a captain spies him, and accused him falsely, saying, thou fallest away to the Chaldeans.*

For the tenth, take that place in *Judg. 7. 21. I saw saith Achan among the spoils a goodly Babylonish garment, two hundred shekels of silver, a wedge of gold of fifty shekels weight, then I coveted them, and took them: by these instances you see the*

Oculis proditur peccatum cordis et oculi peccatorum illecebras animo denunciant. Conciliatorem peccati oculum Talmudici nominant. Oecolam. Eccl. 11. 13.

eyes have been *instruments* and mediums to further the breach of all the Commands. The *sight* is a great mercy, a principal sense, yet it had been good for some men, if they had been born blinde, their *eyes* occasioned so much sin, and wickednesse; by the eye the heart sends forth and receives in wickednesse, the *Eye* is the pander between both, and what thing created is worse than a *wicked eie*? *Solomon* advises you to keep your hearts with all diligence, and you had need keep your *eyes* with all diligence, both heart and *eyes* are roving and mischieving things if not well kept: God calls for both, *Prov. 23. 26. My Son give mee thy heart, and let thine eyes observe my waies*; if this were done, multitudes of sinnes would bee prevented, the *eie* would let in Good to the heart, and the heart send out good by the *eie*.

Obs. 4 The consideration of God being our God, should take us off from all former ingagements, sinfull conformities, and false confidences, and cause us to cleave to the Lord, to conform unto, and confide in him: The Jews here were ingaged to Egyptian Gods, conformed to them, and confided too much in them? But cast them away, defile not your selves with them, I am the Lord your God, you must ingage, conform your selves to mee, and confide in mee; I am your God able to counsell, help, deliver you, so are not, so cannot the Idols of Egypt. I am an holy God, they are abominations; I am for you Israelites, they are for Egyptians. God becomming our God, is a great condescension, a favour beyond comprehension, and should knock us off from all false waies, and cause us to conform to him, *Exod. 23. 24, 25. Lev. 11. 43, 44, 45. chap. 18. 2, 3, 4. ch. 19. 2, 3, 4. Numb. 15. 38, 39, 40, 41.* in all these places God uses this argument why they should conform to him; and bee holy because hee is the Lord their God, and an holy God; hee made them his *Temple*, to dwell in and among, and his *Temple* must not bee defiled, admit of any thing unsuitable to his minde; therefore hee tells them, *Deut. 7. 6.* that hee hath chosen them to bee a special people unto himself, special in their holinesse, special in their love, special in their obedience, and special in their confidence, in, and reliance upon him.

Verf. 8 *But they rebelled against mee, and would not hearken unto mee: they did not every man cast away the abominations of their eyes, neither did they forsake the Idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.*

In this verse you have two things to be considered.

1 Their wickedness, which is set out,

1 In general, *they rebelled, they hearkned not.*

2 In particular, *they did not cast away the abominations of their eyes, they did not forsake the Idols of Egypt.*

2 Gods purpose hereupon, which was severely to punish them, *then I said I will pour out my fury, &c.* which is illustrated from the circumstance of the place where he would do it, *in the midst of the land of Egypt.* There is little in this verse, which hath not been opened and spoken of formerly: the word *rebelled*, we had chap. 17. 15. 2. 3.

And would not hearken unto me.

The Hebrew is, *And have not desired to hearken to me*, they had no desire that way, but the contrary, *Non velle*, here is *Nolle*, their not willing, was nilling; and *Zachary* calls it, *refusing*, ch. 7. 11. they had not an heart inclinable to hearken unto God.

Non cupierunt
audire ad me.

Then I said, I will pour out my fury upon them.

The Hebrew is, *And I said to pour out*, that is, I purposed, seeing they dealt thus by mee, to make them examples of my fury, and to destroy them. *Of pouring out fury, and accomplishing anger*, was spoken ch. 6. 12. 7. 8. 9. 8. 14. 19.

Montan.
ὅτι ἠθέλησαν
ἐκδοῦν ὀργήν
ἐμὴν.

In the midst of the land of Egypt.

Wee find not in *Moses* any thing recorded of this nature, but here the Prophet delivered what God commanded him, verf. 5. say unto them, thus saith the Lord, hee had it not by tradition; that God bid them cast away the abomination of their eyes; and not defile themselves with the Idols of Egypt. that they rebelled and would not do so, that God purposed their destruction in Egypt, these things he had not by tradition, but by Divine inspiration. They were so corrupted with the Idolatry of Egypt, and averse from hearkening to the Admonitions, Counsells, and Exhortations of God, that hee thought in his heart to destroy them in

the midst of *Egypt*, many of their children were drowned, and the oppressions they indured were very great, and long, which *Lavater* saith, was for their Egyptian Idolatry, *Psalm* 105. 25. *Hee turned their heart to hate his People, so deal subtilly with his people.*

Obs. I *Those the Lord hath bestowed great mercies upon, and professed much kindnesse unto, they, even they are ingrateful when hee calls for reformation at their hands:* This people the Lord chose, made himself known to, promised to bring out of *Egypt* into a land hee had looked out for them, even a land flowing with milk and honey, the glory, ornament, desire of all lands, and now calling upon them to purge themselves from their abominations and Idolatries, and to conform to him who professed himself to be their God, what do they? rebel against him, *but they rebelled,* here was ingratitude, and ingratitude at a height; God bid them cast away abominations, and they cast away his Counsels; hee bids them eye him, his beauty and glory, and they eye the form, beauty, and glory of their Idols; hee bids them be holy, and they defile themselves with idols, he bids them cleave to him the God of *Israel*, and they cleave to the Idols of *Egypt*; hee bids them forsake all their evill waies, and they forsake him. This people were very ingrateful, what ever mercies they had from God, hee seldom had any testimony of true thankfulnesse from them, *Neb. 9.* see what a multitude of mercies, great, seasonable, wonderful, God bestowed upon them calling by his Prophets, for turning to him, and did they turn, reform, and testify a thankful frame of Heart, to bee in them? no, they were disobedient, rebelled against him, cast his Law behind their backs, and slew his Prophets, *vers. 26.* God did choice things for this People all along. but they forgate him, and provoked him: the 106. *Psalm*, is a Psalm of Gods mercies, and their ingrattitudes, hee tells them they had a multitude of mercies, *but they provoked him at the Sea, even the red Sea, vers. 7. but they lusted exceedingly in the wildernesse, v. 14. but they murmured in their Tents, v. 25. but they mingled among the Heathen, v. 35.* Here be four Buts, testifying their ingratitude.

God hath done great things for us, bestowed Israelitish
mer-

mercies upon us, hee hath made himself known amongst us, brought us out of Egyptian bondage, owned us for his people above any people, and professed himself to bee our God, and hereupon called upon us to cast away our abominations, to reform and become a holy people, conformable to his minde; but may not the Lord come in with a reproaching *But*, and say, *But yee rebel*. Your abominations are not cast away, you do defile your selves with the Idols of *England*, and notwithstanding all the mercies wee have had, God may come in with many *Buts*, and say, *but* you provoke mee by your oppressions, divisions, and bitterness; *but* you lust exceedingly after a *King*, and to bee like other Nations, *but* you murmur against me, my servants, and dispensations; *but* you mingle with the Customes, corruptions, and fashions of the times; *but* you forsake my truths, and runne into dangerous and damnable opinions.

Obf. 2 *Such is the corruption of mens natures, that frequently, the more mercies and means they have, the worse they grow.* This People had variety of mercies, and every mercy should have led them to repentance, according to that in *Rom. 2.4*, especially such mercies as they had; but above all, Gods speaking to them should have done it: how hee spake to them in *Egypt* wee finde not, no Prophets are mentioned to have been there before *Moses*. Whither hee spake himself unto them, or by Angels, or by *Joseph*, or some others, he did speak, *but they rebelled and hearkned not*, their corrupt hearts and natures degenerated more and more. The Jews who had the pleasant land, the Prophets, Temple, Oracles, and Ordinances of God, grew worse than any of the Nations, see *Jer. 2.10, 11. Ezek. 16.47. 2 Chron. 36. 15, 16*. It is observable, that men living in the Christian world, and where besides a multitude of other mercies, they have the Gospel to do them good, to draw them to God, to direct and inable them to work righteousness, and go beyond Heathens in all things, yet in many things they fall short of them, some of them, and diverse in many things are worse than the worst of them. If mercies and means prove not the favour of life, they ripen and perfect mens corruptions, and become the favour of death: was there heard of amongst the
Hea-

Heathens, such a wretch as Judas was, who betrayed such a Master as hee did? Chorazin, Bethsaida, and Capernaum, were the more unhappy, and exposed to the deeper condemnation, because they had more mercy and means.

Obf. 3 *Not doing what God commands, is not hearkening, and not hearkening, is rebellion.* They rebelled and would not *hearken* unto mee, they did not cast away the abominations of their eyes, nor forsake the Idols of Egypt. They *rebelled*, because they *hearkened not*, they *hearkened not*, because they *did not*; its like they heard God commanding, but hearing, and not doing, they did not hearken. Doing, is knowing of God, Jer. 22. 6. and doing is hearkening to God, Deut. 34. 9. but not doing, is not hearkening, and not hearkening is *rebellion*; hence not doing is called *rebelli*ng against the command of the Lord, Deut. 1. 26. going *backward*, Jer. 7. 24. *rejecting* of the words and Law of God, chap. 6. 19. *hardening* of the neck, Neh. 9. 16. *Our fathers dealt proudly, hardened their necks, and hearkened not to thy Commandements*, its pride and hardnesse of heart, not to hearken unto God and his commands.

Obf. 4 *Mens not hearkening unto God, puts him upon thoughts and purposes of punishing them, and that severely: Then I said I will pour out my fury upon them, and accomplish, consummate, perfect mine anger against them. Then, when they would not do as I bid them, I had thoughts and resolutions to destroy them.* When the glorious, great and onely wise God, shall speak to the creature, to do that which tends to its great good, and shall not bee heard but disobeyed and slighted, this provokes God, and procreates *thoughts of destruction*, when they hearkned not, but sinn'd so in the business of the calfe, it was in the heart of God utterly to destroy them, Exod. 32. 10. *Let me alone, that my wrath may wax hot against them, and that I may consume them and not onely them, but their name from under heaven*, Deu. 9. 14. had not Moses poured water upon this fire and quenched it, hee had done it, they had no longer been a people, nor had any memorial left of them; of this speaks David, Psal. 106. 23. he said that he would destroy them, had not Moses his chosen stood before him in the breach to turn away his wrath, least hee should destroy them.

them. This is spoken of God after the manner of men; when they are offended, they purpose and resolve to destroy those have provoked them, but some friend interposes, prevails with them, and prevents them, as *Abigail* did *David*; so *Moses* here prevented the Lord by his prayers, and intreaties, from destroying this people; Mens perverse dealings with God, do put him upon intentions of their ruine, *Deut.* 32. 26. *I said I would scatter them into Corners, and would make the remembrance of them to cease from among men.*

Verf. 9 *But I wrought for my name sake, that it should not bee polluted before the Heathen, among whom they were, in whose sight I made my self known unto them, in bringing them forth out of the land of Egypt.*

In this verse are set down Gods last kindneses to this people being in *Egypt*, and they are two.

1 His sparing of them for his names sake.

2 His bringing them out of that condition.

Touching the first, in the latter part of the former verf. God had said he would pour out his fury upon them, and accomplish his anger against them in the midst of *Egypt*; but foreseeing and considering what would bee the event thereof, if hee should do so, viz. that his name would suffer and be polluted, here he provides for the honour of his own name, and spares them.

But I wrought.

The Hebrew is, *I did or have done*, not what I purposed, *וַיַּעַשׂ* feci but what was most convenient for mee to do: what was for the honour of my name: when I saw that like to suffer, I did that which prevented it, I took care of my name, had respect unto it. *Fr. mais j' eu esgard a mon nom.*

For my name sake.

Name, in the Scripture, as it referres to God, is sometimes put for God himself, as *Psalms* 33. 21. and *Nehem.* 1. 11. *who desire to fear thy name*, that is, God himself, hee is the object of fear, *Isa.* 8. 13. sometimes its put for Gods Titles, *Psal.* 83. 18. *Exod.* 3. 13, 14, 15. sometimes for the Attributes of God, as *Exo.* 33. 19 compared with *cha.* 34. ver. 6, 7. sometimes for the glory, esteem, and renown of God, *Psalms* 8. 9. and *Psalms* 76. 1. here its put for Gods attributes and honour. Three of his

attributes had been questioned, if hee should have destroyed this people in *Egypt*.

1 His *Faithfulness*, for God had promised and sworn to bring them out of *Egypt*, as it is *vers. 6.* and *Gen. 15. 14. ch. 48. 4.* and had hee not done it, *Egyptians* and others, would have charged God with breach of promise, with *unfaithfulness*.

2 His *power and almightiness*, for they would have said he was not able to bring them from under the *Egyptian gods* and *Pharaoh*, that their power was beyond the power of the *Jews God*.

3 His *mercy*, that hee had a people professed him to be their God, but hee was so mercilesse, that he destroyed and cut them all off; a thing that the *Heathen Gods* never did to any which worshipped them.

Now had the case been thus, how had Gods honour been laid in the dust, his glory stained, and renown eclipsed.

That it should not be polluted.

חלל א החל

Do'ere scire
perfo are &
cum dicitur de
rebus sacris vi-
olare, polluere,
prophanare.

The word to *Pollute* in Hebrew signifies Originally to grieve, to cut, and metonymically to *pollute*, to *violate*, *prophane*, which are grievous and cutting. When Gods name is polluted, wee are not to conceive any actual defilement to adhere to it, for Gods name can no more be defiled than the *beams* of the Sun. Its said to be polluted.

1 When its *not hallowed*, that is, not acknowledged, not esteemed to be holy, honourable, excellent; as the Sabbath, when it was not sanctified, it was *polluted*; so here, when the glory due to Gods name is not acknowledged, its a polluting of his name.

2 When its *sighted*, and not used reverently, Gods Name is great, glorious, excellent, holy, and dreadful, and ought to be revered, *Psal. 111. 9.*

3 When *Occasion* is given to the wicked to *speak evil* of God and his waies, as *2 Sam. 12. 14.* *David* by his sinnes gave great occasion to the enemies of the Lord to blaspheme, So *Ezek. 36. 21.* the *Jews* by their sinful carriage, caused the name of God to be prophaned among the heathen.

Had the Lord then destroyed this people in *Egypt*, according as he purposed, the *Egyptians* and other Nations would have

Righted

slighted him, spoken evil of his doings, blasphemed his name, and wounded his honour. Therefore though this people deserved to dye in the way of justice, yet God spared them in the way of mercy, for the honour of his name.

Que. Seeing God purposed to destroy them, and did it not, is not his will alterable and inefficacious?

Ans. The Counsels, Purposes, Decrees of God are unalterable, and do take place, *Psal.* 33. 11. *Isa.* 14. 27. *ch.* 43. 13. *ch.* 46. 10. *Mal.* 3. 6. *Heb.* 6. 17. for that said and done here, its *more humano*, God saw cause sufficient to move him to their destruction, but seeing what evil was like to come on't, he would not destroy them; had the Lord decreed it before the world, it must have taken place, no change or alteration could have been.

Before the Heathen.

The Hebrew is, *in the eyes of the Heathen*, God would not have them to see or behold any thing which might occasion them to dishonour him, hee would not slay his people in their sight; but made himself known by his word and mighty works unto the Jews in the sight of the Heathen, so that hereby he was known unto both.

Obi. 1 *The Lord spares and saves sinners deserving death, even for his name sake: but I wrought for my name sake: thou for thy Rebellion, Idolatry, and other sinnes, didst deserve to dye, and I could almost have cut thee off, but for my mercy and name sake, I spared and saved thee, Isa.* 48. 8, 9. *I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb; that is, worthy so to bee called, seeing as soon as ever thou camest out of the womb of Egypt, in which thou wast shut up as a child in the womb, thou fellest to Idolatry, here was enough to have caused God to stifle this childe: but what follows, For my name sake will I deferre mine anger, and for my praise will I refrain for thee, that I cut thee not off.* Nothing in this metaphorical childe, this Jewish people, moved him to shew mercy, but his own Name, his own Praise, prevailed with him to preserve them from destruction. God's honour and glory are strong arguments to move him to shew mercy to his people. This the servants of God have known, and made use of in their streights,

when Jerusalem was in a manner laid desolate, and the jealousy of God burnt like fire, what argument did the Church use then to move God to shew mercy? but his *name* and *glory* of it, *Psal. 79. 9. Help us O God of our salvation, for the glory of thy name, and deliver us and purge away our sins for thy Names sake.* The Church was low, weak, beset with enemies and finnes at once, and now it would have help, deliverance, pardon, and upon the account of Gods name, *for thy name sake help us, for thy name sake deliver us, for thy name sake purge away our finnes.* What hurt would it be to Gods name if hee did it not? it would not bee glorious, but dishonoured, for in the next verse its said, *Wherefore should the Heathen say, where is their God?* they trusted in their God, and hee is a non-helping God, a Non-delivering God, a Non-pardoning God. This was the argument *Josuah* used when Israel fell before their enemies, *Lord what wilt thou do unto thy great name;* Gods name was pretious to *Josuah*, but more pretious to God himself, *Josh. 7. 9. and he did great things for his name sake.* When the people forgot the multitude of great mercies they had in Egypt, and provoked him at the Sea, even at the red Sea, and deserved to bee drowned in it, and that their blood should have skarletted the waters thereof, what saith the Text, *Psal. 106. 8. Nevertheless, he saved them for his name sake.* When nothing induced him to do it, the honour of his *Name* did, that hee might appear faithful, merciful, powerful: God did not save them for their prayers, for their faith, for their fathers sakes, for their righteousness, or for their enemies sakes, being very malicious and wicked, but for his *own Name sake*: God doth more upon that account alone than upon the account of all the rest. You may hear the Lord speak graciously to this purpose, *Isa. 43. 25. I, even I am hee that blot out thy transgressions for mine own sake,* here is *I* twice, one *I* referring to them, its *I* that blot out their transgressions, and none besides; the other referres to God, *I* blot them out for mine own sake, not your sakes; God doth all freely.

Obf. 2 God's sparing of his people, and preventing the reproaches, blasphemies, and mischiefs would come by his destroying of them, is an honouring and sanctifying of his name: I wrought faith God that my name might not bee polluted before the

Hea-

Vide Masculin.
Idem.

Heathen, that is, that it might bee honoured and sanctified in their sight. God doth oftenspare his people being ripe for destruction, that the enemy might not blaspheme and prophane his name; and when hee doth so, hee honours his name, *Dent. 32. 26, 27.* God saith there, hee would scatter and destroy his people, but why did hee it not? hee feared the wrath of the enemy, *least their adversaries should behave themselves strangely, and least they should say, our hand is high, and the Lord hath not done all this:* God foresaw what they would say, and do, if he should have used them as instruments to punish his children, they would have been very outrageous, bloudy, and cruel, and when they had vented all their malice against them, and done whatever they would, they would have denyed Gods hand to have been therein, and arrogated all to themselves, which had been a great dishonour to God, hee therefore prevents their blaspheming by sparing of his people, and so provides for the honour of his Name: *Moses* once and twice put God upon it, to take heed hee caused not the Egyptians to speak evil of him, and his waies, when hee was upon the designe of destroying his people for their sinnes, *Exod. 32. 10, 11, 12. Numb. 14. 12, 13, 14, 15, 16.* God deals with his people sometimes, not after the ordinary rule and course of his proceedings, but in a prerogative way, hee spares them though their sinnes be great, because their enemies would bee proud, arrogant, bloudy, and blasphemous; and hath hee not spared *England* upon this account?

Obf. 3 *That notwithstanding the sins of Gods people, hee shews them kindness openly, and in the face of their enemies;* though the Jews had rebelled against God, and the Egyptians would have rejoyced in their ruine, yet, in their sight God made himself known unto them, in bringing them forth out of the land of *Egypt*. God would have the Egyptians see, that hee could bee kinde to his people, though they were disobedient unto him; that hee would not break with them, though they broke with him.

When the Jews were in *Babylon* under great displeasure of God for their sinnes, yet God did shew them such favour, and do such things for them, that their enemies were convin-

ced, and said, *The Lord hath done great things for them*, Psal. 126. 2. *he made known his salvation, and openly shewed his salvation in the sight of the Heathen*, Psalm 98. 2. this the Lord doth, as to magnifye his own name, to rejoyce the hearts of his people, and to gain upon them, so to vex and consume the wicked, Psalm 112. 10. *the wicked shall see it, and bee grieved, bee shall gnash with his teeth and melt away*: hath not this been Gods method with us? notwithstanding our sins, and ill deserts, hath he not openly made known himself to us? shewed us kindnesse in the sight of our enemies? have they not seen it, grieved, gnashed their teeth, and melted away? they have seen Gods kindnesse to us, and we have seen Gods vengeance on them.

Verf. 10 *Wherefore I caused them to go forth out of the land of Egypt, and brought them into the Wildernes.*

11 *And I gave them my Statutes, and shewed them my Judgements, which if a man do, he shall live in them.*

Having seen and heard of Gods dealings with them, and theirs with him in Egypt: Now wee are led to consider their mutual dealings each with other in the Wildernes, which reacheth to the 27. verf.

Where he shews in general,

- 1 What *Benefits* he had bestowed upon them.
- 2 What their *sinful deportment* was towards him.
- 3 How *worthy* they were to *perish*, if the Lord had not shewed them mercy for his name sake.

In these two verses you have.

- 1 Their *Eduction* out of Egypt.
- 2 Their *introduction* into the wildernes.
- 3 The *Donation* or promulgation of the law.

I caused them to go forth.

The Vulgar is, *I cast them forth, or drove them forth*, which shews their backwardnesse to leave that land where they were born, had habitations, and other accommodations. Its like many of them, neither thought of the promise made to their fathers, nor of the promised land, but thought Egypt a good land, yea, a *Land flowing with milk and honey*, as they called it, Num. 16. 13. onely they were troubled at the hard labour the Egyptians held them to; but the word

here

□ NY INI

Eduxi eos in
Hiphil feci
exire.
Vulgar eieci.

here imports not any violence, but a powerful bringing of them forth: we will inquire

1 How the Lord brought them forth.

2 When.

1 How! It was not in an ordinary way, but in a way full of extraordinaries. To do it, the Lord came down from heaven, *Exod. 3. 8.* that was in the vision of the burning bush, hee prepared *Moses*, *Aaron*, and the people, by signs and miracles to leave *Egypt*, and because all the power, and wisdoms that *Pharaoh* and *Egypt* had, was employed to retaine the Jews there, they being utterly averse from their departure, the Lord sent strange and dreadful plagues, one after another, till their spirits were brought off, to let them go, *Ex. 12. 30, 31, 32, 33.* *Pharaoh* was resolved not to let them go, (hee had so much profit by their service) unlesse it were by a strong hand, *Exod. 3. 19.* and God was resolved to bring them out, and therefore he did arise, put forth his power, and by strength of hand brought them out, *Exo. 13. 3.* by an high hand, *cb. 14. 8.* by mighty power, and a stretched out arm, *Deut. 9. 29.* You have it fully set down in *Deut. 4. 34.* God took them from the midst of another Nation, by temptations, by signes, & by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors. There was great strife between God and *Pharaoh*, who should have this people, as there was between *Michael* and the Devil about the body of *Moses*. *Pharaoh* pulled hard to hold them in *Egypt*, but God out-pulled *Pharaoh*, and pulled them out of *Egypt*, and so caused them to go forth. בְּחֻמָּה

2 When. You have the time punctually set down in *Exo. 12. 40, 41.* where its said, *at the end of the 430. years, even the self same day they went out:* not that they were 430. years in *Egypt*, for they were there but two hundred & ten, or two hundred and fifteen, as *Chronologies* inform upon good account. River in Exod.

The 430. years are to begin from the time of the promise made to *Abraham*, which *Stephen* tells us, *Act. 7. 2.* was before hee dwelt in *Charran*, even while hee was in *Ur*, and but seventy years old, from which time, to the going out of *Egypt*, were four hundred and thirty years: two hundred and fifteen, or two hundred and twenty whereof, were run out be-

fore

fore *Jacob* went down into *Egypt* from the promise made to *Abraham* to *Isaack's* birth, were thirty years, some make it but twenty five (they then reckon from his time of departing out of *Haran*) for hee was an hundred years old when *Isaack* was born, *Gen.* 21. 5. and from thence to the birth of *Jacob* were sixty years, *Gen.* 25. 26. and from thence to *Jacob's* going into *Egypt*, one hundred and thirty years, *Gen.* 47. 9. which summed up, make 220. at least 215. and to the rest of the 430. they were in *Egypt*, and at the just time they were accomplished, the Lord brought them out, to shew his faithfulness, as it appears, *Deut.* 7. 8.

And brought them into the wilderness.

אל המדבר

Per antiphrasin
sic dictum quasi
locus a ferocia
ne remotus.

There is mention made of one *Wildernesse* before they passed through the Red Sea, *Exod.* 14. 11. and of other *wildernesses* after they had passed the same, as the *wildernesse* of *Sin*, *Exod.* 16. 1. the *wildernesse* of *Paran*, *Numb.* 13. 3. which doubtlesse was but one, though diversly called from the several parts it bordered upon. A *wildernesse* is a desolate, solitary place, where is no way, where are no comforts, but where are many dangers, *Deut.* 8. 15. it was a great and terrible *wildernesse*, wherein were fiery Serpents and Scorpions, drought and no water, it had many wild beasts in it, and therefore was called the *howling wilderness*, *Deut.* 32. 10. *Jeremy* tells you, *chap.* 2. 6. this *wildernesse* was a land of deserts, and of Pits, but not pits would hold any water, for hee addes it was a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt, while they were in this *wildernesse*, they were in danger of death, or in such streights, as that they desired death. The *Wilderness* here meant was the *wildernesse* of *Sin*, which was not far from *Sinai*, where the law was given, of which the next verse speaks. *Into the wilderness* God did bring them to try them, to humble them, and do them good at their latter end, *Deut.* 8. 16.

Obf. 1 That God for the honour of his name, shews mercy after mercy to his people, deserving no mercy, yea, deserving destruction: In the former verse, to prevent the dishonour of his name hee spared them, made himself known to them, and here hee goes on, adding mercy to mercy; wherefore I caused them to go forth.

Obf. 2

Obs. 2 *No length of time, no depth of misery, no power, or policy of adversaries whatsoever, can hinder God from delivering his people when his time is come.* The Jews had been long in *Egypt*, suffered very hard things for the space of one hundred and sixteen years, or one hundred twenty one, from the time of *Josephs* death, till their departure out of *Egypt* that house of bondage, which was thereabout; they were under heavy pressures, and great tyranny, *Pharaoh* that great Dragon, used all his cunning and power to keep them longer in that condition, but notwithstanding all these, the Lord caused them to go forth, his time was come. The like did God for this People when they had been in *Babylon* seventy years, were as dry bones and out of hope, *Ezek. 37. 11.* hee opened their graves, and caused them to come up out of them, and come to the land of *Israel*, *vers. 12.* There is no thing too hard for the Lord to do, hee can and will remove all obstructions, break through all difficulties, and shake the foundations of heaven, earth, and hell, to bring to pass his good pleasure in the time thereof. The state of the Jews in *Egypt* represents mens condition under sin and Satan; that in *Babylon* the condition of Gods Servants under Antichrist. Now let men bee never so long in bondage to either or both of them, suffer never such hard things, let Satan that red Dragon, and Antichrist, that man of sin, improve all their craft, skill, and power, to hold men in darknesse and waies of false worship, yet when the Lords day is come, hee will cause them to come out of Egyptian bondage, and Babylonian darknesse, hee will fetch them off from all sinfull practises, all invented waies of worship, and bring them into his marvellous and glorious light.

Obs. 3 *When God doth shew his people special mercy, in freeing them from old and special miseries, hee doth not wholly exempt them from new miseries:* though hee caused them to go forth of *Egypt*, yet hee brought them into a *Wilderness*, where they met with hunger, thirst, danger, and death; they were freed from *Egyptian miseries*, not from *wilderness miseries*. They thought if once they were freed from their making brick, gathering straw, and rigid Task-masters, they should bee hap-

py, but they met with new-hardships, new-miseries, they did ride upon the back of mercy, out of old miseries into new, out of an house of bondage into a wilderness; an howling wilderness, a wilderness that made them howle many a time. Its Gods method oft, to mingle water with our wine, miseries with our mercies, crosses with our comforts, to lead us out of great streights in much mercy, and to lead us into others for tryal. *David* was delivered oft out of streights, but shortly after hee was freed from one, he was brought into another, and that by the same hand; which made him say, *thou hast shewed mee great and sore troubles, Psal. 71. 20.* sometimes hee was on the mount of mercies, and sometimes in the valley of miseries: yea, in the valley of the shadow of death; take it in a spiritual sense, when men are converted, do they not meet with hard things, are they not brought out of *Egypt* into a wilderness, where are dangers. fiery Serpents, Scorpions, &c.

Verf. 11 *And I gave them my statutes, and shewed them my judgements.*

This people being brought out of *Egypt*, and freed from great bondage, being in a wilderness might now phansy a total liberty to themselves, and exemption from all obedience; to prevent this, some fifty daies after their comming out, the Lord at Mount *Sinai* gives them out his Law, by which they might be ordered and regulated.

Of statutes and judgements, hath been spoken formerly; by them, both Morals and Ceremonials are comprehended.

Shewed them.

הוֹרֵא

The Hebrew is. *I made them so know*: that is, I caused them to be written in the Tables of stone, and proclaimed amongst them, yea, I caused them to be opened and expounded unto them. The Lord made known his mind unto them though not so efficaciously as in these daies.

Which if a man do he shall live in them.

In eis, or propterea.

The doing here is mans keeping, observing, and obeying these statutes and judgements; and if so, hee should not be punished as transgressors are, but live a long and prosperous life, and not onely so, but an happy and eternal life for

for if the keeping Gods Statutes and Commands, should reach but unto a temporal prosperous life, what benefit had the Jews thereby above the Gentiles, who by their justice, Civility, and Moral vertues obtained great prosperity and length of daies. The Lord Christ clears it up unto us, that by life promised upon keeping the Law, is meant eternal life, *Luke 10. 25.* saith a Lawyer to Christ, *Master, what shall I do to inherit eternal life?* Christ saith, *What is written in the Law?* *how readest thou?* hee tells him, *vers. 27.* what hee found there, and Christ upon it, tells him, *vers. 28.* that if he did so, hee *should live*, that is, live eternally. There was a righteousness of the Law, which if men came unto, the Law conferred life upon them, *Gal. 3. 12. Rom. 10. 5. Lev. 18. 5.* there was life in them, life by them, and life from them, but because no man could attain unto the righteousness of the Law through the weaknesse of the flesh, *Rom. 8. 3.* Therefore the Law was so farre from conferring eternal life upon man, that it excludes him from that life, *Rom. 3. 20.* and takes away the life hee hath, *Rom. 7. 10.* the Commandement which was ordained to life hee found to bee unto death; that which in it self held out life, accidentally and eventially, proved death unto him.

Paul seems to deny any power to be in the Law of giving life, *Gal. 3. 21.* if there had been a Law given which could have given life, *verily righteousness should have been by the Law.* The impotency is not Originally and intrinsically in the Law, for that is perfect, and able to give life to any, to all that keep it, *Mat. 19. 17.* Christ makes the keeping the Commandements the entrance into life, the fault is in us, not in the Law, which is Holy, just, and good; if we could keep the Law, it could give us life.

Obs. 1 When God brings his people into streights, he will not leave them destitute, he will shew them some mercy in such a condition. He brought them into the wilderness, and what then? hee gave them his Statutes, and shewed them his judgements. When they were in the wilderness, they had the Cloud, the Pillar of fire, the Manna, the Tabernacle, the water out of the rock, many great mercies did God bestow on them whilst they were in the Wilderness: *Jacob* by the hand of God was

Hebrei de vita eterna intelligunt q. d. qui ad impleverit hæc precepta eredens in Christum venturum, vivet vita æterna. Variab. Hoc modo etiam Chaldaus paraphrastis, id.

brought into streights, hee must leave his fathers house to secure his life, *Gen. 27. 42, 43.* lye in the open field all night, where the earth was his bed, and the stones his bolsters, where the wild beasts might have found and devoured him; but in this condition the Lord appeared to him, and told him, what hee would give and do for him: it was a good night to *Jacob*, hee met with sweeter, greater mercies, when hee lay without doors, than ever he did by lying in his fathers house. God brought *Jernsalem* into a streight by *Senacherib*, and did hee leave it so, and let him sack and spoil it? No, hee prepared an Angel that was both σωτήρ and ἀπολλύων a saviour to the Jews, and a destroyer to the *Assyrians*: Christ by the Spirit was led into the wilderness where the tempter set upon him very fiercely, and ceased not for forty daies together to shoot his fiery darts against him, but did not the Lord mind him in that condition? yes, he sent Angels unto him, *Mat. 4. 11.* Behold Angels came and ministered unto him.

Obs. 2 *God is the Law-giver to his people. I gave them my Statutes, and shewed them my judgements.* God gave them Laws to govern, and direct them, both in their worshiping of him, and carriage one towards another. It was no small mercy that God gave them *Statutes* and *Judgements*; for no Nation had the like mercy. *Deut. 4. 8.* What Nation is there so great, that hath Statutes and Judgements so righteous, as all this Law which I set before you this day? said *Moses* to them. Other Nations had their Statutes and Judgements, but either they were not righteous, or at best not so righteous as theirs were; if some were righteous others were not; Here all were righteous, *Psal. 119. 128.* They are called judgements of righteousness, *Psal. 119. 7.* and Commands, that are righteousness, *v. 173.* They are the judgements, and commands of the righteous God, they are full of righteousness, and make men righteous. If the Law of the twelve Tables among the Romans did exceed all the libraries of Philosophers in weight and worth, as *Tully* said, what then did the *Statutes and Judgements* God gave to this people? they exceeded all the Laws that ever were or shall be; this made *David* to value them above thousands of Gold and Silver, *Psal.*

Pfal. 119. 73. and to pray unto the Lord to open his eyes, that hee might see the *mysteries and depths* were in them; *vers. 18.* and *129.* and that he would incline his heart to keep them, *vers. 36.* God gave them these Laws to shew that hee would bee their governour, that they ought to obey him; *Isa. 33. 22. The Lord is our Law-giver.*

Obs. 3. The great bounny and wisdom of God in making promise of an happy life here, and eternal life hereafter, to the keepers of the Law, to those should observe his Statutes and Judgements.

1 His great bounny: for suppose a man could perfectly in all things keep the Law, and that perpetually, he deserves nothing thereby, being Gods creature, its his duty to do what hee appoints and commands, mans works do not excell, nor carry that intrinsical worth before God as to merit at his hands; the life therefore attainable hereby is *rati- one patii & promissi*, not from the nature of mans obedience but of Gods promise; and so is from his bounty and goodwill; For God to promise life to mans obedience was great mercy, transcending what ever possibly; or imaginably could bee therein, whereas hee might have commanded all man could do without any promise of life at all; neither let any say, this Promise was to no purpose, because man was not able to keep the Law. The fault thereof was not in God, nor in the Law, but in man himself, who had disabled himself; and here appears,

Secondly, the *Great wisdom* of God, that made this promise of life to the keepers of the Law, that so hee might draw out their indeavours to the utmost, and that seeing when they were at the height they fell short of that perfection the Law required, they might look for life upon another account, *viz.* the righteousness of faith, *Deut. 30. 12, 13, 14, 15.* with *Rom. 9. 30, 31, 32.* and *ch. 10. 5, 6, 7, 8.* Therefore the Law finding us incapable of life through our sin, directed us unto Christ, where wee might have it through his grace, *Gal. 3. 24. the Law was our Schoolmaster unto Christ, that we might be justified by faith.*

Vers. 12 Moreover also I gave them my Sabbaths to bee a sign between me and them, that they might know that I am

the Lord which sanctify them.

Here is another mercy which the Lord bestowed upon this people, namely his *Sabbaths*, which were

1 To be a sign between him and them.

2 To Evidence that the Lord was hee which sanctified them.

My Sabbaths.

Quod status upon
the second of
Genesis saith
Quod Deus
non dedit

preceptum
illud de obser-
uatione Sabba-
ti in principio,
sed per Moysen
datum esse. And

Heylin in his
History of the
Sabbath saith,
no Patriarchs be-
fore Moses

time did ever
observe the
Sabbath, and he
alleges Justin
Martyr, Irenae-
us, and Tertul-

ian for it.

He also cites

Musculus and

Hospinian, say-

ing, it cannot

be proved that

the Sabbath

was kept by

any of the fa-
thers before

the Law.

Vide Amel.
Medul. Theol.

l. 1. c. 15. Nam.
9. 10. Vide
Rivernum in
decalog.

The word *Sabbath* signifies *Rest*, and such *Rest* as *work*
hath gone before : from שבת to cease, to bee quiet, and

give over working; it imports not a sitting still, or doing
nothing, but a *resting* from what formerly was a doing. Some
by *Sabbaths* here understand, not onely the *Sabbath of daies*,
but the *Sabbaticall years* also, the seventh, and fiftieth years,
which were *years of rest* : But its more genuine to take *Sab-
baths* here, for *Sabbatical daies*. One of which came every
week; and those *Sabbaths* were the *signes* between God and
them. It may bee inquired whether they had the *Sabbath*
before they came out of *Egypt*, because its said, that *God
brought them out thence into the wilderness, and gave them his
Sabbaths*: and there bee some of Note, who hold that the
Sabbath was not given at first, but in *Moses* daies.

To this inquiry, the Answer is; that they had the *Sab-
bath* before that time of *Moses* giving the Law at Mount Si-
nai, as appears *Exod. 16. 23, 25, 26. On the Sabbath day there
was no manna to bee found or gathered, and Gen. 2. 3. God bles-
sed the seventh day and sanctified it*, surely this blessing and
sanctifying of it was for mans use, God needed no day: ther-
fore in that place, *Exod. 16. 29. hee saith, The Lord hath
given you the Sabbath*, alluding to the first institution: and
the word *Remember*, which beginnes the Fourth Com-
mandement, imports that the day was given before, though
much forgotten and neglected. And what if there bee no
particular testimony, which mentions the patriarchs keep-
ing of it before the Law? it doth not follow therefore, it
was not kept.

There is no mention of keeping it in *Joshuah*, in *Judges*,
in *Samuel*, is it therefore a warrantable, or good argument,
to conclude that it was not kept? yea, if it were granted
that

that they did not keep it? doth this prove, that they were not required to keep it? For *Justin Martyr, Irenæus, and Tertullian*: their scope is to shew, that none of the fathers of those times were justified, or obtained salvation by keeping of the *Sabbath*.

If the *Sabbaths* were given before, how are they said to be given when they were in the wilderness? this is answered in the next words.

To be a sign between me and them.

The first giving of the *Sabbath* was to bee a *memorialis* of the *Creation*, *Gen. 2. 3.* and therefore was observed by the *Primitive Fathers*, whom the *Creation* of the World did most nearly concern, and was in use before *Moses* daies, who was above two thousand years after: But when God gave it out again by *Moses*, it was upon another account, *viz.* to bee a *sign* between him and his people the *Jews*, whom he brought out of *Egypt*, and that upon the *Sabbath day*, as *Junius* observes.

A sign] The *Sabbath* was a *sign* of the true *Sabbath*, wherein we shall rest from the labour of this world, So *Jerome*; a *sign* of love and reconciliation, so *Varatius*; a *sign* of Holiness, that by the time dedicated to God, we might know our selves dedicated to God, So *Cajetane*; a *sign* of difference between the *Jews* and all other People, who were prophane, and derided the *Jews* for loosing the seventh part of their time, So *Tostat.* and *Sanctius*. They were distinguished from other Nations by Circumcision, and by meats; but these were not so visible, observable in the eye of the world as their *Sabbaths*. A *sign* that God had taken this people to himself, separated them from *Egyptians*, and others, and would have them in a special manner remember their *Egyptian deliverance*, on that day, as formerly the *Creation*.

It was a *sign* between God and them, they glorified him, owning him for their God, and he sanctified them, owning them for his people: So that here was a second edition, and as it were a new institution of the *Sabbath*. Because hee brought them out of *Egypt* with a mighty hand, therefore hee commanded them to keep the *Sabbath*, *Deut. 5. 15.*

I ans.

Docent in pre-
teritum justos
sabbatizasse aut
circumcidisse
& sic amicos
Dei effectos
esse. Tertul. ad-
versus Iudæos.

I am the Lord which sanctify them.

Sanctifying as it referres to God, notes sometimes preparation to some special service, as *Jer. 51. 27, 28. Prepare the Nations against them*, the Hebrew is, *Sanctify the nations against her*; that is, *Babylon*; preparing of the Nations to the destruction of *Babylon*, is sanctifying of them; sometimes it notes separation to an holy use, as *Joel 1. 14. Sanctify ye a fast*, that is, separate a time from common employments to Religious; So Christ is said to bee sanctified, *John. 10. 36.* Sometimes it notes making holy, *Levit. 21. 23. I the Lord do sanctify them*, that is, make them holy, so *John 17. 17. Rom. 15. 16.* we are here to take it in the two last senses.

I have given them my holy-daies; times separated from all Common use, and worldly employments; times for drawing near to, and worshipping of mee; times wherein they ought to bee holy, and to minde holy things; and so know that it is I which separate them from others, and do make them holy, a peculiar People unto my self.

Quest. Whether was not the Sabbath a mutable Ceremony, seeing he calls it a *sign* here?

Answ. That proves it not to bee so, for *Gen. 9. 12.* the Rain-bow is called a *Token or sign* between God and man, and that was no mutable Ceremony, but continues to the end of the World. Besides, its not a *sign* or type of future Grace, something to come, but a *signe* of their deliverance out of *Egypt*, or of the Creation, which were things past, or a *signe* of Gods sanctifying them at the present, when they met before him on those daies. And further, *signe* here, by some is put, for *argumentum* or *documentum*, its a note of your distinction from others, of your being my people, and of my sanctifying of you.

Obs. 1. When God is in a way of mercy with a people, hee hath his *moreovers*: *Moreover I gave unto them my Sabbaths*, *Neh. 9.* hee reckons up many mercies, and *vers. 22.* hee saith, *Moreover thou gavest them kingdomes and nations*, so in *Isa. 30.* hee tells them of what mercies they shall have, and *vers. 26. Moreover the light of the Moon shall be as the light,*

light, &c. God doth alwaies perform his promises, shewing his faithfulness, and many times hee gives more than he promises, good measure, pressed down, and running over, to shew his bountiffulness.

Obs. 2 That of holy times, and daies, God is the Author: I gave them my Sabbaths: God blessed and sanctified the seventh day, and gave it unto the Jews, *Gen. 2. 3.* it is his prerogative to make persons, things, or times, holy: it is not in the power of man or any sort of men, to make days holy. It was no small sin, in our fore-fathers, that took upon them to make Lent and other times holy, and some daies more holy than the Lords day it self. The Jewes had no holy daies, but at the Lords appointment.

Obs. 3 The Lord gave forth and appointed holy and resting daies, upon weighty and considerable grounds, alwaies after some great mercy, some special thing or other which hee had done; As here, when hee had brought them out of Egypt, drowned Pharaoh and his Host in the deeps, then hee gave them out the Sabbath again. At first it was instituted after that great and glorious work of the Creation; God would have great works and mercies to bee kept in memory; So the day wee keep was appointed in memorial of that great work, mans redemption, by the death and resurrection of Jesus Christ, and therefore is honoured with the Title of *Lords Day*, *Rev. 1. 10.*

Obs. 4 The Sabbath is a day of special concernment to God and his people: I gave them my Sabbaths to bee a signe between mee and them. As the Rain-bow is a sign of special concernment between God and the world, so is the Sabbath. Its an argument and evidence that God looks upon them as his People, where his Sabbath is, and that they acknowledge God their God, who keep his Sabbaths; By it God keeps alive the memory of his glorious, great, and gracious works, and by it the people are brought to glorify and magnify his name for those works, by it hee distinguisheth his people from the Prophane, and by it they distinguish him from the Idol gods; in it the Lord sanctifies his People, and they in it do worship him, its the day wherein they meet, visit, and make each other cheerful and glorious, let us
I have

have more honourable thoughts of the *Sabbath*, and not think it concernes not us; if wee bee his people, its still a *signe* between him and them.

If wee have no *Sabbath*, or no day answerable to it, wee come short of the Jews, who had it given unto them as a great mercy. *I gave unto them my Sabbaths*, my holy resting daies.

Obf. 5 *Sanctification is the work of the Lord, and specially of the Lord, when people meet on his day.* Hee gave them his *Sabbaths*, and they were called *holy Convocations*, because on them the people met, *Levit. 23. 3.* and why did hee give them those daies? that they might know that hee was the Lord which *sanctified* them. There is none which can *sanctify* persons by way of separation or inherent holinesse, but the Lord. Hee assumes this power and priviledge to himself, *Levit. 20. 8.* *Ezek. 37. 28.* and his *sanctifying* is chiefly when People meet on his day. Then the Law was read and opened unto them, *Act. 15. 21.* *Neh. 8. 8.* then did God appear amongst them, and work by the means hee appointed for their *sanctification*. *Psal. 89. 7.* God is greatly to bee feared in the Assembly of Saints, there hee convinces them of their sinfulness, and sinful practises, there hee beats down their strong holds, and captivates their thoughts, to the obedience of his will; what was it made *David* openly to proclaim it, that a day in Gods Court was better than a thousand; one *Sabbath* day wherein hee had communion with God, and found him *sanctifying* his head and heart, was more esteemed of him than a thousand other daies: for the Lord saith hee is a *sunne* and a *shield*, hee inlightens mee, hee strengthens mee, and so separates my darkness and weakness from mee, and makes mee more holy: Let us therefore look unto God alone for *sanctification*, and wait upon him on his daies in the solemn assemblies, and hee will *sanctify* us, those are daies of his special presence, power, and blessing.

Obf. 6 *Gods people should observe and take notice what God doth in them, on Sabbaths, when they appear before him:* they had the *Sabbaths* given them, that they might know the Lord did sanctify them, that they might have experience in them.

themselves, of the powerfull operations of God in them: God observed what they did that day, and they were to observe what hee did that day; They read the Law and the Prophets, and expounded them, *Act. 13. 15. Neh. 8. 8.* they Prayed, *Act. 16. 13.* they discoursed, reasoned, and perswaded men out of the Scriptures, *Act. 18. 4.* they offered Sacrifices, *Numb. 28. 2. 10.* they did sing, *Psalms 92.* the Title. These things they did, and God observed their spirits in the doing of them; hee observed how they sanctified the day and himself, in the duties of the day; and they were to observe what hee did in the Assemblies, and in their bowels. This David did *Psal. 96. 6. strength and beauty are in his Sanctuary*, saith he, and *Psalms 63. 2.* hee confesses hee had seen Gods Power and glory there; the *strength and beauty* in one place, is the same with *Power* in the other; its a glorious beautiful work, when God sanctifies a sinner, its a work of Power and strength, when hee breaks the snares of our lusts, the chains of unbeleeif, and enlarges our hearts, quickens, comforts, strengthens and inlightens us. Its a common sin, and sicknesse amongst Christians, that they heed not what the Lord does in his Ordinances for them, and in them: they cannot say from experience, wee know it is the Lord that sanctifies us, most can say this from the Tongue, few from the heart; 'twas not without cause, that Solomon said, *Keep thy foot when thou goest to the house of God, and bee more near to hear, than to offer the sacrifice of Fools, Eccl. 5. 1.* somethinke hee alludes to *Exod. 3. 5. 30. 19.* and *Josh. 5.* last. Where is mention of putting off their shooes, and washing their feet, because they were to approach unto the holy God, and surely wee had need look to our feet; that is, our affection (toot is put for feet, the singular for the plural) for we approach near to God when we go to his house; wee go to be sanctified, and therefore should take heed wee defile not our selves.

Vers. 13. But the house of Israel rebelled against mee in the wildernesse: they walked not in my statutes, and they despised my judgements, which if a man do, hee shall even live in them, and my Sabbaths, they greatly polluted: then I said, I would pour out my fury upon them in the wil-

ness to consume them.

Having represented unto them, the mercies he conferred on them in the wilderness, here he declares what their carriage was towards him therein, and what his purpose was towards them.

- 1 Their carriage towards him is laid down.
- 1 In *General*, the house of Israel rebelled against me.
- 2 In *Special*, and that in three particulars.
 - 1 They walked not in my statutes.
 - 2 They despised my judgements.
 - 3 They polluted my Sabbaths, and that greatly.

Now all these are aggravated.

1 From the place where they were done, *in the wilderness*, where they had special need of Gods protection and provision, where they had and saw his miracles daily.

2 From the nature of the statutes and judgements given, which were such as if done, kept, they might have lived.

3 The Lords purpose towards them, was to pour out his fury upon them, and consume them, and that in the wilderness.

Little shall I speak of this Vers. because in the 8. and 11. verses you have already had most things in it.

The house of Israel rebelled against me.

Of their rebellion in the wilderness, you may read, Deut. 1.

Deut.

26. 43. Exod. 17. 7. with Num. 20. 24. 27. ch. 14. Dent. 9. 22.

Reprobavit ex odio, abiecit, contempnit, significat fastidium quoddam rem aliquam aut personam tanquam vilem & contempnam rejicere

They despised my judgements.

The Hebrew word for *despise* notes *rejecting, hating, vilifying*, they looked upon them as contemptible things, and threw them away, they did not only *refuse* to walk in his Law, Psal. 78. 10. but they *despised* his judgements, and abhorred his Statutes, Levit. 26. 43. it was such *despising* as had an *abhorrency* accompanying it.

My Sabbaths they greatly polluted.

The word *הקדש*

signifies cum spuro quasi revere.

Of their *Polluting* his Sabbaths, you may read Exod. 16. 27. they went to gather Manna on the Sabbath day, one gathered sticks, Num. 15. 32. they carried burdens, and did servile work, Jer. 17. 22, 23. whereas they should have highly prized the Sabbaths, resting from doing their own waies, finding

ing

ing their own pleasure, speaking their own words, and wholly have been taken up in the worship of God, and the duties peculiar to the day,

Obf. 1 *Such is the corruption of mans nature, that nothing will keep it within its bounds, but it breaks out against God, neglects, and abuses the Ordinances and means hee hath appointed for mans salvation; But the house of Israel rebelled against me, they walked not in my statutes, they despised my Judgements, and they greatly polluted my Sabbaths.* These God gave them for their good, life, salvation, but they sleighted, perverted, polluted them. God had done great things for them, hee provided for them in the wilderness, manna, water, shoes, cloaths, all in a miraculous way, so that they could not subsist without him, yet they rebell against him, despise him, *Numb. 11. 20. Cast off his statutes and judgements, and prophane his Sabbaths to his face.*

Thus they dealt with the Lord when hee brought them out of *Babylon*, *Nehem. 13. 15, 16.* they greatly polluted the Sabbaths of the Lord, whereupon saith *Nehemiah, vers. 18.* did not your Fathers thus; and so bring evil upon us, and will you bring more wrath upon *Israel* by prophaning the Sabbaths? Neither the mercies their fathers had, when they were brought out of *Egypt*, nor the mercies themselves had, when they were brought out of *Babylon*, kept in their *Corruptions*, but they rose to a great height, and brake out so farre as to set at nought all his counsels, *Prov. 1. 25.* to reject the word of the Lord, *Jer. 8. 9.* to mock and misuse his messengers and Prophets, *2 Chron. 36. 16.* to speak stoutly against God, *Mal. 3. 13.* yea, so strong grew their *corruptions*, that their souls abhorred God, *Zeck. 11. 8.* Is it not thus in our daies? neither miraculous mercies, nor wonderful judgements, do keep men within bounds, or chain up their *corruptions*, but they break out, greatly polluting the Lords day, despising all or some Ordinances? do they not set at nought and reject the whole Counsel of God, the very Scriptures? do they not mock, and misuse the messengers and Ministers of God? do they not blaspheme, curse and glory in it? do they not speak stoutly against Christ and God? Do not some turn Jews, and others Atheists,

denying Christ, God? Surely iniquity abounds, and is within little of its perfection, the harvest is near, sinners are almost full ripe for judgement, and ere long God will say, thrust in the sickle.

Obf. 2. When men do neglect, despise, and abuse the ordinances of God, and means of grace, they provoke God even to their destruction: They neglected to walk in Gods statutes, they despised his judgements, they polluted his Sabbaths, and what then? *Then I said, I would pour out my fury upon them, to consume them;* Men think that neglecting and slighting of Ordinances, prophaneing of the Lords day, and holy things, is no such great evil, if it bee an evil at all; but there is hardly any thing kindles the wrath of God hotter than the casting off, despising and abusing the Ordinances and mediums appointed of God, for his worship, our good, comfort, and salvation. Their sins here of this nature, put God into *fury*, which is more than anger or wrath, upon pouring out of *fury*, and such pouring out as to *consume* them, *Heb. 10. 25, 26, 27.* hee tells you of some that did forsake the assemblies, cast off the Ordinances of God, which was a wilful and provoking sin, excluding mercy, and hastening judgement, and fierce indignation which should destroy; When God in his infinite wisdom and mercy hath condescended to mans weaknesse; given him Ordinances and mediums wherein hee will bee worshipped, and through which hee will do good to the creature, and now the foolish creature to neglect, despise, or prophane them, this pierces Gods heart, and transformes his patience into fury, and puts him into waies of destruction. Those despised *Moses* Law were to dye without mercy, and what will be their portion who despise Christ, the Gospel, and Ordinances thereof? see *Heb. 12. 25. Act. 2. 23.* every soul that will not hear Christ shall bee destroyed, that is, whosoever shall not hearken to Christs voice in the Gospel, submit to the Ordinances appointed by him therein, and worship the Father, the way hee hath prescribed, hee shall bee destroyed. The Corinthians abused and prophaned the Supper of the Lord, and were they not smitten and destroyed for that sinne? *1 Cor. 11. 30.* *Moses* had the sword drawn upon him by the Lord

Lord himself, because he neglected the Circumcision of his Son, *Exod. 4. 24.*

Verf. 14. But I wrought for my name sake, that it should not be polluted before the Heathen, in whose sight I brought them out.

Whilest they were in the wilderness, and Moses in the Mount, they made a Calfe, and fell to Idolatry, which exasperated the Lord, so, that hee thought to destroy them, and had not Moses interposed and pressed God with the honour of his name, hee had done it, *Exod. 32. 13. Wherefore should the Egyptians speak and say, for mischief did hee bring them out, to slay them in the Mountaines, and to consume them from the face of the earth? turn from thy fierce wrath, and repent of this evill against thy people.* God did so, and wrought for his name sake. Of these words was spoken in the ninth verf.

Verf. 15. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands.

16. Because they despised my Judgements, and walked not in my Statutes, but polluted my Sabbaths; for their heart went after their Idols.

17. Neverthelesse mine eye spared them from destroying them, neither did I make an end of them in the Wilderness.

In the 15. verse you have mention of Gods swearing, that hee would not bring them into Canaan; in the 16. the reason thereof.

In the 17. his indulgence and pity towards them.

I lifted up my hand unto them, &c.

This was, when upon the ill report the Spies had brought upon the land of Canaan, the Israelites murmured against Moses and Aaron, as you may see *Numb. 14. 28, 29, 30. and ch. 26. 65.*

But here a difficulty ariseth in the 6. verf. of this Chapter, its said that God had *lift up his hand*, and so sworn to bring them not onely out of Egypt, but into the land of Canaan, and here its said, hee had *lift up his hand* to the contrary, that

he would not bring them into the land hee had given them; so that it seems here is one oath against another; and in *Numb. 14. 34.* God acknowledges his breach of Promise, for hee saith, *ye shall know my breach of promise.* I have promised and sworn to bring you into the land of *Canaan*, but you have so sinned against, and provoked mee, that I will not do it, yea, have sworn *you shall not enter into my rest, Psalm 95. 11.*

This difficulty is removed, by considering, that God did not make promise, or swear to those individual men that were kept out of *Canaan*, that they should bee brought into it, if it had been so, God had forgot and forsworn himself: but his Promise and Oath was, that the seed of *Abraham*, *Isaac*, and *Jacob* should bee brought into it, *Gen. 12. 7. ch. 13. 15. ch. 15. 18. ch. 26. 4. ch. 50. 24. Dent. 34. 4.* and their seed was brought into the Promised Land, *Josh. 1. 2. ch. 4. 1. ch. 14. 1. 24. 13.* and so Gods Promise and Oath was kept. Those hee swore against, were those that murmured against him, even all from twenty years old and upwards, except *Caleb* and *Joshua*, whose carcases fell in the wilderness, as you may see *Josh. 5. 6.*

As for that *Numb. 14. 34.* Gods breach of Promise, the Original is, *Eth Tenuathi.* My frustration, you looked certainly to have entered into *Canaan*, but for your murmuring and unbelief, I have frustrated your expectations: or thus, you think my oath cannot bee true, because of a former Oath, and that the words I have uttered will prove false, a lye, but you shall know whether my words and Oath be false or no. *Junius* and *Pisc.* read it, *abruptionem meam*, and make the sense this, you have broken off from me, and you shall know what it is to have me break off from you, I will plague you for your murmuring, ingratitude, unfaithfulness, and unbelief, so that you shall never come into the land of Promise. The *Septuagint* hath it, you shall know the wrath of mine anger.

אֶת־תְּנוּאֹתֶיךָ

Frustrationem
mean. Monta.
אֶת־ is franget,
irritum facere,
retractare.

Varabius hath
it, mendacium
meum, i. e. an
sermo meus
mendax sit.
Disce: is quid
sit in me esse
contumacem.
Tost.

τὸν θυμὸν τῆς
ἀργυρίας μὲν.

Flowing with Adilk and Honey, which is the glory of all lands.

Of these words hath been spoken largely in the 6. verse, they are repeated here, to shew the ingratitude of this people.

ple, that were not affected with this land, which was a second Paradise, but despised it, and raised an ill report upon it: as also to shew what they lost in being kept out of it; And their folly in preferring Egypt before it.

There is nothing needful to open in the other two verses, because occasion hath been given formerly in this chapter, and others to open them.

Obf. 1 *Mens finnes disappoint them of choice mercies, yea, mercies Promised, expected, and near at hand:* God had promised them Canaan, they were near unto it, *Numb. 13.* expected to go in and possess it, but God would not bring them into the Land, because they despised his judgements, walked not in his Statutes, but polluted his Sabbaths.

In *Heb. 3. 19.* its said, *they could not enter in, because of unbelief;* and *Psal. 106. 24.* *they despised the pleasant land, they beleevd not his word.* It was their finnes kept them from so great, so near, so longed for a mercy. Such is the malignity of sinne, that it drives mercys back, when they are at the door, and blocks up the passage, that none for the future may issue forth towards us, *Isa. 59. 1, 2.* *Behold, the Lords hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear,* God can hear and help, but *your iniquities have separated, between you and your God, and your finnes have hid his face from you, that hee will not hear:* Your finnes stand like a brasse wall, a mighty mountain between him and you, they have cramped his will, so that though hee can, yet hee will neither hear your prayers, nor help your persons. Its sinne that keeps mercy from us, *Jer. 5. 25.* *Your iniquities have turned away these things,* what things? *the former and latter rain,* the Harvest and Fruits of the Earth; they were comming to you, but your finnes turned them back again, and bid them bee gone, away rain, away Harvest, away fruites of the earth, and so the next words import, your finnes have with-holden good things from you, they have forbidden good from you, so *Montanus* and the vulgar, read the words, our finnes do for-
bid, and with-hold good from us, see it *Matth. 6. 15.* *if you* Prohibuerunt bonum a vobis.
forgive not men their trespasses, neither will your father forgive your trespasses.

Joh. 8.19. If yee had known mee, ye should have known my Father also, Isa. 48. 18. O that thou hadst hearkened to my Commandments, then had thy peace been as a river, and thy righteousness as the waters of the Sea, thy seed also had been as the sand, &c. see Luk. 14.16,17,18,19,20. Luk. 13.34. John 5.40. Psal. 81. 13,14. it was their finnes which frustrated them of mercies, if the word profit not us, its sin that hinders the profit, Heb. 4.2. Jam. 1.31, 1 Pet. 2.1,2.

Obs. 2 When the heart is carried out after unlawful things, then the waies and Ordinances of God are neglected, sleighted, and profaned. This rises from the words of the 16. verse, they despised Gods judgements, walked not in his statutes, they polluted his Sabbaths, and why did they so? for their hearts went after their idols. These had stolen away their hearts from God, these had their thoughts, desires, affections, and the things of God were of little account with them; his statutes, judgements, Sabbaths, were laid aside, and onely what their hearts were carried forth unto, that they magnified, Ezek. 6. 9. they had whorish hearts, and whorishies, which went after their Idols, and made them depart from God, that is, from his judgements, statutes, Sabbaths, Ordinances. Idols had their eyes and hearts, and as to God and the things of God, they were eyelesse and heartlesse. When Solomons heart was carried out to women and Idols, then hee did evil in the sight of the Lord; 1 King 11. 4, 5, 6, 7, 8. then the Lords Ordinances were despised, and his Sabbaths polluted. If once the heart goe out to unlawful things, its drawn off from lawful, so much as it adheres to evil, so much its divided from God and good, Ezek. 33.31. their heart goeth after their Covetousness. So much as it went after riches, so much it was distanced from God, and walking in his waies. David hereupon advised men not to set their hearts upon riches, Psal. 62. 10. they will then bee their Idols, and make them forget God, and his waies, and do those things will prophane his Ordinances: look well to your hearts, and let not them carry you away, Job 15.12.

Obs. 3 When sinners provoke God into waies of destruction, hee doth not utterly destroy them, but shews some pittie and mercy: Nevertheles mine eye spared them from destroying.
God

God did destroy many of them in the Wildernesse, three thousand upon their making the Calf, *Exod. 32. 28.* twenty four thousand upon their committing whoredome with the Daughters of *Moab*, *Numb. 25. 9.* much People by fiery Serpents upon their murmuring, *Numb. 21. 6.* *Corah*, *Dathan*, and *Abiram* were swallowed up of the Earth, and all theirs, and the two hundred and fifty men that offered incense, were consumed by fire, *Numb. 16. 32, 33, 35.* fourteen thousand seven hundred were destroyed by the plague, *vers. 49.* and many by the *Amorites* in *Seir*, *Dent. 1. 44.* now notwithstanding so many were destroyed, yet all were not, hee did not make an end of them in the Wildernesse, hee did not consummate and perfect his wrath upon them, his eye spared them; hee was moved to mercy, and had compassion on them.

Though men have sinned much, and God have let out much wrath, yet neverthelesse hee hath an eye to spare, and an heart to pittie. If hee should punish, destroy none, hee would bee thought to bee like unto sinners, *Psalms 50. 21.* if hee should destroy all, hee would bee thought to bee cruel; to shew therefore that hee is a just God, hee cuts off some, and to shew he is a mercifull God, he spares some.

In the late powder blow, some were destroyed, some were spared, yea, wonderfully spared and preserved.

It was the 4th
of Jan. 1649.
about eight a
clock at night.

Vers. 18. But I said unto their children in the wildernesse, walk ye not in the statutes of your fathers, neither observe their Judgements, nor defile your selves with their Idols.

Vers. 19 I am the Lord your God, walk in my statutes and keep my judgements and do them.

In the 18. *vers.* God dehorts them from following their fathers waies.

In the 19. hee exhorts them to follow his waies, and shews them the reason why they should do so, because he is their God.

Where the Lord spake thus unto them in the Wildernesse, is not recorded by *Moses*, but that hee did speak what is in the 18. *vers.* Our Prophet assures us, who spake as he was mo-

ved by the Spirit, you have that is æquivalent thereunto, *Deut. 5. 32. You shall observe to do as the Lord your God hath commanded you: you shall not turn aside to the right hand or to the left, not to your Fathers on the right hand, nor to the Heathen on the left.*

The 19. vers. you have *Levit. 18. 4, 5. I am the Lord your God, ye shall therefore keep my Statutes and my Judgements.* Nothing in these verses requires explication. Take these observations.

Obs. 1 Children are prone to follow the corrupt decrees, counsels, and examples of their parents. I said walk not in the statutes of your fathers. That is, in what they decree, appoint; observe not their judgements, that is, their Counsels and advisements; nor defile your selves with their Idols, that is, follow not their examples. They were addicted much to what their sinful Fathers said, or did. Of the Kings of *Israel* its said, they did evil as their Fathers had done, *2 Kings 15. 9. ch. 23. 32. ch. 24. 9.* and *Jer. 41. 17.* the Children would sacrifice to, and defile themselves with Idols, as their Fathers had done. Fathers, Laws, Customes, Traditions, Examples, perswasions, counsels, are loadstones, and draw them strongly to that is evill.

Obs. 2 Posterity are not tyed to the statutes and Judgements of their Fathers or fore-fathers. I said walk not in the statutes of your fathers, neither observe their Judgements, &c. Though there bee a strong tye between Parents and Children and they bound by the Command of God to obey their Parents, yet when they shal command or counsel them any thing unlawful, contrary to the statutes and judgements of God they are not to hearken, not to observe or obey them. Here is Divine authority for it, *I said.*

If it bee Gods Command that lead Children to obey Parents, and People to obey Magistrates in Lawful things, then Gods prohibition must keep them from obeying in unlawful things: When Masters or Parents are so wicked, as to put their Servants or Children upon lying or swearing, or put off their commodities, they should remember what God hath said, *walk not in their statutes, &c.*

This holds especially in matters of Faith and worship, me

statutes and judgements must not come in there: what is not Divine, is no matter for my faith, nor rule for my worship; Mens chaffe and bran must not come among Gods wheat; their weeds and nettles must not come amongst his flowers; It is not Popes decrees, Canons of counsels, judgements of Fathers, Votes of Synods, Customes of Churches, Religion of Auncestors, that must tye my Conscience, or guide my practice in the worship of God. He hath said it, who is above them all, *Walk not in their statutes, neither observe their Judgements, and defile not your selves with their Idols.* Men have their Statutes, their judgements, their inventions and additions to points of Faith, and matters of worship, which are no other than Idols, and will defile.

Obs. 3 *That wee are onely to walk in Gods statutes, and to keep his Judgements;* Not mens statutes, or judgements, *I am the Lord your God, I have authority over you, I am in Covenant with you, I have given you statutes and judgements which are right, Psalm 19. 8. true and good, Neh. 9. 13. therefore walk in my statutes, keep my Judgements:* when the Israelites walked in other statutes, *the statutes of the Heathen*, or the statutes that *themselves made*, the Lord was wroth with them; and afflicted them for it, *2 King. 17. 8, 19, 20.* and commanded them to observe his statutes and Ordinances, and to do them for evermore, *vers. 37. Josh. 24. 14, 15.*

Vers. 20. And hallow my Sabbaths, and they shall be a signe between me and you, that you may know that I am the Lord your God.

In this 20. verse, the Lord proceeds in his exhortation of the Children of those rebellious Israelites in the wilderness, and exhorts them to hallow his Sabbaths, which their Fathers had polluted.

Hallow my Sabbaths.

Not make holy, but keep holy, the Hebrew word is the same with that, *Exod. 20. 8.* The hallowing or sanctifying of the Sabbath here, consisteth in two things.

1 In resting from labour and work;

Servile work, *Levit. 23. 7, 8.* that is, such work as men may lawfully do on other daies; works, for gain and profit might not bee done on Sabbath daies: they were to rest from their own works, words, and pleasures, *Isa. 58.* see *Exod. 20. 10. Nehem. 13. 15. Jer. 17. 22. Exod. 16. 29. ch. 31. 14.*

2 In doing those things which God required on that day, as meditation on the *works of Creation*, for which it was first instituted, *Gen. 2. 23.* remembrance of *their servitude* in *Egypt*, and *deliverance* thence, *Deut. 5. 15.* meeting in solemn assemblies, *Levit. 23. 3.* in which the word was to be read, opened, and reverently heard, *Luk. 4. 16. Act. 13. 21. Eccl. 5. 1.* prayer to be made, *Acts 16. 13.* God to be praised, *Psalms 92.* Sacrifices to be offered, *Numb. 28. 2, 10.* and they were to exercise works of mercy on that day, *Mat. 12. 10, 11, 12. John 5.* and all these duties they were to do with delight, *Isa. 58. 1.*

They shall be a sign between me and you.

Of these words you heard in the 12. vers. besides what was said there, the *Sabbath* was a sign of the Covenant, God made with them to bee their God, and to own them for people; for it follows,

*That you may know I am the Lord
your God.*

The *Sabbath* day was the time wherein God and this people met, God made himself known unto them then, sanctifying of them, vers. 12. for whom hee is a God unto whom hee blesses and sanctifies, and specially on his *Sabbaths*, then hee heard their Prayers, accepted their offerings, and shewed out his loving kindnesse unto them.

Obf. 1. *Having and hallowing Gods Sabbaths, is a sign and manifestation that God is the God of that people.* The Jews had the *Lords Sabbaths*, and hee bad them hallow them, that so being hallowed, they might signify and certify them, that God was their God. As Circumcision

the Pasſeover were ſignes that the Jews were in Covenant with God; ſo likewise was the Sabbath, *Exod. 31. 13.* and becauſe it was a ſign of the Covenant between them and God, *verſ. 16.* God tells them, they muſt obſerve it for a perpetual Covenant, and hence it was, that when they violated the Sabbath, God accounted it the violation of the Covenant between them.

Verſ. 21 Notwithſtanding the Children rebelled againſt me: they walked not in my ſtatutes, neither kept my Judgements to do them, which if a man do, he ſhall even live in them; they polluted my Sabbaths: Then I ſaid I would pour out my fury upon them, to accompliſh mine anger againſt them in the wilderneſſe.

Here the ſucceſſeſſeneſſe of Gods exhortation is evidenced, hee preſſed them to bee obedient, and dutiful to him, being their God, but they rebelled and would not walk in his ſtatutes, nor keep his judgements, their Fathers ſtatutes and judgments they would walk in and obſerve; they choſe rather to be defiled and dye in their Fathers waies, than to be ſanctified and live in Gods waies. Whereupon God had a purpoſe to deſtroy them, as hee had formerly to deſtroy their fathers. This Verſe is the ſame with the 13. which hath been opened, and the obſervations given.

Verſ. 22. Nevertheleſſe I with-drew my hand, and wrought for my Name ſake, that it ſhould not be polluted in the ſight of the Heathen.

God having purpoſed their deſtruction, ſaw that if hee ſhould proceed thereunto, the Heathens would make an ill ſenſe of it, and blaſpheme his name, for prevention wherof, hee let fall his purpoſe, and would not deſtroy them. This Verſe falls in with the ninth and fourteenth, onely this is in it, which they have not.

I with-

I with-drew my hand.

Verabius hath it; *retraxi manum meam*, I drew back my hand. *Castalio*, *revocavi*; I recalled it. *Jun. & Trem.* *Reducens manum meam*, bringing back my hand, I wrought for my name: Gods hand was stretched out, and hee pull'd it back again. The Hebrew word is in *Hiphil*, And notes thus much. I made to return, I made mine arm come back again, when it was going forth to destroy them.

Obf. Gods people do oft provoke him, both fathers and Children, and so that they are at the door, brink, point of destruction, and yet he is merciful unto them, and that for his names sake: When hee cannot shew mercy for their sakes, he will shew mercy for his own names sake. In the eighth ver. is set down their *BUT*, but they rebelled against mee, they would not hearken, they would not forsake their Idols, whereupon God purposed to destroy them. In the ninth ver. Gods *BUT*, but I wrought for my name, &c. in the 13. ver. again is their *BUT*, but the house of Israel rebelled, &c. then God was angry again, and purposed to consume them in the 14. ver. you have Gods *BUT* again, But I wrought for my names sake, &c. in the 16. ver. you have their *BUT* the third time, but they polluted my Sabbaths, in the 17. you have Gods *Nevertheless*, or *BUT* again, for its the same the Original. *Nevertheless mine eye spared them*, &c. in the 21. ver. you have their *Notwithstanding*, or *BUT*, on more, the Hebrew is the same with *But* before; *Notwithstanding*, or *But the Children rebelled*, &c. and in this 22. ver. you have Gods *BUT*, or *Nevertheless* answering thereunto. *Nevertheless I with-drew my hand, and wrought for my names sake*: Four times in this Chapter, you have them provoking God even to their ruine, and as many times his sparing them: this last time his hand was stretched out, even at work, and had hee stricken one blow, had broken them all, but hee recalled his hand, hee would not let his power fall upon them to crush them in peeces, but wrought for his name, and their safety. If wee have our *Buts* and *Notwithstanding*, importing, rebellion, ingratitude, and disobedience

ence, the Lord hath his *Buts*, and *Neverthelesse*, importing mercy, patience, and loving kindnesse.

Verf. 23 *I lifted up my hand unto them also in the wilderness, that I would scatter them among the Heathen, and disperse them through the Countries.*

24 *Because they had not executed my Judgements, but had despised my Statutes, and had polluted my Sabbaths, and their eyes were after their fathers Idols.*

In these two verses you may see,

- 1 A commination backt with an oath, in the 23.v.
- 2 The Reason thereof in the 24.

I lifted up my hand unto them in the wilderness.

Of this *Gesture* used in swearing, you heard before, v. 5, 6. but where it was done, will hardly bee found in *Moses* writings, that God thus *lift up his hand*, and threatned to disperse them, some thing like hereunto, see in *Deut.* 4. 26, 27. *ch.* 28. 25. 36, 37, 64. *chap.* 31. 21, 22, 23, 24, 25, 26. *Lev.* 26. 33. in those places the Lord threatens to scatter them, and *David* tells you, *hee lift up his hand to do it*, *Psalm* 106. 26, 27. *he lift up his hand against them to overthrow them in the wilderness, to overthrow their seed also among the nations, and to scatter them in the lands.* *Maldonate* makes the lifting up the hand here, to be in way of threatning, not of swearing.

That I would scatter them among, &c.

Of their scattering and dispersion, was spoken in the 5, 6, and 12. chapters.

Because they had not executed my Judgements.

Some referre these words, and the rest in the verse, to the time, after their entrance into *Canaan*, if then they should not keep Gods judgements and do them, hee having performed his Promise unto them, hee would scatter and disperse them among the Nations, but because the verse speaks of the time past, wee must also look at what was done, as

L

well

well as what was to do; The Children before mentioned *rebelled*, and did not keep the judgements of God to do the same; they polluted his Sabbaths, and defiled themselves with their Idols, whereupon God thought to have destroyed them in the wilderness, but spared them for his Name sake, that the Egyptians and Nations might not blaspheme and pollute his name; but knowing that when hee had possessed them of *Canaan*, that their children would do as they had done, hee *lifts up his hand*, and threatens their driving out of that Land again, and dispersion in the Countries, and makes their sinne the *principium*, and *fundamentum* their Posterities ruine.

Their eyes were after their Fathers Idols.

In the 8. vers. hee mentions the Idols of *Egypt*, and that were their *Fathers Idols*, which the Children minded, and were intent upon; for when the *eyes* go after any thing, there is some affection in the heart unto that thing, *vers. 6.* and *Ezek. 6.9.* *I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whorl after their Idols;* if the heart did not affect them, the eyes would not. *Fathers Idols* affected both the hearts and eyes of their Children, *Rachel stole her Fathers Gods, Gen. 31. 19.* and said, they should be her Gods.

Obs. 1 *That Parents sinnes prepare heavy Judgements upon their Posterity many years after.* God lifted up his hand in the wilderness, that hee would scatter them among the Heathen, then, and disperse them through the Countries; because they were statute-breakers, Sabbath-polluters, and idolaters, which fell not upon them, but their posterity many hundred years after. *Junius* makes it five hundred years, and then they were driven out of the Land of *Canaan*, and dispersed into Heathenish Nations, a judgement that deprives men of all their own comforts, and exposes them to all the injuries of others. One calls this judgement the beginning of new evils, and it may bee added, of unknown evils. Let Parents therefore take heed how they provide for their Children, God by sinful and wicked practises, their posterity

Exilium nostrorum malorum initium.
Philo de Abrahamo.

smart soundly for it many years after. *Sauls, Jeroboams, and Manasses* finnes, made their Posterity to feel sad stroaks, long after; and some in our daies have suffered for their Fathers finnes, and its just with God they should, when they tread in their fathers steps, who have *rebelled* against God.

Vers. 25. *Wherefore I gave them also statutes, that were not good, and Judgements whereby they should not live.*

26 *And I polluted them in their own gifts, in that they caused to passe through the fire, all that openeth the wombe, that I might make them desolate, to the end that they might know that I am the Lord.*

Here is a further progresse of Gods judiciary dealings with them, which lyes,

1 In the Statutes and judgements hee gave them.

2 In the polluting of them.

Then you have the end of both, which is,

1 To make them desolate.

2 To bring them to the knowledge of himself.

In this verse is first a figure called *Antianaclassis*, which is the reciprocating the same words, in a diverse sense; in the former verse is mention made of *statutes and judgements*, which God gave them, vers. 11. and were his divine word: here is a mentioning of *statutes and judgements*, which hee gave them as divine punishments, being the Commands and devices of men.

2 A figure called *Meiosis* or *Tapeinosis* which is, when less is expressed, and more intended; as not good, is a mild expression, but more is intended in it, viz. hurtful, deadly: So these words, should not live, are moderate, but they include that is grievous, namely, death, yea, terrible deaths; they should not onely have no good by them, but much evil; fore destruction.

Cum usurpantur nomina vel verba, denique pro vehementioribus. Gloss. in philolog. l. 5. c. 10.

I gave them my Statutes that were not good.

The Hebrew is, *Statutes not good.*

L 2

These

Vid. I ft in
sent. 1.4. Sect.
27. p. 26. Col 1.
1.8.

These *Statutes* were not the *Moral Law*, though it be a *binding Letter*, 2 Cor. 3.6. for the *Law is holy, just, and good*, Rom. 7.12. yea perfect, Psalm 19.7. not the *Ceremonials*, nor *Sacrifices and Sacraments*, as *Jerome* and *Estius* calls them, for though these were shadows of things to come, yet they had purifying vertue in them, and led to Christ, Heb. 9. Gal. 3.24. and in this Chapter God speaking of the *Statutes and Judgements* hee gave them, which comprehend both *Morals* and *Ceremonials*, hee saith, vers. 11. 13. 31. that they were such, as if they kept them, they might live in them. Neither doth it advantage to say, these are called not good, because they are *less good*, than those of the Gospel, let them be granted, yet those *statutes* kept, would afford life, but the *Statutes* here meant, were such as whereby they should not live. Not the *Tributes and Taxes* imposed upon them, the Nations, when they prevailed against them in war, but they were under none in the wilderness, and these *statutes* were given when they were there.

By these *statutes* are meant,

1 Those *punishments* that befell them in the wilderness. the sword, Exod. 32.27,28. fiery Serpents, Numb. 21.6. plague, Numb. 16. 49. the earth swallowing up *Corah*, *Dathan*, and *Abiram*, vers. 31,32. fire, ver. 35. suspension, ch. 25.4. God commanded the hanging up the Heads of the people, hee appointed the fire, the earth, the plague, the sword, to execution upon them, these were *statutes not good*; not good for them, but *hurtful*, yea, *very hurtful*, for so much *good*, implies, and the next words prove, being a further declaration of these *Judgements*, whereby they should not live, these *statutes and Judgements* took away their lives.

2 Those *threatnings and curses* you finde Deut. 4.26,27, ch. 27. from the 15 to the end, and ch. 28. from the 15 to the end, Levit. 26. from the 14. to the 40. these were sentences of death.

3 The *Inventions, Laws, Rites, Decrees, Superstitions*, of men which are called *Statutes*, Dan. 6.7. Mic. 6.16. the *statute* *Omni* are kept, and 2 King. 17.8. the *statutes of the Heathen*. As God is said to give them, in that hee gave them over to them, which were not good, but tended to death and destruction.

see

seeing they would none of mine, I gave them mens.

Obs. When men slight and violate the Statutes and Judgements of God, he doth not onely threaten, and punish them with temporal Judgements, but also with spiritual: because they despised Gods statutes, and did not keep his judgements, therefore hee gave them Statutes not good, and judgements whereby they should not live. God threatned them with cursings, cut off many of them in the wilderness, and gave over others to beleeve errors, to follow the imaginations of their own hearts, the Commandements and Statutes of men, which was a more dreadful judgement. When men care not for the waies of God, which have good and life in them, its just with God to give them over to the waies of men, that have no good, no life in them; nothing but expence, labour, disappointment, vexation, and destruction, Ezek. 24. 12. Jer. 2. 36, 37. Prov. 14. 12. when Gods people would not listen to him, hee gave them up to their own hearts lusts, to the perverse intendments and pertinacies of their hearts, they intended the statutes and judgements of men, of Heathens and Idolaters, those they were set upon, and God gave them up unto them, as you may see ver. 39 of this chap. go yee, serve ye every one his Idol, seeing you will not submit to mee any waies, go to your Idols where your eyes and hearts are, and serve them according to the statutes and judgements of the Nations whence yee had them; or if they bee of your own devising, serve them according to the waies of your own hearts, 2 Thess. 2. 10, 11, 12. when men receive not the love of the truth that they might be saved, God sends them strong delusions that they should beleeve a lye, and be damned; ἐνέργειαν πλάνης, the efficacy of error; the truth comes with love, error with efficacy: if truths wooing and love be not entertained, God sends error with efficacy to seize upon men. Because wee have been wanton with the truths, Ordinances, and things of God, not received the love of them, but busied our wits, and parts about them, yea, against them, therefore God hath sent the efficacy of error to take hold of men. Is not the efficacy of error upon them that say, there is no Devil, but holinisse; no heaven nor hell, but what is in a mans own conscience? &c.

And I polluted them in their own gifts.

Subtraxi meam
gratiam & per-
misi eos pollui
Varabius.

God being most holy, could not communicate any thing that should defile them; from a holy God comes nothing but that which is holy and good. Some take it in this sense, that God suffered them to do those things which defiled them, & prostitute themselves to all abominations.

Sanctus informes us, that one is said to do a thing, who hee declares it to bee done, *Levit. 13. 3. The Priest shall looke on him, in Hebrew* and shall pollute him, that is, pronounce

declare him polluted, so vers. 6. hee shall cleanse him, so saith the Original, that is, declare him to bee clean, *Levit. v. 44. the Priest shall by polluting, pollute him*, that is, declare him altogether polluted, and our *Ezekiel* is said to *desolate the City*, when as hee did but declare the destruction of the City, *chap. 43. 3.* so here, God is said to pollute them, that hee did declare them polluted, and not only so, but that he dealt with them as polluted ones, rejecting them, and their gifts.

impuros esse
ostendens, ut
impuros tract-
ans, & a me
abdicans. Iun. in
annot.

In their own gifts.

Quasi pol-
lutos repuli
a me, pollutos
judicavi eos
& eorum mu-
nera.

The *Septuagint* reads it, ἐν τοῖς δόγμασιν αὐτῶν, and doth *Codex sexti. Complutensis & Apollinarius* saith *Pradum* their Opinions and Tenets. When men leave the statutes of God, and take up opinions of their own, or tenets of the world, they pollute themselves, God judges them so, & declares them to bee such, and deal with them as such, this is the way.

By Gifts, are not meant all the Sacrifices which they brought unto the Lord, but their first-born, which were to bee given to God, in remembrance of their coming out of *Egypt*, when the first-born of the *Egyptians* were all slain, and the first-born of the *Israelites* all preserved, *Exod. 13. 2, 3. 12.*

*In that they caused to pass through the fire, all that
openeth the womb.*

The Hebrew is, *making to pass all opening of the wombe*, its a periphrasis, *the opening of the womb*, for the first-born, and that of the male kind, which were to be offered to the Lord; but they offered unto Idols, causing *them to passe through the fire*, as it is in the 32. ver. of this Chapter, they were forbidden, and that upon pain of death, to let any of their seed to pass through the fire, or to give them unto *Molech*, *Levit. 18. 21. ch. 20. 2.* God expected they should strictly have observed his Ordinance of consecrating their first-born unto him, and they either sacrificed or consecrated them to Idols. *David Psal. 106. 37, 38.* tells you, *they sacrificed their Sonnes and Daughters unto Devils*, hee calls their Idols Devils, and they sacrificed their Sonnes, not only their first-born, but others, and not onely Sons but Daughters, so corrupt were they in their opinions and practice.

If it should be granted here, as some Interpreters conceive, that they did not offer their first-born to Idols, but to the true God, that they did not cause them to pass through the fire, as the Heathens did, but caused them to pass from themselves, from under their power, and give them to God, yet because they despised his statutes, polluted his Sabbaths, minded Idols, and kept not his Statutes, God polluted them in these gifts, declared them and their gifts to be such.

That I might make them desolate.

The word for desolate is וַיְהִי from וָהָה to make

waste and desolate even to astonishment, some render it here, *as I will destroy them*, and then the sense runnes thus, I have declared what polluted creatures they are, that I may thence take occasion to destroy them: but this suits not so well with what follows, *That they may know that I am the Lord.* To keep then to the word as its here. God would make *them desolate*, by convincing them of the pollution.

lution of their offerings, and by afflicting their consciences making them to see, that though they had offered their sons their first born to him, or to Idols, yet they had gained nothing at his hands thereby, but were so far from pleasing him, that they had greatly provoked him, so that they should bee amazed at their desolation.

Obs. 1 *That if men alienate from God what is due to him, or bring him his due, and live in the breach of his commands hee will not respect them, but declare them to be, and deal with them as polluted ones:* They alienated their first-born to Idols which God commanded to bee consecrated to him, or brought them to God living in the breach of his statutes and hereupon he saith, *I polluted them in their own gifts.* They thought they did mee good service, and should obtain much favour at my hands, that I would bee a great benefactor unto them, but they were deceived; I look upon them and their gifts as defiled, loathsome things, and pronounce them to bee so: Many think their persons, prayers, and other duties are very acceptable to God, but they will find them otherwise. *Isa. 1. 11, 12, 13, 14. Mat. 7. 22, 23.*

Obs. 2 *The Lord would not have men to confide in their sacrifices and services:* Hee declared them polluted, that he might make them desolate, beat them off from their hopes and confidences they had upon doing these things, wee are apt to rest upon duties, and to promise much to our selves thereupon; but when God shall tell men they are polluted things they offer, yea, that themselves are polluted in those offerings, this will shake their vain foundations and hopes. When God told them, *Hee that killed an Oxe, was as if he slew a man, hee that sacrificed a Lamb, as if hee cut off a Dogges neck, hee that offered an Oblation, as if hee offered swines blood, he that burneth incense, as if hee blessed an Idol.* *Isa. 66. 3.* did hee not undermine their strong holds, and make them naked? for hee shews that all they did was either lost labour, as the blessing of an Idol; or abomination, as swines blood; or dangerous, as cutting off a dogges neck; or deadly, as killing of a man: thus God polluted them in their own gifts and doings, and made them desolate. Thus Christ dealt with the Scribes and Pharisees, *Mat. 23. 13.*

14, 15, 16, 23, 25, 27, 29. they look for blessings, not for woes, but they were polluted, what ever their confidences were, and Christ declares them to bee so, and makes them desolate.

Obf. 3 *The Lord stripes men of their righteousness, and beats them out of their confidences, that they might come to him, bottome upon him, and find him a sure foundation: God would make them desolate, to the end, that they might know that hee was the Lord, that they might not trust in their sacrifices, but in him, the God of them, and their sacrifices; in him that could shew them their errors, and pardon them being shewn: when men are deprived of their supposed comforts, convinced of the falseness of their confidences, surrounded with the guilt and evil of their waies, they beginne to look where succour is to bee had, to runne from the sand to the rock; from themselves, and al that is their own, unto the living God, and look at his promises to beleeeve them, and his Statutes to obey them, and so imbracing him for the all-sufficient good, abide with, and build upon him alone.*

Verf. 27 *Therefore Sonne of man, speak unto the house of Israel, and say unto them, thus saith the Lord God, yet in this your fathers have blasphemed mee, in that they have committed a trespass against me.*

28 *For when I had brought them into the Land, for the which I lifted up mine hand, to give it to them, then they saw every high hill, and all the thick trees, and they offered there their Sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.*

29 *Then I said unto them, what is the high place whereunto ye go? and the name thereof is called Bamah unto this day.*

Having spoken of the proceedings between God and this People in Egypt, and the wilderness; wee are come now to the passages, between them in the land of Canaan.

For the Lords part hee brought them into the Land, ver.

28. which is the onely mercy mentioned, but it was such a mercy as included a multitude of mercies in it, for it was a land *flowed with milk and honey*, the *glory of all lands*, as twice you have it in this Chapter; and something of the goodnesse of this Land, you may see *Deut. 8. 7, 8, 9. and ch. 6. 10, 11.* it was the Land that God had lifted up his hand, and sware to give them, and hee brought them into it, without the help of any other people, even by his own arme, for he destroyed the seven Nations in it, *Act. 13. 19.* and he *gave them the Lands of the Heathen, and they inherited the labour of the People, Psalm. 105. 44.* and why did the Lord bring them into this Land? the next verse shews, *that they might observe his statutes, and keep his Laws.* Which thing they did not, for

- 1 They blasphemed him, vers. 27.
- 2 They fell to Idolatry, vers. 28.
- 3 They Persisted in it, vers. 29.

Yet in this your Fathers have blasphemed me.

עוד עוד

The Hebrew for *yet in this*, is *moreover this, adhuc hoc.* *Septuagint* ἔως τῆς, *even to this*, they sinned and dealt ingrately, not onely till they came to *Canaan*, but in *Canaan* they were not content with what they had done in *Egypt* and the wilderness against me, but they continued in their wickednesse, and added sin to sin, doing worse and worse daily.

ἔτι

Or *Moreover in this*, and so it notes some hainous and great offence, viz. what he mentions in the end of the verse.

עבדו

Have blasphemed me.

inveſus eſt
in aliquem a-
trociſſis verbis,
probris affectu,
contumeliis in
me ſuſcitavit.

ἀνὰ τὴν
βλαſφημίαν
τὴν φάσιν.

The Hebrew word ſignifies to *revile with words*, to *reproach*, and *blaspheme*. The *Septuagint* is παροργίζων με, *they provoked me*, they were *contumelious*, *disgracing me*.

The French others, and our Translation have it *blaspheme*, which is to hurt the name or fame of any, and is a kinde of evil ſpeaking, derogating from the glory of God; *quantum in ipſa eſt*, Gods glory or name in it ſelf is inviolable;

ble, but blasphemy doth what it can to violate it.

Aquinas makes it to consist,

1 *In attributing to God what is not congruous to him*, as to say, hee is the author of sin. Hee sees not, hee hath forsaken the earth, *Ezek* 8. 12. hee is like unto man, *Psal* 50. 21.

Blasphemia est attribuere deo quod ei non convenit vel detrahere ab eo quod ei convenit.

2 *In detracting from him what belongs unto him*, as to deny his providence, his omniscience, his omnipotence; as can hee provide a Table in the Wildernesse? *Psal* 78. 19. if hee should make windows in heaven could this thing be? 2 *King* 7. 2. to which may be added.

3 *The doing of such things as cause Gods name to be blasphemed*, as *Rom* 2. 24. the name of God is blasphemed among the Gentiles through you, as there is practical Atheisme, *Tit* 1. 16. so practical blasphemy.

In that they have committed a Trespass against me.

The Hebrew is, *In their prevaricating, a prevarication against mee*. The doubling of the word intends the signification, and notes the greatnesse of their sin, and progress in their wickednesse.

The Vulgar is, *seeing that despising they have despised me*; The word מעל Notes such prevarication, and sinning, as hath the will in it: hence *Piscator* renders the words here, *Prevaricati sunt contra me perfidissime, they have perfidiously sinned against me*. They sinned not ignorantly, or of common infirmity, but with an high hand. *Calvin* saith it was *Deliberata insolentia, dum ita improbe in deum surrexerunt, ac si conspicerent in ejus faciem*. *Jun.* saith, their sin was *speaking against the truth of Gods worship*, for when People fall to false worship, they will disparage, if not wholly despise the worship they had before; So then here wee may understand, both their speaking against the true worship of God, and practising contrary thereunto.

Cum si revissent me contramennes. Quandile font de bonche contre moy Fr. Transcensio volens & contra conscientiam ex contemptu, rememita e & contumacia Kirk. Invehentes in cultus mei venientem.

Obf. *Wilful sinning is a Reproaching, a blaspheming of God, and provokes him greatly. In this your Fathers have blasphemed mee, in that they have committed a trespass against*

gainst mee, they have spoken against my worship, and runne out to other waies which I forbad them, other sinnes they have committed which I could have winked at, but when they sinne wilfully, despising mee, my Laws, my worship, they reproach, blaspheme, provoke mee so, that they shall hear of it. *Son of man go, and speak to the house of Israel, go and tell them how they have dealt with mee, and how I take it. Such sins did deserve death, Num 15. 30, 31. The soul that doth ought presumptuously, whether he be born in the Land, or a stranger, the same reproacheth the Lord.* מַנְדֵּם its the

same word is here for *Blasphemed*, and may as well bee rendered so as *reproacheth* (for hee that *reproacheth* the Lord *blasphemes* him, and hee that *blasphemes* him, *reproacheth* him, they are joyned together, 2 King. 19. 22.) and what then? *That Soul shall bee cut off from among his people, because hee hath despised the word of the Lord, and hath broken his Commandement, that soul shall utterly bee cut off.* There was no mercy for those sinned in that manner, Heb. 10. 26, 28. many I fear commit such trespasses in these daies, by speaking against Providence, Ordinances, Scriptures, Angels, Christ, God himself, and so sin away mercy and their own souls at once. *David* prayed that God would keep him back from *presumptuous sinnes*, Psal. 19. 13. and wee had need do it, for there is that in our natures which carries us on strongly towards them, as much as they did him; remember what *Solomon* saith, Prov. 28. *Happy is the man that feareth alwaies, but hee that hardeneth his heart, that presumeth, that is wilful, pertinacious, shall fall into mischief; into mischievous sinnes, into mischievous judgements, chap. 13. 12. Who so despiseth the word shall bee destroyed, but hee that feareth the Commandement shall bee rewarded;* hee that sleighteth the word and waies of God, destruction is his portion, but he that fears to violate the command of God, shall bee rewarded, וְשָׁלוֹם הָאָדָם hee shall have peace, safety, a man by

despising or fearing the word, & command of God, doth neither hurt the one nor advantage the other, but hee may, he doth hurt or advantage himself, and that greatly.

28 *Then they saw every high Hill, &c.*

In this verse, you have the *Idolatri* they fell into, when they came into the Land of *Canaan*, with the degrees thereof.

First, Their *Leaving of God*, and looking unto the Hills, yea, every high hill, and all the thick trees, they gave liberty to their eyes to spy out places, suitable to their Idolatrous thoughts, on hills, and places beset with thick trees the Heathens worshipped, and their Hearts and eyes were towards such places.

2 Their *making Altars*, and sacrificing there, *they offered there their Sacrifices*, &c. they should not have sacrificed any where, but in the place God appointed, which was first the Tabernacle, afterwards the Temple: but they spied out hills, groves, thickets, set up Altars, and sacrificed on them, those offerings which were peculiar unto God.

3 Their *Continuance and expencesfulness* therein, they offered Sacrifices, *They poured out there their drink offerings*.

4 Their *Content and delight* they took therein, there also they made their *sweet savour*.

The provocation of their Offering.

The Hebrew is, *The indignation and anger of their Corban*, כֶּסֶם קֶרְבָּן, that is, their approaching gift, or offering. *Jun.* hath it, *irritamentum oblationis suae, the irritation of their oblation: Piscat.* Oblationes irritantes, provoking oblations, because by them they did provoke God to anger, to judgements.

There is a figure in these words, called *Hyppalage*, which is such a transposing of words, as that is said of one, which should bee said of the other, as here, *provocation of offerings*, for Offerings provoking.

There also they made their sweet savour.

The Original for *sweet savour* is, *Reach nichochehem*, The Odour of their rests, *Odores grotos suos*, their acceptable odours.

dours: when they had offered these, they thought the Lord smelt a sweet savour, was well pleased with them, and rested in them. which phansied rest was pleasing to the Lord, though it lasted not, neither had reality in it, for their sense or sweet savour, was a provocation to God.

Obs. 1 *That what the Lord promiseth hee makes good, difficult, or impossible soever it seems to man:* The Lord promised them *Canaan*, and how should they come to it, they were bond-men in *Egypt*, there is a red Sea, and a wilderness between *Egypt* and *Canaan*, and beside, *Canaan* had strong men in it, sonnes of *Anack*, Cities walled and great, several Kings to oppose and keep them out, notwithstanding all these difficulties, God having promised to bring them in, hee did it, *when I had brought them into the Land, for the which I lifted up my hand to give it to them;* that hand that was lift up to confirm them, it should be let out for the doing thereof, that hand could turn away all doubts, could also take away all difficulties. there is nothing too hard for the Lord, hee will work, and he shall, who can let it, *Isa. 43. 13.* As hee is gracious to promise, so faithfull and able to perform, and doth in time make good whatever hee hath promised, those that seem impossible: hee said, a Virgin should bring forth a son, *Mat. 1. 18.* that *Abraham* who was aged should have a Childe; and his seed bee stars of Heaven, and were not both made good? *Gen. 1. 1.* *Exod. 12. 37.* *Numb. 11. 21.* not one word fail'd that God promised *Moses*, *1 King. 8. 56.* this should make us beleeve the promises of God, what ever flesh and objects.

Obs. 2 *Mens habitations are given and assigned unto them of the Lord, I brought them into the Land, I gave it to them;* men bee removed from place to place, seated here or there, the hand of the Lord is in it, if they have common pleasant, gainful habitations, if they dwell safely in vines, and fig-trees, as it is *1 King 4. 25.* its the Lord's doing, his providence disposed it so, and wee should be thankful in and for our habitations, and minde the heavenly *Canaan*, and those mansions mentioned, *Joh. 14. 2.* prepara-

those do beleeve, and glorify God, out of which, when once we are possessed of them, wee shall never bee removed.

Obs. 3 Circumstances of time and place do aggravate mens sinnes, and make them bainous. When I had brought them into the Land, then they saw every high hill, *there* they offered sacrifices, *there* they presented the provocation of their offerings, *there* they made their sweet savour, *there* they poured out their drink offerings, here bee four *theres*, every one aggravating and accenting their sinnes. This was ingratitude with a witnesse, that the Lord should bring them into such a land as flowed with milk and honey, and they should bestow the milk and honey upon Idols, into such a land as was the glory of all lands, and they should defile it, and make it abominable, as it is, *Jer. 2.7. I brought you into a plentiful Countrey, to eat the fruit thereof, and the goodness therof, but when ye entered ye defiled my Land, & made mine heritage an abomination.* This, this, made their sin exceeding sinful, and the Lord to set the emphasis upon it. *There, in Canaan,* the Land I espied out for them, they sinned; *there, in Canaan,* where I fulfilled my promise, made to their Fathers and them, they sinned. *There, in Canaan,* out of which I drove mighty Nations for their sakes, they sinned. *There, in Canaan,* the Land I chose to dwell in, they set up Altars, and diverted my Sacrifices, Offerings, and sweet savours unto them. *There,* where I looked they should have become an holy people unto mee, they became like the Nations, and worse than the Nations round about them.

Sinning after great mercies bestowed, and where they were bestowed, makes sinne sinful above measure.

Obs. 4 When men go out from Gods truths, Ordinances, and waies of worship, they are restlesse, and run from opinion to opinion, and from one way to another: they saw every high hill, and all the thick trees, they ran from hill to hill, from tree to tree, and were not long satisfied any where, when they had found an hill pleased them, set up an Altar there, and sacrificed a while, they grow to dislike of that place, and that Altar, then they must to another hill, have another Altar, which had its time, and then that was left; and to the thick

thick trees they go, and there they fall in with the workers, and waies there in practice, and so from Altar to Altar, from place to place, and not satisfied, *Ezek. 16. 29.* its just with God, that those men who go out from him, off from the waies and forms of worship hee hath prescribed (depriving him of his legislativenesse therein) should be given up unto restlessnesse of Spirit. This is abundantly testified among the Papists, where they runne from Saint to Saint, from Altar to Altar, and from one order of Friars and Jesuits to another; yea, this hath been signally fulfilled amongst us, in our daies; wherein many having left and off Gods waies and worship, have runne into variety of opinions and practises; they have seen every hill, every valley, every Altar, every way; and may it not bee said as of the clean spirits in the Gospel, they have walked in dry places, sought rest and found none? Mens waies, opinions, inventions, are dry things, and have no rest in them. O Gods waies and Ordinances have vertue in them, to move, quicken, comfort, and satisfy us, *Mic. 2. 7. Do not myne do good to him that walketh uprightly?* what ever the fancies of men are, Gods words and waies are good, they onely do good to the sonnes of men that walk uprightly, *Prov. 10. 29. The way of the Lord is strength to the right,* not to those turn aside to the whimsies, phantasies, wills of men.

Obf. 5 *That may bee offensive and hateful to God,* men judge to bee grateful and acceptable. They presented provocation of their offerings, or provoking offerings; what did they provoke? even the Lord, whom they conceived they greatly pleased; for it follows, *there they made also sweet savour;* They made account their sweet savours would bee sweet in the nostrils of God, but they were stinking and loathsome, because not offered where they should have been offered, nor as God had appointed, nor came with hearts believing and obedient. They were at great charges in their sacrifices, offerings, sweet savours; what was the issue of it? instead of pleasing, they provoked God. *Amos 5. 21, 22. I hate, I despise your feast days, will not smell in your solemn assemblies, though you offer*

Suffragium qui
debuerat esse
bonæ fragran-
tiæ reddiderint
fædum suis
corruptelis.
Calv.

e worship-
Altar to Al-
6. 29. and
in him, and
ath prescri-
should be
adantly ve-
m Saint to
of Fryers
ly fulfilled
est and cast
ariety of o-
every tree,
s of the un-
dry places,
ons, inten-
n. Onely
to moiten,
ot my word:
the sickly
good, and
lk upright-
to the up-
anities, and
od, which
esented the
ngs; whom
concluded
de also their
ours would
e stinking,
should have
came from
great pains
avours, and
provoked
days, and I
offer me-
burnt

burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts.
24 Let judgement run down as waters, and righteousness as a mighty stream; they thought that notwithstanding all their injustice, that their sacrifices and services should be accepted, but God was so far from it, hee despised and hated them; the like you have in Jer. 6. 20. let us take heed lest wee provoke God by our sacrifices, while wee think wee please him. If they bee not from gracious hearts, rendered up in faith, according to rule, and for his glory, he will say as it is, Isa. 57. 6. Should I receive comfort in these?

29 Then I said unto them, What is the high place whereunto yee go?

Here the Lord doth reprove them for, and seek to reclaim them from their Idolatry; you know that place I have chosen where my Tabernacle is, the Altar I have appointed for sacrifices: what is the high place whither yee go? what is it for? what do you there? why transgresse you my statutes, and keep not to them? To this effect and purpose the Lord spake by his Prophets unto them.

The word for High place, is, **הַבְּמָה** that high, or the high place. Some think it a high Altar, or a Chappel built in a wood, or on an high hill. It was the practice of the Gentiles, upon hills, and under green trees, to build Altars with steps, or ascensions to go up by, which the Jews imitated contrary to command, for God had bid them to make an Altar of earth unto him, and where hee should appoint, and if of stone, it must not be of hewen stone, neither might his Altar have any steps, Exod. 20. 24, 25, 26. Neither was the Altar of God ever call'd Bama, an high place, but Mizbeach, the Sacrificatory, or the place of slaying and sacrificing. But the Jews falling to Heathenish Customes, and practises: learned their names, and imposed them upon their Altars, called them Bamaes or Bamoths. When God therefore saith, what is the high place, or Bama, hee doth reprove and upbraid them for their Idolatry; what madness is this in you, that

Significet ex-
cellum alta-
vel fanum in
nemore ere-
ctum. Pradus.
Edificium
quodcunque a
terra exaltatum
aut in loco ex-
cellentiori
positum ut
Bamoth.
Shindl.
Some fetch
בְּמָה from
Bama or
Bamoth,
and so make the
Jews guilty of
bringing in this
name & su-
perstition
practice
into the Jewish
worship from
the Heathens.

you have forsaken the Temple and Altar of God, to go to the *Bamaes*, the *high places*, hills and trees of Heathens, that you prefer their ways before mine? what is it you finde there, that you cannot keep your habitations, and content your selves with what I have appointed you. Are the gods of the Nations, and their high places, better than the God of *Israel* and his Altar?

*And the Name thereof is called Bamah
unto this day.*

They desisted not from that Idolatrous name and practice they had taken up, but persisted therein, they had called those places *Bamah*, and would call them so still, they were tenacious of their superstitious opinions, names and waies, *The high places remained till the daies of Josiah*, 2 Chron. 34. 3.

Obi. 1 Such is the perversenesse of mens natures and spirits, that they are not content with what God in his infinite wisdom and goodnesse hath prescribed them in point of worship; what is the high place wherunto yee go? am not I your God? have not I given you an Altar? appointed Sacrifices, and told you where and how you must sacrifice? have not I accepted your Sacrifices, when brought according to my direction? why do you go out from mee, and are not content with what is mine? This is the evil of mans nature, that it oft rejects what is divine, and chuses what is humane, it leaves the Creator's, and chuses the Creatur's. Jer. 2. 13. my people have committed two great evils, they have forsaken mee the fountain of living waters, and hewed them out Cisterns, broken Cisterns that can hold no water.

Obi. 2 That Superstitious names, waies, and practises once taken up, are not easily laid down again: They had an high place called Bamah, and that high place they would go unto, and keep that name. though the Lord had oft reprov'd them for it, and not onely that, but other high places also: when the Altar of Damascus, the Image of Jealousy, and Tammuz, were once admitted amongst them, they were not suddenly or easily removed again. Ephraim having taken up the names of Baalim, would not lay them aside,
till

till God took them out of her mouth, *Hof. 2. 17.* Are there not names amongst us, kept to this day, which sprung from gross Idolatry? *Vorſtegan* tells you, that *Sunday* was so called from the Idol of the Sunne, unto whose adoration it was dedicated; so *Monday* from the Idol of the Moon, *Tuesday* from the Idol *Tuisco*, *Wednesday* from the Idol *Woden*, *Thursday* from the Idol *Thor*, *Fryday* from the Idol *Frige*, or *Frea*; and *Saturday* from the Idol *Seater*, not *Saturn*. These were *Saxon* Idols; and they who gave the daies their names, and dedicated them unto such Idols, sinned greatly; and its not excusable that wee keep their memory still alive, calling the daies by such names, which are dishonourable to God and Scripture. The *Rhemists* disallow these names of the daies, they say *Sunday* is an Heathenish calling, as all other of the week daies bee, some imposed after the names of Planets, as in the *Romans* time; some by the name of certain Idols that the Saxons did worship, and to which they dedicated their daies before they were Christians, which names the Church used not.

Verſ. 30 Wherefore ſay unto the houſe of Iſrael, thus ſaith the Lord God. Are ye polluted after the manner of your Fathers, and commit ye whoredome after their abominations?

31 For when ye offer your gifts, when ye make your Sonnes to paſſ through the fire, yee pollute your ſelves with all your Idols, even unto this day: and ſhall I bee enquired of by you, O Houſe of Iſrael? As I live ſaith the Lord God I will not be inquired of by you.

32 And that which commeth into your mind, ſhall not bee at all, that ye ſay, wee will bee as the Heathen, as the families of the Countries to ſerve wood and ſtone.

Here you have beſides the Prophets Commiſſion in the beginning of the 30. ver.

1 An imputation of their wretched practices unto them, they followed the ſteps of their Fathers, they became Idolatrous like them, offering their gifts to Idols, they cauſed

their children to pass through the fire, they persisted in their wickedness.

2 Gods resolution and Oath not to have to do with them, shall I be inquired of by you? &c. v. 31.

3 His frustration of their counsels and designs. Vers. 32. That which commeth, &c.

Are ye polluted after the manner of your fathers?

The Elders of Israel that were in *Babylon* came to the Prophet to inquire of the Lord, touching the affairs of *Jerusalem*. The Lord commands the Prophet to ask them this question. *Are ye polluted after the manner of your Fathers?* intimating that they were and therefore, their coming to the Prophet was but a pretence, and should speed accordingly.

O Ecolampad reads the words thus, *do yee not pollute your selves in the way of your Fathers?* *Vatablus*, *are ye not polluted in the way of your Fathers?* *Castalio*, hath it without an interrogation, *you are polluted with the manners of your Ancestors*; but its best with the interrogation, for *interrogationes vehementer affirmant*. Interrogations in Scripture, sometimes serve for admiration, as *Luke 1.34*. *How shall this be, seeing I know not man?* sometimes for demonstration, *Psal. 15. 1. Lord who shall abide in thy Tabernacle, who shall dwell in thy holy hill?* sometimes they are arguments of Doubting, as *Luk. 1. 18*. saith *Zachary*, *whereby shall I know this?* for I am an Old man, and my wife well stricken in years? Sometimes they note indignation, as *Exod. 10.3*. *How long wilt thou refuse to humble thy self before mee?* let my people go that they may serve me. Sometimes they hold out accusation, and exprobration; as *Mal. 3.14*. *what profit is it that wee have kept his Ordinances, and that wee have walked mournfully, before the Lord of Hosts?* here the interrogation notes, both indignation and exprobration, *Are ye polluted after the manner of your Fathers?* do yee live in their sins, and come to inquire of the Prophet, and of me by the Prophet? I am angry and cannot indure such vile pretences, and deep dissimulation.

Annon in via
patrum vestro-
rum vosmet
polluitis.

An non in via
patrum vestro-
rum polluti
estis.

Vos majorum
vestrorum mo-
ribus polluti.

*And Commit ye whoredome after their
Abominations?*

By *Whoredome* is meant idolatrizing, and wherein Idolatry resembles whoredome, hath formerly been hinted unto you, Chap. 6. v. 9. its a *violating the Covenant*, between God and his People, which is called marriage, Jer. 3. 14. *Hof. 2. 2.* it is to go out from the true God to other gods, *Deut. 31. 16.* it is to *Sacrifice to Devils*, *Levit. 17. 7.* to *minde wizards*, ch. 20. 6. to *seek after* our own hearts, eyes, and inventions, *Numb. 15. 39.* *Psa. 106. 39.*

31 *When ye offer your gifts.*

The Hebrew is, *in elevating your gifts*; by gifts in the 26 v. were understood their *first-born*, but here *gifts* and *first-born* are *distinct*. When you offer *your gifts*, when you make your sons pass through the fire.

These *Gifts* were those other *Oblations* appointed in the Law, or what ever they voluntarily bestowed upon their Idols, as in *Ezekiel 16. 18, 19.*

*When ye make your Sonnes to pass through
the fire.*

Of these words something hath been said before in the 16. Chap. 20. 21. verses. I shall add a little.

The Heathens were wont in times of publick Calamity, to sacrifice their Children, saith *Euseb.* And *Lactantius* tells of *P. Scennius Fertus*, saying, that the *Carthaginians* did Sacrifice men to *Saturn*, and being overcome by *Agathocles* King of the *Sicilians*, thinking their God was angry with them, they offered two hundred Noble mens Sonnes to pacifye him. Sometimes they killed them, sometimes they drowned them, and sometimes they burnt them.

Apud veteres
in more, pos-
itum erat, ut in
summis rei-
publice calami-
tatibus, penes
quos aut civi-
tatis, aut generis
imperium esset,
ii liberorum

carissimi ultoribus demonibus jugulati, sanguinem quasi pretio publicum exitum se-
stemque redimerent, qui vero tum ad sacrificium devovebantur, eos mysticis quibusdam
ceremoniis adhibitis jugulabant. *Euseb. de preparat. Evang. l. 1. Lactant. l. 1. c. 21.*

In parallelis.
c. 66. Cited by
Peter Mart.
upon the
Kings.

Tertul. in
Scorpiaco.

Vide Petrum
Martyr in
2 King 3.
Ainsworth in
Lev. 18, 21.

This practice of sacrificing their children, to pacify their provoked gods, some affirm to be taken up from *Abrahams* sacrificing of his Son, with which God was so well pleased, that he gave forth a large Eulogy of him for it. But its not probable that it proceeded thence, for the Lord suffered not *Abraham* to do it, and prohibited by a severe law the doing of such a thing, viz. the sacrificing of their children to Idols, *Lev. 20. 2*. It was more likely from the Devil in their Oracles, for *Plutarch* tells of the *Lacedemonians*, who being greatly afflicted with the Plague, had an Answer from the Oracle of *Apollo*, that the Plague should cease, if they sacrificed a Virgin chosen out of the chiefe of the Nobility. Doubtlesse it was Satan put this into the Hearts of men, for hee was a murderer from the beginning, and delighteth much in shedding of mans blood, especially in honour to himself, *Psal. 106. 37*. for such sacrifices were to him and his. Some sacrificed men to *Diana*, some to *Mercury*; some to *Saturn*, whom diverse think and affirm to bee *Molech*, the Idol the Jews sacrificed their Children unto. They admitted the Heathenish Idol, and the Heathenish practice, *2 King. 16. 3*. *Abaz* made his Sonnes to pass through the fire, according to the abominations of the Heathen, and it was to *Molech*, that he, and others, made their Children pass through the fire unto, *ch. 23. 10*. This *Molech* was a great brazen Idol, having a calves head, and hands to receive whatever was offered, it being hollow, had seven distinct cavities in it. The

- 1 For those offered *finest flower*.
- 2 For those offered *Turtles*.
- 3 For those offered *A Sheep*.
- 4 For those offered *A Ram*.
- 5 For those offered *A Calf*.
- 6 For those offered *An Oxe*.
- 7 For those offered *Their Children*.

For the Children offered, It is conceived they were burnt alive in that hollow place they were put into, or upon, or else they were put into the Armes of the Idol, and roasted to death in them; at the doing whereof, they made hideous noises with Kettles or Drummes, that the

the screechings and cries of the Children might not bee heard.

And shall I bee enquired of by you O house of Israel? &c.

These words you had in the 3.v. they need not now to bee opened, only there is *Elders of Israel*, and here its *O house of Israel*.

Tam barbaros, tam immanes fuisse homines, ut patricidium suum, id est tetrum & execrabile humani generi facinus sacrificium vocarent: quum teneras atque innocentes animas quæ maxime est ætas parentibus dulcior, sine ullo respectu pietatis extinguere, immanitatemque omnium bestiarum, quæ tamen sætus suos amant, feritate superarent. O dementiam insanabilem, quid illis isti dii amplius facere possent si essent iratissimi quam faciant propitii? quum suos cultores patricidii inquinant, orbitatibus maculant, humanis sensibus spoliant? Lactantius de falsa religio. l. 1.

Obs. 1 *The waies of our fore-fathers are not alwaies to be trodden in and followed: are yee polluted after the manner of your fathers? and commit ye whoredome after their abominations?* Here the Lord is angry with them, accuses and upbraids them for following their fathers. Its not alwaies unlawful so to do. *Josiah* walked in all the waies of *David* his Father, and turned not aside to the right hand or to the left, 2 *King.* 22. 2. so *Hezekiah* did according to all that *David* his Father did, chap. 18. 3. men that are good, and walk in the waies of God they may bee followed. *Solomon* commends them that walk in the way of Good men, and keep the paths of the righteous, *Prov.* 2. 10. but when men forsake the waies of truth, mercy, and righteousness, fall to false worship, unjust, and unwarrantable practices, Children ought not to tread in their fathers steps, if they do, they will pollute themselves, and provoke God against them, as these did here: fore-fathers are not to bee followed in doctrine, worship, or manners, further than they follow the word and Christ. *Paul* that great Apostle would not have any to follow him, further than hee followed Christ, 1 *Corinthians* 11. 1. The *Thessalonians* followed *Paul*, *Sylvanus*, *Timothy*, but they followed the Lord also, and these men no otherwise than they followed him; if men will follow their fathers they must see to it, that they were found in the Faith, found in their worship, and found in their lives; for the exhortation is, *Joh.* 3. Ep. v. 11. *To follow not that which is evil, but that which is good. Hee that doth good, is of God, he*
that

that doth evil hath not seen God, and Heb. 6. 12. *Be followers of them who through faith and patience inherit the promises.*

Obs. 2 *That Children to uphold the customs and practices of their fathers, will part with things dear, and do unnaturally, especially if pretence of religion come in.* The fathers of these in Babylon, they were Idolaters, they sacrificed their children to Idols, under pretence of the more acceptance, and to uphold such customs and doing of their Fathers; the children part with their dear and tender infants, do impious, unjust, and inhumane things, cause their little ones to pass through the fire to bee burnt to ashes, in honour of their fained and false Deities. Superstition and Idolatry make men unnatural. Beasts, will preserve their young, and venture their lives to save their little ones; when men do willingly destroy theirs under pretence of religion; and put them to such Cruel tortures. The Papists do uphold the sinful waies of their fore-fathers at dear rates, and are unnatural in whipping of themselves. If these, and Jews did part with dear things to maintain the wicked waies of their fathers, and do unnaturally, unjustly, to keep them up, what condemnation will it bee to us, if wee will not part with things needful, do things Christian, and just to uphold true Religion, and uphold the lawful and godly practises of our fore-fathers? If they would part with their children and bloud for maintenance of Idolatry, what should wee think too dear for maintenance of the Gospel: people will part with dear things to maintain their opinions, even their modesty to uphold a conceit of perfection.

Obs. 3. *Hypocrisy so displeases God, that he will have nothing to do with Hypocrites:* These Elders, this house of Israel they polluted themselves in their Fathers sinnes, they took up waies of false worship, and lived in the same to the day they came to inquire, and what saith God, *shall I be enquired of by you, O house of Israel?* you dissemble, act the Hypocrites part, and you provoke mee, not onely to refuse to hear you, but to swear against you, *As I live I will not bee enquired of by you;* you come not in sincerity, but in subtlety, you pretend to walk in my waies, but you intend to follow your fathers waies, you make as if you would worship mee, but you mean to worship Idols; Ah you old Hypocrites, painted sepulchres,

Tantum reli-
gio potuit sua-
dere malorum
Quæ peperit
sæpe scelerosa
atque inopia
facta.
Nonne satius
est pecudum
more vivere,
quam deos
tam impios,
tam prophanos
tam sanguina-
rios colere.
Last.

sepulchres, why come yee to mee? I will not hear, answer, have to do with you. Hypocrites seem to do that they do not, *2 King. 17. 33. they feared the Lord, and served their own Gods*, that is, they seemed to fear him, but did not, for *v. 34.* its said; *They fear not the Lord.* Hypocrites would joyn God and their own waies, or fathers waies together, but it will not take with him, *Mat. 6. 24. No man can serve two Masters.* The great Master of truth said this; and when men lean to their Fathers waies, love them and Idols, they despise God and hate his waies. There is no truth in them, no *Metaphysical* Truth, their notions agree not with the mind of God; no *Physical* truth, there is no reality in their words or actions; No *Moral* Truth, their lives agree not with their professions. *John Hus* had the Devil pictured upon his Cloaths, but hee had Christ within; Hypocrites have the picture of Christ without, but the Devil within. Satan hath their hearts, or the greatest part of them, *Hos. 10. 2. Their heart is divided: now shall they bee found faulty, hee shall break down their Altars:* God will not accept them, nor their Sacrifices, hee will appear against them and their doings.

Labor therefore to be sincere, for the upright are his delight. Those regard iniquity in their hearts, who ever they bee, what every they inquire and seek for at the hands of God, God will not hear them, but discover them, and give them the reward of Hypocrites.

32 *And that which commeth into your mind, shall not be at all.*

The Hebrew runnes thus, *That which ascends upon the Spirit, by being shall not bee;* That is, your thoughts, purposes, Counsels, determinations, which are risen up in your heads, and hearts, and take impression there, have a being in them, they shall lose their being and come to nothing, you look upon them as having much essence in them, but they shall all vanish. *Vulg. is, Neque cogitatio mentis vestra fiet, the thought of the mind shall not be effected.*

That ye say we will be as the Heathen.

Here the thought of their heart is made known. These Elders of Israel considering the condition they were in, thought it best to cast off the God of *Israel*, and his worship, and to fall to the Gods of the Nations, and their worship, to cease from their *Judaisme*, and to turn to *Gentilisme*. They thought the Gods of the Heathen dealt better with them, than the God of the Jews did with them. Or if their God were the God of all Nations, yet hee shewed more kindnesse to them, serving wood and stone, than hee did to the Jewish People, who were tyed up by strict Laws; burdened with a multitude of Sacrifices and Ceremonies, now spoiled, Captives, held under hard bondage, in danger of being cut off, for *Zedekiabs* revolt and perfidioulnesse; whereas the Babylonians and Provinces belonged to them did prosper, were in safety and peace; and let the best bee made of it, they knew that they must abide many years under the Babylonish yoke, therefore thought it the wisest course to become like the Heathens, to conform to their worship and manners, whereby they should bee lookt upon as of them, and not of *Abraham*; As men of *Babylon*, not of *Sion*; As *Gentiles* not *Israelites*; and so provide for their safety, peace, and Prosperity.

As the Families of the Countrey.

They made account to cast off the worship of the God of *Israel*, which exposed them to reproach, hatred, and hard sufferings, and to give up themselves fully to their Gods, their worship, and observance of their Rites; they intended to incorporate and become one with the Babylonish race and brood, that so they might have a Babylonish happinesse, and be free from the strokes of the God of *Israel*, under whom they suffered so much.

To serve wood and stone.

That is, *Gods or Idols made of wood and stone.* See *Deut. 29. 7. chap. 4. 28.* *There ye shall serve Gods, the work of mens hands, wood and stone.*

Obs. 1 *How cunningly soever Hypocrites do carry their lend and wicked designs, yet they are known to God, and hee will discover them:* These Elders of Israel were resolved to change their Religion, to bee like the Heathen, and colour it over with comming to the Prophet, to inquire how things would proceed with them at *Jerusalem*; what Counsel hee would give unto themselves, they would bee ready to do it, whereas they never intended it. This the Lord saw, this hee discovers, and uncases these dissembling Hypocrites. *Herod* pretended hee would go and worship Christ, but his intent was to murder him, *Mathew 2. 8, 13.* which God discovered.

Obs. 2 *There be risings, thoughts in mens hearts which are not of God;* what they had in their heads or hearts, God owned not. Many in these daies think, every motion they have in their hearts, mindes, whatever riseth up there, is of God, and his Spirit, and therefore must bee obeyed; hence it comes to pass that darknesse is called light, and all vices are practiced under the Notion of vertue; but corruptions, flesh, old man, Satan, have their operations in the hearts of the wicked alwaies, and too oft in the Godly. The Earth brings forth weeds of it self, and not corn, unless it bee sown.

Obs. 3 *Carnal, Politick men affect Religion as it serves their own interest.* These Elders considering what *Zedekiah* and their Brethren had done at *Jerusalem*, revolted from *Nebuchadnezzar*; they feared hard measure now would befall them for their Jewish religion, and they resolved not to venture liberty, limbs, or life for that Religion, which had been a bondage, and burdome unto them, and now might hazzard all. They would now revolt from God and truth, and bee as the Heathen, who prospered, were in peace and safety. Politicians think it weaknesse, foolishnesse, to suf-

*Non omnis
impulsus & en-
thusiasmus,
continuo bo-
nus est.
Æcolam.*

fer for Religion. They can change it at pleasure, and fall in with that hath most pompe and applause in the world. Upon this account many have fallen from Protestantisme to Popery, and from Christianity to Turcisme. To save their skins they have parted with their Religions. Many men make use of Religion as Mariners of the winds, meerly to serve their own ends; If Religion once crosse them, they can cast it off, and fall in with those waies of worship do suite their humours and further their designs. Like *children* that having been held in by their Parents, bestow themselves upon any to obtain their own ends. These Elders saw their Law and worship were differing from the religion of the *state* where they were, and so exposed them to many inconveniences and dangers, they would therefore bee of the *state Religion*, outwardly at least, complying with that, serving wood and stone.

Obf. 4 *God sometimes disappoints the designs and expectations of men, who intend, and resolve to forsake him, and provide for themselves by sinful and Idolatrous waies: That which cometh into your mind shall not be as all: You would be as the Heathens, but it shall not be. I will not only deny your desires, but dash your designs; you seek Heathens favour, and shall meet with Heavens frowns, and miss of your aimes; you would be Babylonians, have the protection and blessing of Babylonish Gods, but my thoughts are crosse to yours, that is in my minde shall stand, not what is in yours; that happinesse you hope for in the waies and worship of Babylonians you shall not finde. Men think by going out to the world, by conforming to base, vile superstition, and Idolatrous practices, to get much, but God in his infinite wisdom, and justice, disappoints them, as Demas and Judas.*

Vers. 33 *As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.*

Having shewed the ingratitude and untoward carriage of this People in *Egypt*, in the Wildernesse, in *Canaan*, and their resolution to cast off God in *Babylon*; here begins the fourth

fourth general part of the chapter, viz. a denunciation of judgement for their Hypocrisy and other finnes, together with promises of mercy extending to the 45. vers. In the ver. you have.

1 God asserting his authority and power over this people who thought to cast him off, *I will rule over you.*

2 The manner of his ruling over them, which is

1 With *Power.*

2 With *Fury.*

3 The ratification of both, and that is by oath, *As I live saith the Lord.*

Touching this Oath of God much hath been spoken already, in this and former chapters.

With a mighty hand.

The Hebrew is *Bejad chazakah*, in, or with a strong hands with a rigid hand, saith *Castalio*. By *mighty hand* here, is not simply meant Gods power, but his power in punishing, so the plagues of *Egypt* were Gods strong and *mighty band*. God would punish them for their dealings, and to that purpose, it should bee visibly and openly, and therefore it follows.

With a stretched out arm.

Sometimes the *stretching out* of Gods arm, notes powerful and visible deliverance, *Psal. 136. 12.* sometimes powerful and visible punishment, as here. In the inflicting of punishments, men *stretch out* their hands and armes, which here, after the manner of men is given to God.

With fury poured out.

Of dealing in *Fury*, accomplishing *fury*, and pouring out *fury*. See before chap. 8. 18. 5. 13. 9. 8.

Will I rule over you.

Ruling imports sovereignty, authority, and power over others.

the *Genus* by a *Senecdoche* is put for the *species*; the whole work of *ruling*, for punishing; and the *summe* of the words is this, you think by withdrawing from mee and my worship, and by *Babylonizing* to secure your selves, to escape danger and all punishment; but know assuredly, you are my subjects, I will not suffer you so to revolt from mee, I will put forth mine hand, and mine arm, my fury, punishing you for your rebellions, and idolatries, so, that will you, nill you, me shall you acknowledge to be your Lord and Sovereign.

Obs. 1 *Its a vain thing to think of getting from under the dominion of God, and impossible to accomplish, these Elders thought.* To withdraw from under the Laws and government of the God of *Israel*, and put themselves under the *Babylonish* Gods, and *Babylonian* government; but what saith God? *I will rule over you*, take what courtesie you please; transform your selves into Heathenish manners, disperse your selves into by-corners, villages, Towns, Cities; plant your selves in what Province soever, of the *King of Babylons*, use what policy you can to cast off my yoke, yet *I will rule over you*, for you cannot go from my presence, nor from my power. In the second *Psalme* the *Great ones* of the earth, thought to exempt themselves from the government of God and Christ. *Let us break their bands asunder, and cast away their cords from us*, but they were laughed to scorn and vexed for it, v. 3, 4, 5.

Obs. 2 *The untoward carriage of Gods people, causes him to deal more sharply with them.* Rebelliousness in them produceth rigidness in him; Their treachery bred severity. *With a mighty hand and fury poured out, will I rule over you.* They thought to run from under him, and he held a stricter hand over them; They would not willingly obey as Sonnes, hee made them obey as servants. When Servants runne from their Masters, they bestir them, fetch them back with power, punish them severely for their fugitiveness, and hold them harder to it than ever, so did the Lord by these, and made them know that hee ruled in *Babylon*, as well as in *Sion*, and turned his golden Scepter into an Iron rod, and put a yoke of Iron upon them. This is that the Lord told them in *Moses* daies, that if they walked contra-

ry to him, hee would walk contrary unto them, and punish them *seven times more*; that is, rule over them with greater severity, *Levit. 26.* he would make his little finger heavier than his loines had been before.

Obl. 3 *God will punish those that shake off his worship to follow false waies, with visible & irresistable punishments.* These Elders were upon terms of Apostatizing from the God of *Israel*, about to leave his Tents, and to betake themselves to the Babylonish Temples; therefore the Lord swears hee will rule over them with a *stretched out arm* (hee would visibly punish them) and with *Fury poured out*; they should no more bee able to withstand it, than a man can a great rain or flood. When subjects are upon rebelling, and would fall in with some other, this kindles his fury, causes him to punish them openly and irresistibly. Apostacy is a provoking sinne. Its a reproach to God, his truths, and ordinances. Its a violating of all former Promises, and engagements unto God; its high ingratitude and rebellion against God; its a great scandal unto all the godly, especially the weak; it encourages, hardens, and justifies the wicked, it ruins souls, it gratifies Satan, and therefore exposes men to visible and unavoidable judgements. You know how God met with *Julian* and other Apostates since his time; that men should cast off God is wonder to heaven and earth, *Jer. 2. 12, 13.* *Be astonished O ye heavens at this, my people have forsaken me*; and because they did so, Lyons roared upon them, and laid them waste, *v. 15.* Egyptians took the crown from their head, *v. 16, 17.* It bred astonishment in *Paul*, that the *Galatians* were so soon removed from him, that called them into the grace of Christ, to another Gospel, *Gal. 1. 6.* they had Apostatizing Spirits, minding another Gospel, another Christ, another way to salvation than hee delivered to them; And may it not bee matter of astonishment to us, that many are so taken, that they have cast off our God, our Christ, our Gospel, our Ordinances, and have found out another Gospel, another Christ, and another way to salvation than ever; But it is to bee feared some remarkable and unavoidable judgements are near unto them. God hath no pleasure in those draw back, *Heb. 10. 38.* They have cast off the thing that

is good, the enemy shall *pursue* them, *Hef. 8. 3.* These Elders have *purposed* to become like the Heathen, and God sware presently to punish them openly and irresistibly; what will hee then do to those have actually withdrawn from him, and his waies, surely his wrath will *smoke* against them. Let us take heed in these declining times of falling away from God and his waies; Beware of *Carnal policy*, which was the thing here put these Elders upon it. Beware of *Carnal Relations* and unmortified lusts, which made *Spira* and *Spalato* revolt so foulely; beware of *Promotion and greatness*, which made *H.* the fourth of *France* to turn Papist; beware of false *Teachers*, corrupt opinions, which have made many among us to go so far from God and his waies. Keep innocency, count all the glory and greatness of the world as nothing: prize truth and the waies of God highly, cleave fully to Christ, live by faith, prove all things, and hold fast what is good, so shall there never bee an evil heart in you of unbelief, to depart from the living God.

Verf. 34 *And I will bring you out from the people, and will gather you out of the Countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

These words do hold out no good unto them, but declare that what they hoped to bee a mercy, should prove a judgement. They thought that if they were scattered up and down, among the Babylonians, and quitted the Jewish worship, they should bee safe, and live as happily as Babylonians; but God would not loose his right and priviledge, he would rule over them, and here he shews the manner of it again, and that more fully, *I will bring you out, &c.*

I will bring you out from the people.

Diverse Expositors, by *People* or *Nations*, understand the *Ammonites*, *Moabites*, *Tyrrians*, *Egyptians*, *Idumeans*, and *Edomites*, and cite the 40. of *Jeremy*, v. 11, 12. and the 43. 7. and so make the Prophet to mean it of the Jewes dispersed

fed into those places upon the sledge, spoiling and taking of *Jerusalem* by *Nebuchadnezzar* in the times of *Jehoiachin*, and *Zedekiah*; but our Prophet and these Elders being in *Babylon*, hee speaks of the Babylonians among whom these captive Elders and Jews were dispersed, and sought to be like unto them that so they might be the safer, but God gathered them out from them, and would not suffer them to become Babylonians. Besides, this was in the seventh year of the Captivity, as appears vers. 1. of this chapter, and at that time *Jerusalem* stood, *Zedekiah* was reigning, and the people were not scattered into those Nations mentioned, for *Zedekiah* reigned eleven years, *2 Chro. 36. 11.* and nothing is said of any dispersion, when *Jehoiachin* was taken away, and *Zedekiah* set up. Its also further added here,

I will gather you out of the Countries wherein ye are scattered.

He speaks of those were scattered at that time. There were many Provinces into which they had scattered, or were upon scattering themselves. *Vatabl.* sense is thus, *I will gather you out of the Nations, inter quas estis captivi.*

Obf. Where-ever wicked men hide themselves, or sharke for their own safety, God will finde them out, and bring them forth to punishment. These Elders, and therest of the Captives that were wicked, thought by lurking amongst the Babylonians, and conforming to them in state, and religious affairs, they should bee safe and well, but saith the Lord, live were you will, shift for your selves what you can, bee as the Heathen, and carry it as close as may be, I will find you out, and bring you forth from them with strength, and punish you to purpose. Gods eyes run to and fro throughout the earth, and hee quickly spies where sinners lye hid, and brings them forth to justice at his pleasure, *Amos 9. 2, 3, 4.* *Though they dig into hell, thence shall mine hand take them, though they climbe up to heaven, thence will I bring them down. Though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottome of the Sea, thence will I command the Ser-*

pent, and hee shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. The sense of these words is thus much, that whereas other creatures can shift and secure themselves from their enemies; the Conies and creeping things by hiding themselves in the holes of the earth; the birds by flying up into the clouds and heavens, the beasts by running to the hills and woods, the fish by sinking down to the bottome of the sea; men that have offended God cannot secure themselves any where, Gods eyes are set upon them for evil; and his hand is against them, *Isa. 28. 15.* they were at agreement with death and hell, and thought the overflowing scourge should not come unto them, but *ver. 18.* *Your Covenant with death shall bee disannulled, and your agreement with Hell shall not stand, when the overflowing scourge shall passe through, then shall yee bee trodden down by it.* Babel ascended above the height of the clouds, yet was brought down to hell, *Isa. 14. 14, 15.* *Jer. 51. 53.* the high places and hills, whither the Jews oft betook themselves, did not secure them, *Jer. 12. 12.* let sinners hide themselves in any places, their sinne will finde them out, *Numb. 32. 23.* they cannot escape the peircing eye, or punishing hand of God.

Verf. 35 And I will bring you into the wildernesse of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the Land of Egypt, so will I plead with you, saith the Lord God.

These verses tell us, what God did with them after hee had gathered them out of the Countries. Hee did two things.

1 He brought them into a *wildernesse.*

2 Hee pleaded with them there, and the manner of his pleading with them is set down.

1 To be *face to face.*

2 So as hee pleaded with their fathers in the wildernesse, of the land of Egypt.

Into the wilderness of the people.

Not into *Babylon* which is called a *Wilderness*, chap. 19. 13. for they were already in *Babylon*. *Wilderness of the People*, doth not signify *desertum inter populos*, but rather *desertum a populis*, as *Rom. 1. 4.* ἐξ ὀψέσεως νεκρῶν, by the resurrection of the dead, that is, by the resurrection from the dead: so into the wilderness of the people, imports into a wilderness from the people. *Varab.* saith, there was a wilderness between *Chaldea* and *Judea*, unto which the Lord alludes; as he brought their Fathers out of *Egypt* into *Arabia deserta*; so he would bring them out of *Babylon*, into that wilderness. *Junius* sense of this wilderness is, that God would bring them into such a place as all men would fly from, *propter horriditatem & difficultatem soli*. Others make the meaning of the words to be, that God would bring them into a most miserable estate; they thought they should be best of all if they turned Heathens, but this caused God to bring them into a worse condition than they were. I incline to take the words literally, rather than metaphorically, because he speaks of bringing and gathering them out from people and Countries, and bringing them into the wilderness, which notes motion from place to place; and this wilderness, is parallell'd with that of the land of *Egypt*, which was real and not metaphorical.

There will I plead with you.

Not onely dispute and reason the case with you, but also deal with you according to your sinnes. I will be revenged on you, I will execute my judgements upon you. As I punished your Fathers when they were in the wilderness for their sinnes: so will I punish you for your sinnes. They smarted for their murmuring, lustings, whoredome, Idolatry, rebellion, ingratitude, and so shall you for doing as your Fathers did.

Vltionem de
vobis sumam
Ien than &
R. David.

Face to Face.

Solus cum
solis, sine ar-
bitris, ne gentes
videant
læva, qua de
vobis sumpt-
um usum præ-
nas, & læten-
tur. Rabb.
David.

The Rabbies being very propitious to their own Nation, interpret these words thus: *God alone, having them alone separate from the Nations, would punish them, that they might not see what punishment hee laid upon them, and rejoyce thereat; but the phrase notes, Gods presence and visible manner of punishing them, so that it should bee most evident to bee the hand of God.*

*As I pleaded with your Fathers in the wilderness
of the land of Egypt.*

How God pleaded with them in that wilderness which belonged to the Egyptians, let us search a little.

1 Hee pleaded with them speedily, *Numb. 25. 1.* the people began to commit whoredome with the daughters of *Moab*, and *v. 4.* the Lord bids *Moses* take all the heads of the people, and hang them up, here was quick work. So *Exod. 32. 7. 10.* Get thee down, the people have corrupted themselves, let me alone that my wrath may wax hot against them, and that I may consume them, *ver. 28.* There fell of the people that day about three thousand men.

2 Hee pleaded with them severely, *Numb. 21. 6.* The Lord sent fiery Serpents among the people, these bit them, so, that many dyed. Their venomous bitings did so inflame them, that they were in a manner burnt to death, which was a dreadful judgement: before *Aaron* could take his censers, put in incense, and make an attonement for the people, fourteen thousand and odd were destroyed by the plague, *Numb. 16. 46, 47, 49.* which was both sudden and severe pleading with them.

3 Immediately, hee caused the earth to open her mouth, and to swallow up *Corah*, *Dathan*, and *Abiram*, them and all theirs, hee sent fire and consumed the two hundred and fifty men that offered incense, *Numb. 16. 32, 33, 35.* and so were the fiery Serpents, the immediate hand of God.

4 Openly, *Numb. 25. 4.* Take all the heads of the People, and hang

hang them up before the Lord against the sun. The Septuagint is, παραδειγματισον αυτοις, *make them examples.*

5 Strongly, They could not withstand his pleadings, his judgements, and strokes were unavoidable. Though Moses and Aaron interposed and pleaded hard with God for them, yet multitudes of them perished by the sword, plague, Serpents, fire, and earth. Thus God pleaded with their fathers, and so hee *would plead with them.* Nothing secured their Fathers from his judgements, and nothing should secure them; Not Babylonians or Babylonish gods; not their Prophets or Priests, not Prayers or Tears. Their Fathers fell in the wilderness, and so should they; if not by the same judgements, yet by those were not much unlike, there should be an Analogy between them.

Obs. 1 *When men seek to avoid straits and dangers by sinfull Policy, and waies unwarrantable, God meets with them, and brings them into greater straits and troubles.* These Elders thought by becoming as the Heathens were, that they should free themselves from all the troubles and evils were like to come upon them for Zedekiahs revolting from Nebuchadnezzar, but the Lord told them that hee would bring them into a wilderness, where their condition should be very miserable, and worse than in Babylon. whatever they had suffered there for God and their religion: Jeroboam was in a strait about the peoples sacrificing at Jerusalem; if they went up thither, he feared they would be so wrought upon, as to return to Rehoboam, from whom they had fallen, and kill him. To expedite himself out of this strait, hee took wicked Counsell, set up the Calves at Dan and Bethel, telling the People the journey to Jerusalem was too long, and tedious for them, they had God nearer to them, and might worship at an easier rate, 1 King 12. but for this sinful policy, and suble design, God brought him into greater straits and difficulties, as you may see chap. 13. 4. and the 14, 6, 10, 11, 12. his hand was withered, heavy tydings denounced against him, and his house, and his son dyed: Saul was in a great strait when the Philistims had invaded him, and God would not answer him, he would not wait in this case, leaving all to God, but runnes into an unlawful.

lawful practice to relieve himself, hee consults with the Witch of *Endor*, and is brought into greater and worse straits then before, 1 *Sam.* 28. 17, 18, 19, 20. men in our daies have taken wrong courses to extricate themselves out of dangers and troubles, and hath not God brought them into a *wildernesse*, into greater intanglements and worse perplexitys than ever before? its good to wait upon God and keep his waie, then if dangers and deaths do come, there is comfort, they finde you in Gods way, but if out of that, they are great evils in themselves, and your being out of Gods way is worse than all.

Obf. 2 *That Gods punishments are his pleadings, when hee visits men for their finnes he pleads with them.* Every rod of his hath a voice, and pleads for God; *Quoties apparent aliqua signa iræ Dei, ipse discertat nobiscum.* Gods strikeings are real pleadings, *Isa.* 66. 16. by fire, and by his sword, will the Lord plead with all flesh. His punishments are arguments hee uses to convince or confound sinners, and whatsoever punishments hee inflicts upon any, they are just and righteous, for hee never pleads an ill cause, they are *judicia Dei*, hee is infinitely wise, and as he judgeth aright, so he executeth judgement righteously.

Obf. 3 *Those be like in sinning, must be like in suffering, like as I pleaded with your fathers in the wildernesse of the Land of Egypt, so will I plead with you;* These Jews were their Children, and did as their fathers had done. Their fathers shook off the God of *Israel*, and chose them an Egyptian god, *Exod.* 32. 4. they mingled with the Heathen, and learnt their works, *Psal.* 106. 35. they polluted his Sabbaths, caused their children to pass through the fire, ver. 13. and 26. of this chap. and these their posterity, chose Babylonish gods, became as the Heathen, made their sonnes pass through the fire, and trode in their fathers steps, v. 30, 31, 32.

Verf. 37. *And I will cause you to pass under the rod, and I will bring you under the bond of the Covenant.*

38 *And I will purge out from among you the rebels, and them that transgresse against mee, I will bring them forth out of the Conntrey where they sojourn, and they shall not enter*

enter into the land of Israel, and yee shall know that I am the Lord.

God being in a judiciary way pleading with this people, here, he proceeds further in the manner thereof.

- 1 Hee would *examine* and *reduce* them to their former state, ver. 37.
- 2 Hee would make a *Discrimination* between them, ver. 38.

I will cause them to pass under the rod.

The Hebrew word for *Rod* is *שֹׁטֵט* which in this place, may

signify either a *Scepter*, as frequently it doth in Scripture, and is so rendred chap. 19. 11, 14. or a *Shepherds staffe or crook*, which hee useth among his sheep; so it is used *Psalms* 23. 4. If it bee taken the *first way*, the sense is this, that though they scattered themselves among the Babylonians, and put themselves under Heathenish power, yet the Lord would make them *pass under the Rod*, that is, come under his *Kingly power*, hee would rule over them, they should still bee his subjects. But of this hee spake in the 33. vers. therefore I conceive *Rod* here, is to be taken in the *latter* signification, that God would deal with them *more pastor.lio*, like a *Shepherd* or *Heardsman*, who were wont to number their Cattle with a wand or *Rod*, which is called *passing under the Rod*, *Levit.* 27. 32. To this purpose is that of *Jer.* 33. 13. *In the Cities of the Mountaines, in the Cities of the vale, and in the Cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the Cities of Judah, shall the flocks pass again under the hands of him that telleth them.* When the flocks went into the field or fold, and when they went out, their practice was to tell them by a *Rod* in their hand, and so they *passed under the Rod*. Hereunto Christ alludes, *John* 10. 3. when hee saith, hee calleth his own sheep *by name*, and leadeth them out. The meaning then of the Lord here is, that hee would take an exact account of them, tell them as a shepherd doth his flock; and see which

which were rotten, and which were sound.

Gods *rod*, are afflictions and judgements, as you may see *Psal. 89. 32. I will visit their transgressions, &c. Lamen. 3. 1.*

I will bring you under the bond of the Covenant;

You think to break the bond of the covenant made between me and your Fathers, by becoming Babylonians, and ceasing to bee my people, but it shall not bee; I will keep the Covenant, and cause you to come *under the bond* of it, and performe that obedience I look for. The word for *bond*, is *Maforeth* from *סָוַר* *obstringere ad obedientiam* or *panam*,

to bind unto obedience or punishment; when men are in Covenant they are bound to *obey*, or to *suffer* if they disobey. *Vatablus* and others carry it thus: that God would deal with them as hee had done with their fathers, that hee would make a Covenant with these as hee had done with them, and so make it another covenant, by which God would bind them up, and refer it to the Covenant made in *Exraes* daies, but rather I conceive, the Lord intends the former Covenant, especially that mentioned, *Ezekiel. 16. 8.* when God in a solemn manner took this People to be his in *Moses's* daies, wherein he made good his Promise and Covenant with *Abraham*, and bound them unto him by the Law; The Covenant bound them from other gods and waies of worship.

And I will purge out from among you the Rebels.

The *Septuagint* and *Vulgar* read the words, *I will chase out*; the Hebrew *בָּרַר* signifies both to *chuse* and *purge*, God would number them, distinguish them one from another, and then *purge out* those ~~were~~ rebellious, they should no longer bee in his flock; but bee discovered, and declared to the world what they were.

By *Rebels*, hee means those that cast off God and his works, and turned heathens.

I will

I will bring them forth out of the Country where they sojourn, and they shall not enter into the Land, &c.

The Hebrew is, *Out of the Country of their sojournings, or peregrinations, I will bring them.* Some make these words to point out those were then in *Judea*, whom God would bring forth, and not suffer to return any more, and not onely them, but many of those were in *Babylon* before, God suffered not to return into the land of *Israel*: for if we understand these words of the return after the seventy years, as they must, long before that time were these Jews with *Zedekiah* brought out of the *Land of their sojourning*, and they with many others, were never suffered to enter into that land more; for here is a comparing of their return from the *Babylonish Captivity*, to that of their coming out of *Egypt*.

Then they were brought into a *wildernesse*; where their carcases fell for their rebellions, and so never entered the promised Land: so here likewise God brought them into a *wildernesse*, pleaded with, and consumed many of them, who by that means never returned to the land of *Israel*.

Obf. 1 *The Lord doth not onely know, but takes special notice of his, and doth distinguish them from others. I will cause you to pass under the Rod; I will examine which are sheep, and which are goats, and will sever the one from the other; Christ knew his sheep, his little flock, from all the goats of the Mountaines, the Bulls of Bashan, and wilde beasts of the Forrests. And God knew the good figs from the naughty, Jerem. 24. hee manifested his love to the good, and displeasure to the bad. When hee is in a judiciary way, hee knows, ownes, preserves his, and will not suffer any of them to perish, Ezek. 9. when the men appeared with slaughter-weapons in their hands, and execution was to bee upon Jerusalem, the Lord made his to pass under the Rod, hee numbred them, and set his mark upon them, that they might not perish in the common calamity. Hee*

Q

put

put a difference between the pretious and the vile, as a shepheard doth between sheep and goats, *Mat. 25. 32.*

Obs. 2 *Though Gods People do go out from him, and violate the Covenant, yet he will not let them so go, but will look after them, and bring them under his Power.* These here had transgressed the Covenant, broken the bonds, cast off the waies of God, thought to exempt themselves from his Rule over them, but saith the Lord, *I will bring you under the bond of the Covenant; You shall bee under my Power and Law; Though I suffer Babylonians, and other Nations to be sui juris, to wander where they will, to live as they list, yet it shall not bee so with you, who are my People, with whom I am in Covenant, and to whom I must bee faithful, what ever you are to mee, and will bee known to bee your God and Sovereign. I will have account of you, and make you know you are under my bonds, and not Babylonish ones.*

Obs. 3 *Gods dealings with his is very different.* Hee brings them under the bond of the Covenant, to see what they are, if they be Goats, wicked, he punishes them, and purges them out; if they bee sheep, though they have gone altray, hee pardons them, keeps them under the bond of the Covenant, and inables them to yeild Covenant obedience; when God had made them pass under the Rod, and brought them under the bonds of the Covenant, made them know they were his People, though many of them were very wicked, hee purged out the Rebels, and them that had transgressed against him.

Hee turned the Goats out of the fold, and kept the Sheep in, hee purged out the wicked by judgements and Death, and preserved the others, *Mal. 3. 17, 18.* In that day when I make up my Jewels I will spare them, as a man spareth his own Sonne that serveth him, &c. so God shewed his different dealings between the Righteous and the Wicked, for chap 4. 1, 2, 3. the Wicked being but stubble should bee burnt, and bee as ashes under the soles of the feet of the Righteous. The Righteous were Jewels, and therefore spared; the Wicked were stubble, and therefore destroyed.

Obs. 4 *Though the wicked bee among the Godly, yet they shall*

shall not alwaies be so, I will purge out from among you the Rebels, and them that transgress against mee. There were rebels, great sinners, that were among the Israelites in the wilderness of Egypt, Corah, Dathan, and Abiram; others that would have gone back to Egypt; many that murmured, that fell to Idolatry, and committed whoredome with the Daughters of Moab; but God Purged them out, from amongst them, and the like hee did here. Its Gods method even here in this world oft times, to separate the wicked from the Godly, to fanne out the chaffe from the wheat, to burn the one, and preserve the other. In Sodome God made a separation, preserving Lot who was wheat, and burning the Sodomites who were chaffe, with unquenchable fire. Isa. 1. 25. *I will turn my hand upon thee, and purely purge away thy dross, and take away all thy Tin.* The Drosse and Tin were the wicked amongst them, vers. 28. 31. whom the Lord would take away, consume and burn with fire. not to bee quenched. Now Gods fan is in his hand, and hee is purging both the English and Irish floor; yea, hee is pulling up the pricking bryars, and grieving Thornes, that his may not alwaies be vexed by them, Ezek. 28. 24.

Obs. 5 *Whatever mens thoughts are of the world, they are but sojourners therein. I will bring them out of the Land of their sojournings; Were it Canaan or Babylon. They were no more than sojourners. Wicked men think they are heirs too, owners and Lords of the earth, Psal. 49. 11. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their Lands after their own names. Men set their names upon what they conclude is their own. Let lands bee good or bad, men are onely sojourners in them. Godly men who are said to inherit the earth, do it but for a season, they are pilgrims and sojourners here. David though King in Israel, yet acknowledgeth himself a Sojournner in Canaan, as all his Fathers were; they spent a few daies therein, and so passed away, and this was his condition. Let us look so upon our selves, and pass the time of our sojourning here in fear, 1 Pet. 1. 17. and mind that City hath foundations, out of which it we bee once possessed, we shall never be removed.*

Obs. 6 *When God brings his into Canaan, hee will shut out the wicked, they shall not enter into the Land of Israel.* Others shall bee brought in, but as for those would be as the world, as the *Heathen*, as *Babylonians*, they shall never come into *Canaan*. *Canaan* was a type of *Heaven*, and this exclusion of these wicked ones, represented the exclusion of ungodly ones out of *Heaven*. However good and bad are mingled together in this world, and oft in the *Church*, yet when God brings his to the heavenly *Canaan*, no unclean thing shall enter there, *Rev. 22. 27.* *There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or a lye.* Many may cry and seek for entrance as, those *Mat. 7 22.* and those foolish Virgins, *Mat. 25. 11, 12.* but they shall in no wise, by no means enter; *the unrighteous shall not inherit the kingdome of heaven, 1 Cor. 6. 9.* Dogges shall be shut out, *Rev. 22. 15.*

Obs. 7 *Mercies and Judgements make God known experimentally, yee shall know that I am the Lord;* God would purge out the Rebels from the obedient, *there was mercy;* keep them out of the land of *Israel*, *there was Judgement;* and by these God made them know him to be *Jehovah*, giving life to his promises: and breath to his threatnings. The Rebels should know and acknowledge him to be *Jehovah*, being convinced with the equity of his judgements, and affected with the severity of them. The Godly should do it, being convinced and affected with the Nature, greatnesse, neediulnesse, and freenesse of that *Mercy.* Judgement upon these Rebels was *mercy* to the godly; and *mercy* to the godly, was *judgement* to the Rebels; and both were brought to acknowledge the Lord, but specially the godly. *Mercies* and *Judgements* work most affectionately and effectually upon them; for its said, *ye shall know*, ye that are purged, ye that shall come to the Land of *Israel.*

Verf. 39 *As for you O house of Israel, Thus saith the Lord God, grieve, serve ye every man his Idols, and hereafter also if yee will not hearken unto me: but pollute ye my holy name no more, with your gifts, and with your Idols.*

This Verse speaks fully to the Elders of *Israel*, that came to inquire of the Lord, yet were resolved in their hearts to bee as the Heathen, and to serve wood and stone outwardly at least, seeing it is so faith God: go, serve every man his Idols, and pollute my name no more.

Go ye, serve every one his Idols.

These words may be taken for an ironical concession, a yielding that which the Lord would not have done, which is frequent in Scripture, as *Amos 4. 4. Come to Bethel, and transgress at Gilgal*, multiply transgression, *Mat. 23. 32. Fill ye up the measure of your Fathers*, *Eccles. 11. 9. 1 King. 22. 15. 1 Cor. 15. 32. Jer. 7. 21.* in all these places is an ironical concession, which the Scripture uses to affect mens consciences the more with the wickedness of their waies. So here: *Go, serve your idols*, God commands them not to serve Idols, then it had been lawful, but by this Ironical concession, would affect them more fully with the evil of their Idolatry, and so take them off therefrom: This is a good sense of the words, but they are rather a rejection of them, seeing you are such dissemblers, and have your hearts set upon Idols, go your waies, take your fill of them, and so the Lord utterly cast them off, and left them to perish.

And hereafter also, if ye will not hearken unto me.

Sanctius thinks, here is a figure called *Aposiopesis* which is a suddain breaking off the Speech, with concealment of some special thing expected, as *Luke 13. 9. if it bear fruit*; here is somewhat kept in, which any hearing the words expect, as if it bear fruits, it should not bee cut down: so *2 Sam. 5. 8. whosoever getteth up to the gutter, and smiteth the Jebusites, the lame, the blind, hated of Davids soul*: what then; heres no more, the speech is broken off; & something left to expectation which is given out, *1 Chron. 11. 6. hee shall bee chief and Captain*. Here seems something to bee concealed, *if ye will not hearken unto mee*, ye shall be scattered, cursed, or flaine. But wee may read the words thus, referring *and hereafter*, to the

former words, *Go ye, serve ye every one his Idols even hereafter*, and then read the other words thus, *seeing you will not hearken unto mee, or have not hearkened unto mee*; and thus divers Expositors read them, and the sense lyeth fair this way, *Go, serve your Idols hereafter, seeing yee will not hearken unto me*.

But pollute ye my holy name no more with your gifts, and with your Idols.

The Hebrew is, *And Pollute ye*, which accords with the reading of the former words mentioned, you have pretended that by your Idols set up in my stead, and the gifts you have offered to them, or by them to mee, that you have honoured my name, but by joyning them and mee together you have *Polluted* my name. I had rather you should bee open Idolaters, then that by your hypocritical practises, dividing between mee and your Idols, you should cause my Name to bee polluted, and disgraced; either bee perfect Idolaters, or perfectly for mee, give not my glory to Idols, pretending you worship mee.

My Holy Name.

שם קדש

In the Hebrew it is, *The Name of my Holiness*, so in *Amos 2. 7. Levit. 20. 3. Ezek. 36. 20.* and in most places where mention is made of Gods *Holy Name*: by *Name* is meant Gods worship, Attributes and Titles, which are holy, or himself, as *Sanctus* affirms, who is holiness.

Obs. 1 God doth Punish Hypocrites and Idolaters with spiritual judgements. *Go ye, serve ye every one his Idols.* The House of Israel, whom these Elders represented, were Hypocritical and Idolatrous, set upon Idols, and God gave them over to them. *Ephraim* was of this humour, thus leavened, and see how God dealt with him, *Hos. 4. 17.* hee is joyned to Idols, let him alone: hee likes and loves them, let him live, and dye with them; and chap. 8. 11. *Ephraim* hath made many Altars to sinne, Altars shall bee unto him to sinne, hee shall have Altars enough, hee is greedy of them, and his greedy Appetite shall bee answered; this was a spi-

spiritual plague, and judgement upon him, to bee given up of God to his own hearts lusts.

Obs. 2 Those that will not hear God, shall bee rejected of God, which is dreadful; go ye, serve every man his Idol. I will have no more to do with you, my Temple, mine Altar, mine Ordinances, are no longer for you. None of you shall have my presence, worship, or acceptance; where men will not be reclaimed, they must bee rejected. Here they would not hearken unto God, and therefore hee bids them bee gone, *2 King 17.15.* They rejected his statutes, and his Covenant that hee made with their Fathers, and his Testimonies which hee testified against them, and they followed vanity, and became vaine, and went after the Heathen, &c. therefore the Lord was very angry with *Israel*, and removed them out of his sight, *vers. 18.* onely he left *Judah*; and because *Judah* would not be reclaimed, the Lord rejected all the seed of *Israel*, and cast them out of his sight, *vers. 20.* So in *Jerem. 23.* when they would not hearken to the Lord, who forbid them their mocking of the true Prophets, and listening to false ones; what saith the Lord? *therefore behold, I, even I, will utterly forget you, and will forsake you and the City that I gave you, and your fathers, and cast you out of my presence, and I will bring an everlasting reproach upon you.* When God rejects, its grievous. No sorer judgement can befall the sons of men. This *David* knew, and therefore advised his Son *Solomon* to keep close to God, if he did otherwise, God would cast him off for ever, *1 Chron. 28.9.*

Obs. 3 There is no halving, no dividing between God and idols, God and the Creature, in matters of Worship and Religion. Pollute yee my holy Name no more; with your gifts and with your idols. You joyn mee and them together, thinking that I am pleased, honoured thereby, but I am provoked, and my holy name is polluted, I abhor such doings. Seeing your Idols must have some honour, and I the rest, I will have none, get yee to your Idols, let them have all. I like it better that you should bee wholly for them, then divide between mee and them. I can brook no partner in my worship, I must have the whole heart, the whole soul, the whole body, and strength of all, else I will have none, *1 King. 18.21.* when the People stood

stood halting between two opinions, and were sometimes for God, and sometimes for *Baal*, it pleased neither God, nor *Elijah*; therefore saith the Prophet, *How long will yee halt between two thoughtes, or two branches* (for *Sagynish* signifies *ramum*, a bow or twigg) how long will ye be like a Bird, that touches upon one twigg, and then upon another, and settles not upon either; so how long will yee bee, looking one day towards God; another day towards *Baal*? do ye not yet see the evil of it? while yee stand thus in *binio*, ye provoke God; If God bee God, follow him, and him fully, onely, constantly, eternally; and if *Baal* be God, follow him so: you must follow but one. Christ hath told us, we cannot serve God and Mammon, God and the world, God and our bellies, God and our credit, God and our lusts. These are Masters command contrary things, and carry away from God.

Obs. 4 *The honour of Gods name is dear unto him. Pollute ye not my holy name.* Take Gods Name for his worship, as it is *Exod. 20. 24. 2 Chron. 20. 8. Mal. 1. 6.* or for his *Attributes*, as it is, *Exod. 33. 19.* or for his *Titles*, as it is, *Deut. 28. 58.* his Name is very dear unto him, which appears.

1 In that hee will not indure any mixture with his worship, or tender of any thing to him hath been in Idols service, the Babylonish gods, wood and stone, and the gifts offered to them, or by them to God, he would not admit.

2 Hee counted it a disparagement to his name, to have half of them, and not all, and therefore would rather have them lay out all upon their Idols, than some upon him.

3 He shews vehement affection and indignation upon this account, get ye to your Idols, be gone, pollute my name no more, out of my sight, I cannot endure it.

4 Hee cares not for the perishing of their souls and bodies, in comparison of his name, go, ye serve Idols.

Gods name is exceeding dear unto him, hee swears by it, *Jer. 44. 26.* hee sanctifies it being polluted, and will not suffer any blot or stain to lye upon it, *Ezek. 36. 23.* hee labours and works for the maintenance of it, when it is in danger, as you have it in this Chapter, *vers. 9. 14. 22.* rather then it shall suffer, hee will defer his anger and judgements, *Isa. 48. 9.* if
false

false Prophets presumed to speak in his Name, not sent by him, he cut them off, *Dent. 18. 20.* or laid heavy judgements upon them, *Ezek. 13. 9.* who ever takes his Name in vain any way, hee will not hold him guiltlesse, *Exod. 20. 7.* and no marvail, for Gods Name is his glory, *Isa. 48. 11.* and men must give glory due unto his Name, *Psalms 29. 2.* not any kind of glory, but that is proportionable to his Glory, even his glorious name, remembring what a magnificent Temple *Solomon* built, for the honour of his Name, *2 Chronicles 6. 34.*

Verf. 40 For in mine holy Mountain, in the Mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the Land serve mee: There will I accept them, and there will I require your offerings, and the first fruits of your Oblations, with all your Holy things.

41 I will accept you with your sweet savour, when I bring you out from the People, and gather you out of the Countries wherein you have been scattered, and I will be sanctified in you before the Heathen.

Now wee are come to the gracious promises of God to this People, and here you have,

1 A Promise of *Reduction*, which is implied in the 40. v. and exprest in the 41.

2 *Acceptation* of them, and their services, v. 42. and 41.

3 *Sanctification* of himself in them, v. 41.

Antecedent to these promises is a *description* of the place, whither he would bring them, and where hee would accept them, and that is in his *Mountain*, which is described

1 From its *Holiness*.

2 From its *Height*.

In my Holy Mountain.

The Hebrew is, *The Mountain of my holiness*, as *Verf. 39.* the name of my holiness, so *Jonah 2. 4, 7.* *The Temple of thy Holiness*, *Isa. 62. 12.* people of *Holiness*, *Psal. 89. 20.* Oyle of

R

my

my holiness, *Pl. 51. 11. Spirit of thine holiness, Pl. 43. 3. Hill of thy holiness, Pl. 68. 5. Habitation of thy Holiness*, in all these places you have the abstract, & its rendred by the concrete, holy mountain, holy Name, holy Temple, holy People, holy Oyle, holy Spirit, holy Hill, and holy Habitation. By *Holy Mountain*, hee means *Mount Sion*, which is called the *Hill* of his *Holiness*, *Psalm 2. 6.* There God recorded his name, set up Christ, and his Kingdome. By a Synecdoche *holy mountain* is put for *Canaan*, which prefigured the Church of God, in the times of the Gospel.

In the Mountain of the height of Israel.

Of these words before, chap. 17. 23. This is spoken, not because *Sion* was so high a mountain (for it was rather *colis* than *Mons*) but because of the honour and glory it had above all other Mountains, there was the holy City, the holy Temple, the holy Ordinances, and the holy Gods habitation, *Psalm 76. 2.*

There shall all the house of Israel.

All that were purged from the Rebels and Transgressors ver. 38. all that were true Israelites, *Secundum carnem & spiritum*, for such are described to be the dwellers in Gods holy Hill, *Psalm 15.* and not onely those of the Jewish race, but even Gentiles, that should become Christians, and be *spiritual Israelites*, they should come to the Church, which should begin at *Mount Sion*, which represented the true Church.

All of them in the Land serve me.

That land was *Canaan*, which being polluted with blood, Idols, and other Abominations, *Psalm 106. 37, 38, 39, 40.* God abhorred it, and the People thereof, yea, his *Sanctuary* therein, *Lamen. 2. 7.* which caused him to lay it waste for seventy years, wherein hee purged it from its filth and blood, *Isa. 4. 4.* and them from their iniquities, *Ezek. 36. 33.* and then brought them in to serve him.

This

This expreffion is comprehensive, and imports their worshipping and obeying of God, *Exod. 10. 7. Let the men go, that they may serve the Lord their God*, that is, worship him. *Exod. 20. 5.* they must not serve Images, that is, worship them, but worship God; The word עָבַד and so ἀσλῆω, which the Septuagint do frequently expresse it by, signifies *totum se addicere servitio alicujus*, to give up ones self wholly to the service of any; so here, they should serve God wholly, worship him, and not any Idols, and his owne ways, nor their waies, and that in spirit and truth, *1 Sam. 13. 24.* serve him in truth, with all your heart, and with all humility of minde, *Aet. 20. 19.*

It notes also to obey and do what hee commands, as *Josh. 22. 5. Take diligent heed to do the Commandement and the law, which Moses the Servant of the Lord charged you, to love the Lord your God, and to walk in all his waies, and to keep his Commandements, and to cleave unto him, and to serve him with all your heart, and with all your soul,* serving here, extends to all outward obedience, as well as worship.

They shall serve mee, that is, worship me as the onely object of Divine worship, they shall obey me as their only King and Lord.

There will I accept them.

The Hebrew is, וְאָמַרְתִּי וְאָמַרְתִּי *valam oos se. Montanus renders it,*

I will will them, when it referres to God, as 'here it imports.

The Heb. root וָאָמַר is bene-volle, favore, acceptare.

1 Pardonning and passing by, whatever formerly offended: *2 Sam. 24. 23.* when David would offer a sacrifice for his sinne in numbring the People, and for stopping the Plague, saith *Araunah, the Lord thy God accept thee*, that is, pardon thy sinne, and remove the judgement, *Jer. 14. 12. When they offer burnt offering, and an Oblation, I will not accept them, but I will consume them.* Non-accepting, was Non-pardonning, and that appears most clearly, *Levit. 1. 4. Hee shall put his hand upon the head of the burnt offering, and it shall bee accepted for him to make the atonement.* The laying his hand upon the head of the Sacrifice, noted the laying of his sins

upon the same, and if God *accepted* the Sacrifice, his sinnes were *forgiven*, and *peace* was made, but when hee *accepted* it not, there was *no pardon*, no *peace*. When God therefore saith here, *I will accept them*; the sense is, hee will pardon them.

2. *Approving, receiving*, with *favour and delight*, Job 42. 8. *Him will I accept*. God would hear and regard the prayer of Job for his three friends, Eccl. 9. 7. *Eat thy bread with joy, and drink thy Wine with a merry heart, for God now accepteth thy works* וְיִשְׂרָאֵל הוּא הוֹדוּ, he is well pleased with thee, and what thou hast done, so Psal. 149. 4. *The Lord taketh pleasure in his People*, and this also is included here, *I will accept them*, that is, *approve of, favour, and take delight* in them. Vatabl. reads it, *Benigniter eos complectar*, or *benevolentia prosequar*; I will deal kindly with them, and pursue them with favors. The French is, *illec iz seur seray propice*, I will bee *Propitious* to them; I will remember their sinnes no more, I will shew them *great kindness*.

* Some render the words, *There will I take pleasure in them*. When they are come to my holy Mountain, to a Church state again, being purged from their sins, through my Grace; I will take pleasure in them, as a Husband in a Wife, as a Father in his Children.

There will I require your offerings.

Formerly, the Lord had refused their Offerings, and manifested his displeasure against them, and their offering, as Mal. 1. 10. *I have no Pleasure in you. saith the Lord of Hosts, neither will I accept an Offering at your hands*, see Amos 5. 21, 22. Jer. 6. 20. Isa. 66. 3. ch. 1. 11. but now hee would bee so farre from *refusing*, hating, and prohibiting of them, that he would *call for them*, and *accept them*.

Offerings.

The Hebrew word for Offerings is, *Terumah*, which notes any Offering freely given to the Lord, and frequently its put for the *Heave-Offering*, so called, because it was lifted up

up unto the Lord. If wee take it in this sense, its by a Senecdoche put for all their Offerings: but we may keep to the words as they are.

And the first fruits of your Oblations.

The Hebrew is, *Veeth reshith makhshhecem* the beginning of your elevations. Septuagint τὰς ἀρχὰς τῶν ἀφορισμῶν ὑμῶν, the first-fruits of your separations. The Vulg. is, *initium decimarum vestrarum*, the beginning of your tenths. Vatab. *The first fruits of your gifts*. The Jews say, they were to bring the first fruits of seven things onely, viz. of Wheat, Barley, Grapes, Figs, Pomegranats, Olives, and Dates; but God was to have whatever opened the wombe first, of man or Beast, Exod. 13. 2. which may also come in amongst first fruits.

Oblations and Sacrifices do differ thus: that is properly an Oblation, which is offered *etiamsi nihil circa oblatum fiat*, though nothing bee done to it, or about it; Sacrifices are offered, but *aliquid circa sacrificatum fit*, something is done to it, and about it. The Sacrifice was to bee killed, flayed, cut in peeces, or the like.

By first fruits of Oblations, wee may understand the principal and chief Oblations, for *Reshith* notes *precipuum* & *prestantissimum*, the choicest and most excellent, as well as *primum* the first; And Calvin interprets it, *Florem, vel quod excellit in donis vestris*, that which was the flower and excellency in your gifts. So *Lavat. primitias munerum optima & pretiosissima vocat*, the best and most precious things they had, he calls first fruits.

With all your holy things.

The Hebrew is, *In all your Sanctifications*, *Kodesh* sometimes noted the Temple, or Sanctuary; sometimes their Sacrifices, sometimes their Festivities, and sometimes whatever was Dedicated to Divine worship. Here we may take it in the last sense, and so the French carry it, *En toutes vos choses dediees*. Vatab. likewise reads it, *in omnibus sacris vestris*, in all your holy things. Calvin expounds it, *in toto cultu meo*,

in all my worship, and so the sense runs well with that before, *I will require your offerings and the first fruits, i.e.* The principal of your oblations, in all your dedications and holy things, and in all my worship. Some read the words; *in omnibus rebus quas conserva veritis mihi*, in all the things you shall prepare, let a part and conserve for me.

If wee read it with *all your holy things*, the sense is, that the sacrifices, Temple, Priests, Solemnities, and festivals should be restored.

Verf. 41 *I will accept you with your sweet savour.*

Of Sweet Savour, or *Savour of rest*, as the Hebrew is, you heard in the 28.v. of this chapter, and in the 19.v. of the 16. Chapter. They should bee pleasing and delightful unto God, as a sweet savour is unto man. They were wont when at Jerusalem to offer incense and sweet things unto God, and hee accepted the same, and they should do it again after their return, and bee accepted. Both they and their Sacrifices should bee a sweet odour unto God, this and the like expressions in the old Testament the Apostle alludes unto, in *Phil. 4. 18. 2 Cor. 2. 15. Eph. 5. 2.*

When I bring you out from the People, and gather them out of the Countries, &c.

These words wee had before in the 34.v. where they sounded judgement, but here mercy.

And I will be sanctified in you before the Heathen.

The Hebrew is, *I will sanctify my self*, when sanctification refers to God, it imports,

1 *Vindication of his Name*, being polluted and dishonoured by the Sonnes of men, as *Ezek. 36. 23. I will sanctify my great name which was prophaned among the Heathen, which ye have prophaned in the midst of them.*

2 *Making himself known*, and acknowledged to be holy, just, and powerful, so its to bee taken, *Ezek. 28. 22. They shall know*

know that I am the Lord, when I shall have executed judgments in her, and shall bee sanctified in her, so *Levit. 10. 3.* by the fury and judgement upon *Nadab, Abihu*, God sanctified himself, he made himself known to be a holy, just, and dreadful Majesty.

3 Gods doing of that which redoundeth to his honour and praise, and thus diverse interpreters take it in this place. I will bring you out of *Babylon* into your own Countrey, unite you into Church order, give you another Temple, with all the Ordinances of it, sanctify you by my word, and Spirit, cause you to worship mee with pure worship, bringing me the best you have for Sacrifices, that so you may praise mee for my goodnesse unto you, and the Nations, for the great things done for you. The Lords bringing them out of the countrys where they were scattered, was a great work, and filled the Heavens with admiration, making them to say, *The Lord hath done great things for them, Psalm 126. 2.* and the Jews also to say, *The Lord hath done great things for us, v. 3.* when the Jews were brought out of *Egypt*, its said, *Psa. 114. 2.* *Judah was his Sanctuary* יְהוָה יְהוָה in *Sanctitatem ejus*, or

Sanctificatio ejus, and so the French read it, *Juda fut sa sainte-ter*, God separated them from the Egyptians, as these from the Babylonians to inhibit their praises, and to bee worshipped by them, and so they were his Sanctuary, and Sanctification.

God doth Sanctify himself, when he doth vouchsafe a people manifestations of his goodnesse, wisdom, mercy, love, and faithfulness, and God is sanctified, when a people doth that is pleasing and acceptable to God.

Numb. 20. 12. Be cause ye beleeveth not to sanctify mee in the eyes of the children of Israel; unbelief is a non-sanctifying of God, and beleeveth is a sanctifying of him.

Os. 1. God accounts not Apostates and Idolaters, but those are true Israelites, to bee his people, his Church: for in mine holy mountaine there shall all the house of Israel bee: those were Rebels, and would serve wood and stone, that would not hearken unto him, hee purged out, and the house of Israel purged, must bee in his holy mountain. God esteems those

who

Laudabor propter meam erga vos misericordiam etque beneficentiam, Piscator. Gentes laudabunt me propter liberationem vestram, Vatablus. Cum omnes nationes viderint vos a me esse liberatos sanctum me justumque judicabunt quod facerim, quod promiseram. Maldon. Glorificabor, sanctus, potens mirabilis predicabor. Pradus. So A Lapide, Pintus. Lavater.

who are Godly, true Beleevers, Israelites indeed, to bee his. There bee none but such in the invisible Church, *Rom. 11.26. Gal. 6. 16.* but in the visible, there bee tares and wheat, yet God doth not reckon the tares to bee wheat; they are Satans not the Lords, *Mat. 13.38.* there be goats and sheep, yet the Lord reckons not the goats to bee sheep, *Matth. 25. 33. Psal. 15. 1. Lord who shall dwell in thy holy hill, hee that walketh uprightly, and worketh, &c.*

Obs. 2 *Where-ever Gods people are scattered, hee will bring them, and all of them, into, or unto Sion to serve him. In mine holy Mountain, &c. There shall all the house of Israel, all of them in the Land, serve mee:* God would bring them out of Babylon into Canaan, from Heathenish mountains to his holy Mountain, from the World and Synagogues of Satan into the true Church. Where-ever God hath any sheep, hee will gather them, and all of them into his fold.

These verses do speak and hold out Gods dealing with his People under Christ and the Gospel, wherein God would bring them from all Nations, to enjoy the great and good things provided for them, of which the Evangelical Prophet *Isay* speaks at large, chap 60. so *Zach. ch. 8 20, 21, 22.* and hereof spoke our Lord Jesus Christ, when hee said, *John 10.16. Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice.* When the Prodigal was in a far Countrey, did not the Lord order things so, that hee returned to his fathers house? when the sheep was strayed and lost, did not the Lord seek it out, and bring it home to the fold? *Luke 15.* and did not Christ send out his Apostles into all Nations to gather in those were given him of the Father? *Mat. 28. 19 20.*

Obs. 3 *The Lord is to bee worshipped especially in Sion, in his holy Mountain, in the solemn assembly. There shall all the house of Israel serve mee.* Its not sinful to worship God any where, *1 Tim. 2. 8.* or alone, *Matth 6.6.* but chiefly in the Congregation it should bee, where his worship is publickly held forth, and with the harmoniousnesse of many spirits held up, where strangers may come in, and see, yea, say, God is here, *1 Cor. 14. 25.* For hee is in the assembly of the Saints, *Psalms. 89. 7.* This made the Prophet say, *Isa. 2. 23,*

it shall come to pass in the last daies, that the mountain of the Lords house shall bee established in the top of the Mountains, and shall bee exalted above the hills, and all Nations shall flow unto it, and many people shall go and say, Come yee, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and hee will teach us of his waies, and wee will walk in his paths; But in our daies this gracious prophesy hath been greatly crossed, for many have said, Come let us go from the Mountain of the Lord, from the house of the God of Jacob; Let us go to our own Mountaine, follow our own Teachings, and walk in our own paths, but God hath made it evident, that their mounts, are mounts of Corruption, their Teachings Delusions, their paths crooked and curled. Let us therefore take the Apostles counsel, *Heb. 10 23, 24, 25.* Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love, and to good works, not forsaking the assembling of our selves together, as the manner of some is; Nor let us meet as the manner of some is, *viz.* to wickednesse.

Let us fulfill the Prophecy, call upon one another to go up to the Mountain of the Lord, &c. And say, he will teach us his waies, and wee will walk in his paths.

Obf. 4. In the Lords mountain, in the Church, God will shew favour and mercy to his people. There will I accept them, That is, pardon, approve of, and receive them; when wee come to serve the Lord after his own way, in Gospel congregations, meeting in this name of Christ to know the mind of God, and glorify him, God is the Master of such assemblies, hee dispenseth many mercies, and distributeth sweetest comforts therein, *Isa. 60. 7.* they shall come up with acceptance to mine Altar, is spoken of the Gospel times, men should come from several quarters to the Christian congregations with acceptance: God would meet them there, welcome them thither, there hee would blesse them. see *Jer. 31. 12. Isa. 66. 18. 2 Cor. 6.* as every Christian, so every congregation is the Temple of the living God, therefore hee told the Church of *Corinth*, hee would dwell in them, bee their God and father, and they should bee his people, his Sonnes and Daughters; God would accept of them as a Fa-

ther doth of his Children, take pleasure in them, and let out choice mercies unto them; When the Disciples were met, Jesus came to them, bestowed his peace and Spirit upon them. *John 20. 19, 21, 22.* and see what mercies they met with, who served him in his Temple, *Rev. 7. 15, 16, 17, 18.*

Obs. 5 Where the person is accepted of God, there the Actions and Sacrifices of that person are acceptable also. There I will accept them, and there will I require their offerings. In *Sion* God would accept the men, and in *Sion* hee would accept their services. If Persons or Congregations be not accepted of God themselves, nothing they do or tender, is welcome unto him, *Gen. 4. 5.* but if the parties be under Divine favour, their presents and duties are grateful, *Isa. 56. 6, 7.* those that joynd themselves to the Lord, and took hold of his Covenant. *Them* saith the Lord, *Will I bring to my holy Mountain, and make them joyfull in my house of prayer, their burnt offerings, and their Sacrifices shall be accepted upon mine Altar.* They being in Covenant with God, and offering in *Sion* unto God, he was pleased with them and their offerings, *Mal. 3. 1, 3, 4.* when Christ the messenger of the Covenant should come, refine them, and be delighted in by them, then should the offerings of *Judah* and *Jerusalem* be pleasant unto the Lord. God is desirous of the prayers, praises, and almes of a good man, who is reconciled unto him; they are sweet odours unto him; so they are called in the next vers. *I will accept you with your sweet savour, or savour of rest;* when God hath these, his spirit is at rest; being in a manner troubled when hee hath them not. Hence prayers of the Godly are likened to incense, *Psal. 141. 2.* their bounty, to the odour of a sweet smell, *Phil. 4. 18.* and their praise is preferred before the sacrificing of an Ox, *Psal. 69. 31.*

Obs. 6 God must have the best tendred up to him in our Sacrifices and Services, hee calls for, and expects the best from his people. *I require the first fruits of their Oblations;* the chief, principal, and best you have, in all your holy things. If God have lean, lank, lame, imperfect Sacrifices offered to him, its a dishonour, and offends him, *Mal. 1. 8.* if ye offer the blinde for sacri-

sacrifice, is it not evil? and if ye offer the Lame and sick, is it not evil? yes, it is very evil, its extremely evil; the interrogation it felt portends so much, and being a double interrogation, doubles the evil. What offer it to mee? man would not accept of such offerings, go try, Offer it now unto thy Governour, that is brought unto mee. Go tender it to him, will hee bee pleased with thee, or accept thy person? no, I know hee will not, and if man, sorry, sinful man, like thy self will not accept such things, should I the great God do it? God is so far from accepting and shewing favour in this kinde, that hee poureth out a curse upon him, that doth so, ver. 14. Cursed bee the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: men think if they do something in religion, give God a Sacrifice, though it be blind, lame, sickly, they shall have a blessing; but see how the Lord brands them, they are deceivers, and whom do they deceive, not God, but themselves; for instead of a blessing they meet with a curse; such dealings with God, cause him even then when hee uses to bee most propitious, to throw forth curses. Suitable hereunto is that in Hos. 8. 13. They Sacrifice flesh for the Sacrifices of mine offerings, and eat it; but the Lord accepts them not, now will hee remember their iniquity, and visit their sins; if they did bring the best they had, yet they had no respect to God, but to their own bellies.

Obs. 7 When the Lord brings his People out of a scattered, Captive condition, into Church order, hee expects they should set up all his Ordinances. I will require your offerings, and the first fruits of your Oblations, with all your holy things: Circumcision, Passeeover, Sacrifices, &c. Their being in Babylon was a representation of the Churches condition under Antichrist, and as then they being freed from the Babylonish Captivity, fell into the waies of worship formerly given out, so now Christians being brought out of spiritual Babylon should do the like: Neither let any say, those gifts are lost which the Churches once had &c.

Ezra 2. 63. those Priests that were put from their places, because their Names were not found in the Genealogies, the Tirshatha or Governour said, They should not eat of the most holy things, till there stood up a Priest with the Urin, and with

Thummim, that was never.

They lost at the Babylonish captivity,

1 The Ark with the Mercie Seat, and Cherubims.

2 The fire from heaven.

3 *Shemesh* or Divine presence.

4 The *Urim* and *Thummim*.

5 The Spirit of Prophecy.

These all were wanting in the Second Temple, yet they did not forbear to let up and use the Ordinances of God which formerly were appointed.

Obf. 8 *The Lord doth those things for his People, which makes him honourable amongst them and others. I wil bee sanctified in you before the Heathen;* The mercy and kindnesse he shewed them in bringing them out of *Babylon*, and restoring to them their former enjoyments, set them on work to praise the Lord, and made the Heathens acknowledge that God was faithful to them in keeping his promise.

Verf. 42 *And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the Countrey for the which I lifted up my hand, to give it to your fathers.*

43 *And there shall yee remember your waies, and all your doings wherein yee have been defiled, and yee shall loath yourselves in your own sight, for all your evils that yee have committed.*

44 *And yee shall know that I am the Lord, when I have wrought with you for my names sake, not according to your wicked waies, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.*

In these verses you have the event and sequel of the Lords gracious dealings with this People, in bringing them out of their Captivity into their own land again; which is,

1 *Experimental acknowledgement* of God and his goodness unto them, v. 42. 44.

2 *Consideration* of their former waies. v. 43.

3 *Humiliation and Repentance* for them.

And ye shall know that I am the Lord.

They *knew* the Lord by the works of creation, by the Prophets, by the severe judgements he had executed upon them, but that *knowledge* had not affected their hearts and brought them to fear, worship, and serve the Lord answerably; but now upon that great mercy of being delivered out of *Babylon*, which seemed a thing impossible to them, *Ezek. 37. 11.* and being brought into *Canaan*, they should have such *knowledge* of God as should descend to their hearts, and cause them to hearken to, and honor him; they should *know* him practically, do his will; they should *know* him to be faithful in performing his Promises, powerful and gracious in doing greater things than they looked for, and so should set themselves to serve the Lord. Others *knew* him by his judgements, *v. 38.* which *knowledge* produced no real effects in their hearts and lives, but these by his mercies and goodnesse, which *knowledge* rested not in their heads, but was operative in their hearts, and extant in their lives, so *knowing* is to be taken, *1 Chron. 28. 9.*

When I shall bring you into the Land of Israel, &c.

Of these words, or not much differing, you heard in the *28. vers.* Though the *Land of Israel* were a fruitful Land, flowing with milk and hony, and so it was a great mercy to be brought in upon that account, yet that was not all. It was the Land of Promise, the inheritance of their fathers, and their repossesson of it evidenced that they were their children, their heires, the people of God.

Obs. 1. *Experimental knowledge of God, affects the heart, and makes obedient to his will, to worship and honour God, which other knowledge doth not; What ever knowledge a man hath of God and his waies; without this, its a form of knowledge, rather than knowledge it self, 1 John 2. 4. Hee that saith I know him, and keepeth not his Commandements, is a Liar, and the Truth is not in him; that is, hee hath no true knowledge of God in him; for what hee saith of love, ch. 5. 3. This is the*

Love of God, that wee keep his Commandements, that is true of knowledge, there is no right knowledge of God if yee keep not his Commandements. Hence saith the Lord, *Isa. 1. 3.* *Israel doth not know, and Jer. 4. 22. ch. 8. 7.* *my people know not the judgement of the Lord; they had the Law, the Prophets, yet they did not know, and why? they did not keep his Commandements.* Violation of them is an argument men know not God; where works of iniquity are committed, there the knowledge of God is wanting, *Hos. 5. 4.* *the spirit of whoredomes is in the midst of them, and they have not known the Lord,* and *ch. 4. 1.* *when there was no truth nor mercy in the Land, then there was no knowledge of God in it.* When men are disobedient to the Commands of God, they are ignorant of God in their hearts, deny God in their lives, what ever knowledge they have of him in their heads; you may finde it in holy writ, that as those do evil, are said not to know God, *Jer. 9. 3.* so those that do good, are said to know him, *Jer. 22. 16.* and pure religion, which is the right knowledge of Gods is put upon doing, *James 1. 27.* *Daniel* therefore tells us, that turning from iniquity, and so walking in the waies of God, is the way to understand truth, and so to know God, *Dan. 9. 13.* and Christ hath affirmed it, that doing is the way to knowing, *Joh. 7. 17.*

Obf. 2 *The Goodnes, mercy, and kindnesse of God begett experimental knowledge of him in the hearts of men; Yee shall know that I am the Lord, when I shall bring you into the land of Israel.* When God should knock off the Babylonish yoke, and replant them in *Canaan*; then their hearts should taste and bee affected with the dealings of God. Great mercies had great operations upon them, and made deep impressions in them; God teaches men by his works, experimentall knowledge comes in that way; when his word is fulfilled in Promises or threats, in mercy, or judgement, then men come to know God. Hee is known by executing of judgement, *Psal. 9. 16.* and known by his mercies, *Psal. 19. 20, 21, 22.* Its one thing to hear of Physick, another to feel the workings of it in ones bowels. One thing to hear of Wine, another to finde the vertue of it in the stomach. So its one thing to hear of God and his mercies, another

ther to taste of the loving kindnesse of God in his mercies, *Psalms 34. 8.* taste and see that the Lord is good. Gods goodnesse had bred experimental knowledge in *David*, and hee could sensibly speak of it, and provoke others to partake of what hee had.

Ver. 43 *And there shall yee remember your waies.*

These words wee had in the 16. chap. vers. 61. the word *remember* notes *remembring with affection*, so as to do something thereupon.

And all your doings wherein ye have been defiled.

The Septuagint reads the former words with a part of these, thus, *There shall ye remember your waies, wherein yee have defiled your selves*, and leave out these words, *all your doings*, but they are in the Hebrew, and import their Idolatries, and other abominations. They corrupted Gods worship, fell to Babylonish practises, and greatly defiled themselves.

And ye shall loath your selves in your own sight.

In the sixth Chapter, vers. 9. were these words opened, where they are thus, *They shall loath themselves for the evils which they have committed in all their abominations.* The Septuagint is, *καταφρονήσιν τὰ πρόσωπα ὑμῶν*, *They shall smite their faces.* Others *you shall be displeased and wroth with your selves.* *Symmachus* hath it thus, *you shall be little in your own eyes, for all the wickednesses ye have done*; The meaning of the verse is, that they should seriously consider their waies, bee ashamed of them, truly repent of them; yea, so repent, as to judge themselves worthy to bee cut off from being Gods People, and to be made a curse.

Obs. 1 *Sense of Mercies rather than of Judgements, makes sin bitter, and leads unto Repentance.* Their Captivity and sad things they suffered therein, did not embitter their sinne unto them, and break their hearts, but Gods kindnesse in bringing them out of *Babylon*, into the Land of *Israel*, that
pre-

Aquila
Δυσάρεστον
θυμῶν
Displecebitis
veb's. Theod.
προσχηθήσε
infensu eritis.
Sym.
μικροὶ φαι-
νόμενοι.

υἱὸν & ex-
candere & exe-
crari significat.
sicth Maldona.

Quem vexatio
non dat, dat
beneficentia
intellectum.
Prædus.

prevailed with them, when they had received marvellous kindnesse from God, then they were marvellously affected, greatly ashamed of their waies, and loathed themselves. Mercies in *Sion* produced that which judgements in *Babylon* did not. Great mercies bestowed upon great sinners, do preach the Doctrine of repentance most effectually, convincing them strongly of their unworthy and vile carriages towards the Lord

1 *Sam. 24.* *Dauids* kindnesse brake the heart of *Saul*, and made him to weep and say, *Thou art more righteous then I, for thou hast rewarded mee good, whereas I have rewarded thee evill.* If humane favour hath such influence into a sinfull heart, what hath Divine? *Moses* by his stroaks fetched water out of a Rock, *David* by his kindnesse. God sometimes by his judgements humbles men, and brings them to repentance, but mostly by his mercies. The sweet influences of the Gospel have pierced deeper into sinners hearts, than the terrours of the Law.

Obs. 2 When the Lord gathers up his People out of the world, and brings them into near relation to himself, into *Canaan*, and Church order, hee looks they should review their former waies, and bee much affected with them, and thoroughly repent for them. There shall ye remember your waies, and all your doings, wherein, &c. When brought into *Canaan*, they were not only to eat the milk and honey, to behold the glory thereof, but they were to remember daies of old, their sinnes in *Babylon*, compliances with Babylonians; how they had polluted themselves, and provoked the Lord, and thereupon to mourn kindly for their unkindnesse to him, who had shewed such marvellous loving kindnesse unto them. When God brings men out of the World; now into *Sion*, gives them the Milk and Honey of the Gospel, shews them the glory thereof, then they look back, wonder at their wickedness, and loath themselves for it, saying, who is like unto us in sinne and wickedness, and who is like unto our God in grace and goodness, in pardon and forgiveness? *Micah 7. 18.* when it shall please God to bring the Jews out of that *Babylon* they are now in; unto the true *Canaan* the Church of Christ, they will remember their iniquities, their bitter and bloody do-
ings

ings against Christ, mourn and loath themselves for the same, *Zach. 12. 10. Rev. 1. 7.*

Obs. 3 *Where repentance springs from sense of Love and kindnesse, as it is real and deep, so its secret and universal, they should, being brought into Canaan, not onely remember their sinnes, but they should loath themselves, bee displeased so with themselves, that they should smite and abhorre themselves, and that in their own sight, and for all the evils they had committed, when no eye saw them, they would spread all their sinnes before them, and in the sight and sense of them, be vile in their own eyes.*

Verf. 44. *And they shall know that I am the Lord.*

These words wee had in the 42. v. wherein they were opened and expounded of an experimental knowledge.

When I have wrought with you for my Names sake.

Of these words, see verf. 9. 14. 22. The Vulgar is, *Cum benefecero, When I shall have done good to you.* The Hebrew is, *When I have done to you, or With you for my Name sake,* That is, when I have dealt graciously and mercifully with you out of my free grace, and for the honour of my name.

Not according to your wicked waies.

Of *wicked abominations* was spoken chap. 8. 9. of *wicked counsel*, chap. 11. 2. of *Wicked way and waies*, chap. 13. 22. 18. 23. Those are *wicked waies* which lead from God, from truth, from just, honest, and good things. In such they had walked long, but God would not deal with them according to the wickednesse of their waies.

Nor according to your corrupt doings.

The word for *Corrupt* is from חרש which signifies to *Corrupt even to the bottome, thoroughly*, and such were they, they were not a *Little corrupt*, but *totally corrupted*, in their judgements, wills, affections, words and actions, they were

Significat aliquid ad inimum usque, & funditus perdere corrumpere depravare quocunque id fiat modo sine medio.

like a corrupt spring, that sends forth nothing but corrupt waters, Ezek. 16. 47. *Thou wast corrupted more than they in all thy waies.*

Obs. 1 *The Lord is gracious and merciful unto the Sonnes of men, deserving ill at his hands, hee deals with them upon the account of his grace, not their deserts;* What did their wicked waies and corrupt doings deserve at his hands? but that hee should have poured out his fury, and accomplish his anger upon them, as it is ch. 7. 8. but hee wrought with them for his Name sake, that is, out of his free grace and favour he spared them, hee pardoned them, hee delivered them out of *Babylon*, and brought them into *Canaan*. When God seeth nothing in the Creature to put him on to shew mercy, hee findes enough in his own Name, to provoke him thereunto; you have it four times in this chapter, thrice before, and here, that hee wrought for his Name sake, whatever mercy this people had, it was from Divine favour, not their desert.

If it was free Grace brought the Jews out of *Babylon* into *Canaan*, what is it but freeness, fulnesse, and riches of grace to bring men out of the world into the heavenly *Canaan*? Predestination, Calling, Justification, and Glorification, are acts of meer grace, and favour, Eph. 1. 5. 2 Tim. 1. 9. Rom. 2. 24. ch. 8. 30. 1 Pet. 5. 10. All the Sonnes of men injoy here, or expect hereafter, is from the bounty, favour, and mercy of God, Psalm 103. 8, 9, 10, 11, 12. Luke 12. 32. to attribute ought to our own wills or indeavours, is to derogate from God, and darken the glory of his name, and free grace.

Obs. 2 *God doth therefore deal graciously with sinners, that they may know him experimentally; Yee shall know that I am the Lord, when I have wrought with you for my Name sake, &c.* God works, and so works, that hee makes the hearts of men affected with his works, and to say, Psalm 36. 3. *Among the Gods there is none like unto thee, O Lord, neither are there any works like unto thy works,* none so full of Glory, so full of grace and mercy, none so influential and operative upon the heart. Its Gods scope and aim in doing good so freely, and fully as hee doth, to make himself known to the hearts of

of his People, that so they may bee knit to him, provoke them to admire him, and live more fully to him.

Verf. 45 *Moreover, the word of the Lord came unto mee, saying,*

45 *Son of Man, set thy face towards the South, and drop thy word toward the South, and Prophecy against the Forrest of the South-field.*

47 *And say to the forrest of the South: Hear the word of the Lord: Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shal devour every green tree in thee, and every dry tree, the flaming flame shal not be quenched, and all faces from the South to the North shal bee burnt therein.*

48 *And all flesh shal see, that I the Lord have kindled it: it shal not be quenched.*

These verses are the fifth general part of the chapter, viz. a parabolical Declaration of the destruction of *Judea* and *Jerusalem*.

Some refer these words to the next Chapter, and make the beginning of that at the 45. v. of this.

The 45. v. sets before us the Divine Authority of this Prophecy against the Jews, that were yet in *Canaan*, the Prophet received it from the Lord, it came from God to him, before it went out from him to men.

In this 45. v. wee have,

1 The *Compellation*, *Son of man*, of which heretofore.

2 A *Command*, to declare and utter the word hee had received, *set thy face, &c.*

Set thy Face.

Of this Expression in Chapter 4. 3, 7. ch. 6. 2. ch. 13. 17. *Hac phrasi* dispose thy self to, and bee undaunted in what thou art to *ostendi strenue* Prophecy, and then thou art to Prophecy against: *precidandum* speak then like a man of God, and sent from God, not regarding the *esse, ita ut nul-* frowns or threats of any. *lis minis fran-*

gatur, nec se

impediri sinat.

To.

Lavater.

T 3

Towards the South.

Babylon was North from Jerusalem, Jerem. 1. 14. and our Prophet being there, and having declared the mind of God against those Elders came subtly to inquire of him, hee is here commanded to set his face *Towards the South*, that was towards Jerusalem and Judea.

Drop: by word towards the South.

The word for South,

Accolampad. renders Thei-
nan. Junius
dextam.

Others Au-
strum, meridi-
em. The He-
brew is,

תִּימָנָה from

יָמִין the right

hand, and Je-
rusalem lay on
the right hand,
when in Me-
sopotamia they
stood with the
Faces towards
the East

Natup est
puratim effun-
dere vel emit-
tere, 2 Sam. 21.
10.

Præceptum
auriculis in c
instillare me-
mento. Hor. l. 1.
Ep. 8.

Gutta cava
lapidem non vi-
sed speca-
dendo,

In the Hebrew is not *thy word*, but onely thus, *drop towards the South*. The word נָטָה properly signifies the dropping of the Clouds or rain, which falls by drops, and metaphorically, is put for prophesying and preaching, and Vatablus saith, the Chaldy paraphrase hath it. *vaticinare, Prophecy*; and so it is expressed in the next words of this verse, *Prophecy against the Forrest of the South*, which are exegetical of what was before, *Preaching or Propheying* is likened to rain or the droppings thereof.

1. In respect of the flowing and succession of one drop after another, Judges 5. 4. *The Heavens dropped, the clouds also dropped water*; So in Propheying, there is one word, one truth after another, he that *Propheseyeth, effundit verba*.

2. In respect of the influence thereof, the drops soak into the earth; so words have influence into mens eares and hearts, Deut. 32. 2. *My Doctrine shall drop as the Rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showres upon the grass: as the rains and dews insinuate themselves into the grass and ground, so do words into the heads and hearts of men, Psal. 119. 130. the entrance of thy word giveth light.*

3. In respect of the trouble and hurt, that oft rains and droppings produce, Prov. 27. 15. *A continuall dropping in a very rainy day, and a contentious woman are alike, alike grievous, troublesome, wasting and wearying; so Propheying of judgements and destruction, is grievous and troubles much, its like great rains and drops, 2 Chron. 24. 25. my wrath shall be poured out upon this place: the Original is, shall drop upon this place*

place, there should bee a storm; and such great drops of Gods wrath as should consume it.

Towards the South.

The word here for *South* is, *Dorom*, *quasi habitatio alta*, because the Sunne goeth high there, and after in the verse you have *Negef* for the *South*, the word signifies a *drie place*, and metonymically its put for the *South*, because of the great heat of the Sun there, *Judges 1.15.* saith *Achsah* to *Caleb* her father, *Thou hast given me Azatah hannegef, a South Land*, that is, a *Land of drought, give me springs of water.*

Prophecy against the Forrest of the South-Field.

That is, against *Jerusalem*, and those that dwell in *Judea*. The Hebrew for *Forrest* is, *גן* *sylva* a wood, and *Judea* or *Jerusalem* is compared to a *Forrest* or wood.

1 For the number of those in it; in a wood are a multitude of trees, *Jer. 46.23.* *They shall cut down her forrest, saith the Lord, though it cannot be searched because they are more then the Grasshoppers, and are innumerable;* its spoken of the People of *Egypt*; so they of *Judea* were many.

2 In a wood and forrest, is no order, the trees stand confusedly; so now there was no order amongst them, all run into confusion, *Micah 7.6.* *The Son dishonoureth the Father, the Daughter riseth up against her mother, the Daughter in Law, against the Mother in Law, a mans enemies are they of his own house.*

3 In a Forrest, Trees are fruitlesse, or if fruitfull, its wilde fruit those trees bear, they are for the Axe and fire, *Ezek. 15. 6.* such were the men in *Judea*, trees that bare no fruit, or evil fruit, *Isa. 9.17.* *Every one is an Hypocrite, and an evil doer, and every mouth speaketh folly, see Mic. 7.3,4.*

4 Forrests and Woods are Denms of Wilde Beasts, *Psalme 104. 20.* *Jer. 5.6.* and *Jerusalem* was full of Wilde beasts, *Zeph. 3.3,4.* *Ezek. 22.25,27.* *Mic. 3.10.* *Ezek. 7.23.* *The Land is full of bloody crimes, the City is full of violence, Jer. 7.9,10,*

11. There was Robbing, Murdering, and all Abominations.

Obs. 1 *When God calls men to Prophecy or Preach, they are to prepare for it, and undauntedly to proceed therein; Sonne of man, set thy face towards the South, and drop thy word, &c.* Hee must fit himself for that work, and what ever he met with in the work, hee must not bee discouraged, but go on as one sent out, and commissioned by the Lord, thus did *Peter* and *John*, *Act. 4. 19. 20.*

Obs. 2 *Gods word shall not be in vain, which is given out against hard-hearted sinners. Drop thy word towards the South, and Prophecy against the Forrest.* They would not admit the *Dews* of the word for their good, they must feel the droppings of it, for their ruine: Men cannot keep the rain from falling upon the earth and rocks; Neither can they keep off the threats of God from falling upon them and theirs; and when they fall they will bee terrible unto them, *Isa. 55. 10, 11.* as the rain hath its end, when it falls, so hath the word hee sends forth and causeth to bee dropped; if hee drop a word of wrath, that drop will eat into the most stony heart, and consume it at last, *Zach. 1. 6.* Gods words took hold of their fathers, the Prophets dropped out such terrible drops of judgement, as consumed them: Let *Judea* bee as a Forrest full of trees, and mighty ones too, if God once drop his word against it, down must these rees, *Hos. 6. 5.* God hewed them by his Prophets, and slew them by the judgements of his mouth.

Obs. 3 *Gods Threats and Judgements are irrespctive, and impartial. Prophecy against the Forrest:* The whole Forrest and highest trees in it, as well as the Shrubs, and bushes. Wicked Citties and Countries are no other in Gods account, than a Forrest of wilde and fruitlesse trees, which hee laies his Axe unto, to cut down for the fire.

47 *And say to the Forrest of the South, thus saith the Lord, &c.*

After a Command of the Prophet to speak, and the Forrest to hear, you have the Parabolical declaration it self, of the destructi-

destruction of *Jerusalem*; where you may take notice,

- 1 Of the *judgement*, which is *fire*.
- 2 The *Author* of it, *I will kindle a fire*.
- 3 The *Place* where, *in thee*.
- 4 The *effect* of this fire, it should *devour every tree*, both green and dry.
- 5 The *kind* or *manner* of this fire, *inextinguishable*, the *flaming flame* shall not be *quenched*.

I will kindle a fire in thee.

By *fire* is meant that *warlike invasion* by the *Babylonians*, who by *sword*, and what accompanied it, laid all waste.

Every green tree, and every dry tree.

Jerome makes these to be *Saints* and *Sinners*; So some others expound the *green tree* of the *Righteous*, and *dry Tree*, of the *Wicked*, but *Ezek. 9. 4.* the *righteous* mourned for all the *abominations* were in *Jerusalem*, and were marked that they might not be destroyed. Its better therefore to understand by *green Tree*, the *rich* and *wealthy*, the *young* and *lusty*, the *high* and *mighty*; and by the *Dry Tree*, the *Old*, *Poor*, and such as were *underlings* and *inconfideable*; Or by them you may understand all sorts of *People*; as by *green trees*, and *dry trees*, all sorts of trees, in a *forest* or *wood* are meant.

The flaming flame shall not be quenched.

The *Hebrew* is, *The flame of flame*, the duplication of the word, notes the intention of it, a *vehement flame*, such as should continue, and by no art, power, or policy be extinct, the affliction should be wonderful, sore, and lasting. The war began famine, famine the plague, plague death, here was a *flame of a flame*. They strove by the *Egyptians* to quench that fire, but could not.

All

All faces from the South to the North shall be burnt therein.

Not all destroyed, or be ashamed onely, but all through fear, famine, and diseases, should appear as dry withered and burnt up, from one end of the land to the other.

Obl. 1 The Lord sends fierce judgements upon his own People for their wickednesse, which do consume all sorts of them. I will kindle a fire in thee; In thee Jerusalem, in thee Judea, who gloriest in thy Princes, in thy Nobles, in thy Souldiers, in thy Priviledges, and Church-ship, which shall devour every green tree, and every dry tree; As a fire devours all before it, so do Gods judgements: Let houses be strong or weak, great or small, trees be green or dry, fire conquers them, and brings them to ashes; So doth Gods judgements ruine People, bee they high or low, weak or strong, rulers or subjects, and dries up the Spirits of those that are living, Lament. 4. 8. Their visage is blacker than a Coal, they are not known in the streets, their skin cleaveth to their bones, it is withered, it is become like a stick.

See Isa. 24. 4, 5, 6.

Obl. 2 Gods judgements once begunne, can not be staid by the skil or power of the creature: The flaming fire shall not be quenched, they used all their Policy and Power to divert the Babylonians from comming, to remove them being come, but nothing prevailed. Gods fires are not extinguishable by the Arts, Counsels, or strengths of men. As we cannot avoid his judgements threatned, so wee cannot remove them inflicted; if hee send a spirit of division among brethren, who can cast out that spirit; if he Commission the Sword to walk abroad, who can command it into the Scabbard againe? And to keep home? If hee cause a burning heat in the Body, who can quench that heat but himself?

Verf. 48. *And all flesh shall see, that I the Lord have kindled it: it shall not be quenched.*

All flesh.

By a Synecdoche of the *genus* or the *species*, *flesh* is put for *men*, and by all *flesh*, hee intends the *people* in the *Regions round about*, and *Chaldeans* themselves.

Shalt see.

That is, *shall acknowledge*, that this war, this destructive judgement is not humane, but divine; When strange and dreadful things are done, men inquire into the causes. If Mountains be set on fire, fire and brimstone come down from heaven, they will see and say this is the hand of the Lord.

It shall not be quenched.

God would continue the burning of this fire, till it had consumed what hee had appointed to consumption. Not their Prayers, Tears, or bloud, should extinguish it; hee that kindled it, onely could quench it, only he that calleth for, and causeth war, can cease wars.

Obf. *Its one main end of Gods severe judgements upon Cities, Nations, and People, to make them know and acknowledge that hee is the causer and continuer of them, yea, that they are unremoveable without his hand.*

Verf. 49 *Then said I, Ah Lord God, They say of me, dost he not speak Parables?*

Here is the last part of the chapter, viz. a doleful conclusion of the Prophet, wherein hee complains of the course and reproachful usage hee had amongst the People, they mockt, and scoffed at him and his Parables, they told him they were dreams and phantasies of his own; what did hee tell them of the

South, and Forrest of the South field, of fire, and flaming flame, of green and dry trees, these were dark things, visions, and divinations of his own head, and as for them, they would not heed what hee said; his words favoured more of man than of God, setting forth his wit more than any thing else.

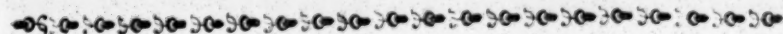
Doth he not speak Parables?

Jun. and Trem. have it, Nonne est artifex parabolorum iste? Is not he an Artist in Parabolizing? Piscat. Annon excogitator parabolorum est? is he not a deviser of Parables? hee vexes us with such things, gives us words we understand not.

Obf. 1 The Prophets and messengers of God are subject to scorn and reproach, even from those they are sent unto, Jer. 18, 18. 2 Chron. 36. 16. Isa. 8. 18.

Obf. 2 When the messengers of God are burdened with the revilings, scoffes and reproaches of men, their refuge is to go unto God, and ease themselves in his bosome, as the Prophet here doth.

Obf. 3 When Prophecies and Preachings are not pleasing to the people, they are not willing to understand what is delivered. They say, doth he not speak parables? they knew what fire, forrest flame, green, and dry trees meant, but because it was a sad prophecy, and struck at their interests, they would not understand, they put off all as mystical and ænigmatical.



AN
Exposition continued
UPON THE
PROPHESY
OF
EZEKIEL.

CHAP. XXI.

- Verf. 1 And the word of the Lord came unto me, saying,*
2 Son of man, set thy face towards Jerusalem, and drop thy word
toward the holy places, and Prophecy against the land of Israel.
3 And say to the Land of Israel, Thus saith the Lord, Behold, I
am against thee, and wil draw forth my sword out of his sheath,
and wil cut off from thee, the righteous and the wicked.
4 Seeing then that I will cut off from thee, the righteous and
the wicked, therefore shall, my sword go forth out of his sheath,
against all flesh, from the South to the North.
5 That all flesh may know that I the Lord, have drawn forth
my Sword out of his sheath: It shall not return any more.



In this Chapter is a double Prophecy.
 One against the land of Israel, and what was therein, from the 1.v. to the 28.
 2 Another against the Ammonites, from the 28. to the end.

Ver. 1 *And the word of the Lord came unto me, saying,*

The Hebrew for *Came unto me*, is, *was unto me*, that is, was put into mee by divine inspiration; hee spake not of himself, but from God.

Verf. 2 *Son of man set thy Face towards Jerusalem drop thy Word, and Prophecy.*

Of these words see the former Chapter, vers. 46. where they were spoken of.

Towards the Holy Places.

The *Temple* which is put plurally, because of the severall Partitions of it, the *Sanctum*, and *Sanctum Sanctorum*, with the buildings contigual to it, which the Jews esteemed holy.

Here hee shews what in the end of the former Chapter, he meant by the *South*, *Forrest of the South*, and *South-field*, viz. The land of *Israel*, *Judea*, and the *Temple*.

Obf. Holinesse of Places will not priviledge unholy People. Sanctuaries are no protections against Divine justice. *Canaan* was the *holy Land*, *Jerusalem* the *holy City*, and the *Temple*, more *Holy* than both; yet *Son of Man* set thy face towards *Jerusalem*, and drop thy word toward the *holy places*, and prophesy against the *Land of Israel*, and say, thus saith the Lord, Behold, I am against thee, &c. I will bring the *Babylonish Army* upon thee; which shall utterly destroy thee.

Verf. 3 *Behold I am against thee.*

Here was sad tidings to hear, that God was against *Jerusalem*, see chap. 5. 8.

And will draw forth my Sword,

By *Sword* is meant *War*, and the grievous evils accompanying it, *Lev. 26. 33.*

*And will cut off from thee, the righteous
and the wicked.*

The Septuagint reads the words otherwise, ἐξολοθῆσθαι ἐν
ἐς ἀδικον καὶ ἀνομον, *I will destroy out of thee, the unjust and
lawless*; The Chaldy hath it, *I will cause thy just ones to go
out of thee, that I may destroy the wicked*; but the Hebrew is,
The righteous and the wicked: How this can bee understood
of a man truly righteous, I finde not, for Psalm 5. 12. *The
Lord blesseth the righteous, and compasseth him with favour
as with a shield*, if hee cut him off, how doth hee compass him
with favour, and favour as a shield; how doth hee protect
him? Gen. 18. 23, 25. *Wilt thou destroy the righteous with
the wicked*? far bee it from thee, shall not the Judge of the
earth do right? said Abraham to God Hee thought it an
unjust and grievous evil that God should cut off the righteous
and wicked together; and the truly righteous were mark-
ed, Ezek. 9. 4. that they might not bee slain. Divers Ex-
positors herefore, make the righteous here to bee such as Junius:
Piscat.
polan.
were reputed so, seemed to bee so, but were not in truth so. Pradus saith, *Vatens justos appellasse per catachresin, eos qui
sales videbantur, cum revera fontes essent, & supplicium mere-
rentur*, and so righteous is taken, Mat. 9. 13. *I am not come
to call the righteous, &c.* The holy Scripture speaks often
according to the opinions and apprehensions are had of men,
or what they have of themselves, Luke 18. 9. the Pharisees
thought themselves righteous, and were reputed so, but fell
short of true righteousness. These were lesse wicked than o-
thers, and so appeared righteous.

Verf. 4 *My sword shall go forth out of his sheath
against all flesh, from the South to
the North.*

This verse is the same for substance, with verf. 47. of the
Precedent Chapter; fire there is the same, with sword here,
green tree, and dry tree, the same with righteous and wick-
ed, the burning up of all faces from the North to the South,
the

the same with the words, going out against all flesh.

Verf. 5. *That all flesh may know, &c.*

All flesh was to bee cut off in *Judea*, that *all flesh* in other lands might know the severe judgements of God.

Obl. 1 *That wars are the Lords*; They come not without his Commission, he sends them, orders them, and ends them at his pleasure. *I will draw forth my Sword out of his sheath, My Sword.* verf. 4. *shall go forth against all flesh, from the South to the North*, and verf. 5 *it shall not return any more*, i.e. Till it had accomplished the Lords will; *Nebuchadnezzar* and his Army was the sword; *Babylon* the sheath, God brought them out of their own Countrey, into the land of *Israel*, which hee laid waste-from one end to the other, and then having finished the work of the Lord, hee returned.

Obl. 2 *Outside righteousness doth not secure men from the judgements of God. I will cut off from thee, the righteous and the wicked*; Such righteousness finde not favour with God. Its no better in his account than wickedness. Labour for true righteousness; What if *Josiah* tell in waite, and other righteous ones have been cut off in publike calamities, yet know, *Mors illis non pœna, sed gloria est.*

Obl. 3 From the 4. verf. *The Lord is severe in his judgements at last*; He bare long with the *Jews*, but now hee would unsheath his sword, and cut off the righteous and the wicked from the Land, yea, all flesh, from the South to the North.

None should escape his stroak, hee would finde them out where-ever hid.

Obl. 4 From the 5. verf. *That Gods end in bringing judgements upon a Nation, is to make known his Power, Justice, and severity against sinners, and their sinful waies: that all flesh may know, that I the Lord have drawn forth my sword out of his sheath.* There is a knowledge of God by his works, as well as by his word, and by his judgements, as well as by his mercies; When *Nebuchadnezzar* and his Army, the great Sword of God should come and cut them down, all men should see and say, God is, &c.

Verf. 6

Verf. 6 Sigh therefore thou Son of man with the breaking of thy loynes, and with bitterness sigh before their eyes.

7 And it shall bee when they say unto thee, wherefore sighest thou? that thou shalt answer, for the Tydings, because it cometh: and every heart shall melt, and all hands shall bee feeble, and every spirit shall faint, and all knees shall bee weak as water; Behold it cometh, and shall be brought to pass, saith the Lord God.

Here is a Command laid upon the Prophet, which is to sigh. The manner of it is threefold.

- 1 With breaking of loynes.
- 2 With Bitterness.
- 3 Before their eies.

With the breaking of thy Loynes.

Sigh as if thy loynes were broken; Sigh greatly. Its suitable to that in *Isa. 21. 3.* My Loynes are filled with pain, pangs have taken hold upon me as the pangs of a woman that travaileth: a Woman in travail thinks her back broken, her loynes loosed, and sighs grievously; yea, bitterly, as if her self, childe, or both, were loosing their lives; So should the Prophet sigh here, really not fainedly, deeply not superficially, bitterly, not to ease himself.

Before their eyes.

How could this bee, when as Ezekiel was in Babylon, and they at Jerusalem? Its probable there were some of Jerusalem, came to see and hear how things would go with them there, seeing they had lately revolted from Nebuchadnezzar, or if it were before the revolt, some might be there to bring the tribute they paid to the Babylonish King yearly.

In the 7. verf. is the cause of this great sighing, laid down, which is double.

- 1 Tydings, that is, of the Babylonish Army coming.

2 The

2 The effects thereof, which are four.

- 1 Melting of hearts.
- 2 Feeblenesse of hands.
- 3 Faintnesse of spirits.
- 4 Weaknesse of knees.

Such fear should possesse them upon the Tydings of the Babylonish Armies approaching, as should make their rocky hearts melt, as Snow before the Sunne, or fat of Lambs before the fire, and the hands, spirits, and knees, of their stoutest men to bee feeble, faint, and weak; so that they should be inept unto all services, especially military ones.

Obf. 1 *The Goodnesse of the Lord towards a stubborn, willfull, perishing People, in that hee will have the Prophet to see, what propheticall signs will do, when Propheticall threats did nothing: Sigh son of man, with the breaking of thy Loynes, and with bitterness, &c.* These were Propheticall sighs; representing unto them the great evils were comming upon them; that so they might consider: sigh in like manner for their sinnes, and prevent their destruction, or else certainly expect the same.

God laid an heavy burden upon the Prophet, to sigh so.

Obf. 2 *Ill-tydings sink the hearts and spirits of Hypocrites and wicked ones;* When they hear of warres and great Forces comming against them, not onely doth their mirth cease, but their hearts, hands, spirits, knees, fail them. When Nebuchadnezzar came, their hands were upon their loynes. they knew not what to do, whither to go, where to hide themselves, Hath it not been so in Ireland?

But Psal. 112. 7. its said of a godly man, *Hee shall not be afraid of evil tydings, his heart is fixed, trusting in the Lord.*

Verf. 8 *Again, the word of the Lord came unto me, saying,*

9 *Son of man Propheesy and say, thus saith the Lord, say, a Sword, a Sword is sharpened, and also fourbished.*

10 *It is sharpened to make a sore slaughter, it is fourbished that it may glitter, should we then make mirth? It contendeth the rod of my Son as every tree.*

11 *And he hath given it to bee fourbished, that it may bee hand.*

handed: this sword is sharpened, and it is fourbished to give it into the hand of the slayer.

12 Cry and howle, Son of man, for it shall bee upon my people, it shall be upon all the Princes of Israel: Terrors by reason of the sword, shall be upon my people, smite therefore upon thy thigh.

13 Because it is a tryal, and what if the sword contemne even the Rod? it shall be no more, saith the Lord God.

The Lord had said before, hee would unsheath his sword, and now orders the Prophet to cry out, a sword, a sword, and shews the approaching of it, for it was sharpened and fourbished, he drew it out for service, to slay both people and Princes.

Verf. 9 *A sword, a sword.*

By sword, you may understand all those judgements came with Nebuchadnezzar and his Army, or more specially, those warlike instruments, they prepared and brought with them. The word is doubled, *propter vehementiam et certitudinem.*

Is sharpened and also fourbished.

If it were blunt before, now it was whetted; if it was rusty, now its scoured. Now Nebuchadnezzar was ready with all his military preparations, sharpe and shining, full of terrour, and fit for execution.

*Splendor ensis
politi terret
Hostes.*

10 *Is sharpened to make a sore slaughter.*

Hebrew is, *Ad jugulandum jugulationem*, to kill a killing, that is, to make a great slaughter, it was both fourbished, and sharpened, that it might terrify with its glistering, and cut more sorely with its sharpenesse.

Obf. When God is bringing judgements upon a people, hee will fit instruments for accomplishing of the same, and that to purpose: Hee will make that which is blunt, sharpe; that is rusty, glittering; and those are spiritlesse, full of spirit; he can make one to chase ten, ten one hundred, and one hundred a thousand.

thousand, his works shall never fail for want of instruments,

Should we then make mirth?

The Hebrew is, *וְהָיָה בִּי וְהָיָה בִּי* *vel gaudebimus*, shall we re-

joyce? Vatablus saith, *Quomodo gaudebimus*, and so *Lavater*, *Piscator*; *An gaudebimus*, shall wee rejoyce? no, in no case. So *Pradus*, *O vel quomodo gauderemus*.

Obs. 1 *Times of warre and judgements, are no times for mirth: The Sword is unsheathed, its whetted, its fourbished, its approaching, should wee then make mirth? that's as unreasonable as Snow in summer, and thunder in winter, that is a time for Fasting and Prayer, for Sackcloth and ashes, for judging out selves, and rending our hearts; that's a time to mourn, and not to bee merry, Isa. 22. 12, 13, 14. In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldnesse, and to girding with sack-cloth, and behold, joy and gladness, Razing Oxen, and killing Sheep, eating flesh, and drinking wine, &c. And it was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged from you till ye dye. It provokes God exceedingly, that man calls for mirth, when he calls for mourning.*

Obs. 2 *The Godly and Faithful, both Ministers and People, are affected with judgement comming upon Church or State, should we then make mirth? Isa. 22. 45. Look away from mee, I will weep bitterly, labour not to comfort mee, because of the spoiling of the daughter of my People; for it is a day of trouble and treading down, and of perplexity; So Jer. 9. 1. Oh that my head were waters, and mine eyes a fountain of tears, &c. So Christ wept over Jerusalem, Luke 19. 41, 43, 44. for the evils hee saw comming.*

It condemneth the Rod of my Son, as every Tree.

These words are difficult. The Hebrew stands thus, *The rod of my Son condemneth every tree.*

The word *Rod*, *shebet*, some render *Tribe*, and so make the sense to bee the *Tribe of Judah*, the Son of God, which *Nebuchadnezzar* the sword of God, despised as every tree but thus *Tribe, Son*, and every tree do fall in to be the same

Other

Others make the sense thus, This sword, the rod of my Son, viz. my people, I have appointed to punish them withall, and however they have been able to indure other rods, yet this is stronger than they, and shall not bee broken or frustrated of its end, when I shall use it; this sense is not to bee despised.

As if by Son, Nebuchadnezzar be meant, who being armed with power, contemned every tree, the green tree, and the dry tree, the high and the low tree, all the men of the land of Israel? if Cyrus who delivered Gods people, bee stiled but his servant, it were much that Nebuchadnezzar who destroyed them, should be called his Son.

Others, *Jnn.* and *Pol.* interpret the words of Christ, who is meant by Sonne; and rod, to bee the sword in Christs hand; hee was resolved now to cut down every tree by his judgement, and to break this nation in peices by the iron rod and sword, hee had in his hand. The father speaks concerning his son to the Prophet, and the 11. v. strengthens this interpretation: Hee hath given it to be souldiered. Who is that hee, but the Son? and who gave it into the hand of the slayer, but he? and that was Nebuchadnezzar.

Obs. 1 Christ hath Rods and judgements in his hand, the rod of my Son. Christ is not all mercie, though full of mercie; the father hath committed all judgement unto him, *Rev.* 6. 16. the Lambe hath wrath in him, as well as meeknesse, Christ is a Lyon to tear in peices; as well as a Samaritan, &c. *Psal.* 2. 12.

Obs. 2 When sinners profit not, but are worse under lesser judgements, this provokes Christ to bring forth more heavy judgements: The Rod of my Son, contemning every tree; Though they stood it out against other rods, they should not bee able to do so against this; when the Axe comes to the root of Trees, they must down; a knife they may despise, but an Ax despises them.

Obs. 3 Some judgements are so grievous, as they sweep away all; This rod despised every tree, the strongest Oakes, the tallest Cedars, the King, Princes, Nobles, Counsellors, Souldiers, Artificers, &c.

Obs. 4 From the 11. v. *Lhemies* cannot hurt unlessse they have

have power and furniture given them: The Sword was fitted for and given into the hand of the slayer, *Nebuchadnezzar* could not have stird, destroyed a man in the Land of *Israel*, unless Christ had impoured him. *Pilate* had no power, but what was given him. No man or Nation hath power against another, unless they bee armed from God or Christ. Had the Jews kept in with them, none should ever have harm'd them.

Verf. 12 Cry and howl, Son of man.

The word for Cry is צעק which signifies to cry out, *propter angustiam & compressionem animi*, Jer. 30. 15. *why cryest thou for the affliction?* afflictions straitned and pressed the spirit of *Jacob*, so that he cryed out; you have the word in *Ezek. 9. 8. ch. 11. 13.* where it notes, crying from sorrow and pressure of minde.

Howle.

Beasts do *howle* when pinched with hunger, or suffer some great misery. The Hebrew word ללל laith *Abenacim*, hath affinity with ללל and ליל, words, which signify night, and reduction in a manner to nothing; and when men are incompassed with great calamities, and ready to perish, then they howl, *Isa. 65. 14. they shall cry for sorrow of heart, and howle for vexation of spirit*: the Hebrew is, *for breaking of spirit*; when their spirits should bee broken, and they ready to sink, and be ruined, then they should *howle*.

Quando aliquis est in summa angustia ut fere ad nihilum redigatur & non habet preter noctem & tenebras molestiarum tunc incipit ululare & plorare.

For it shall be upon my people.

The Hebr. is, *Hajerba*, it *h*ath been upon my People, its usual with the Hebrew, to put a *prater-tense*, for the future, to signify the certainty of the thing, and so its here. The French is, *il est fait pour mon peuple*, The Sword is made for my people, to eat their flesh and drink their blood.

Upon all the Princes of Israel.

In the 11. Chapter you have *Princes of the People*. The word

word there is *Sar*, whence our English word *Sir*, which is as much; as *Prince* or *Lord*, here its *Princes of Israel*, & the word is, נָסִיעַ נָסִיעַ *Nessee from Nasa to prefer, lift up, set on high.*

Montanus hath it, *in cunctis praelati Israel, upon all the preferred ones of Israel.* The *Vulgar*, *In cunctis ducibus Israel, upon all the Dukes of Israel.* Others, *upon all the Princes.*

Terrors by reason of the Sword.

The word for *Terrors* is, מַנְרִי which is variously rendered; The *Septuagint* is, παραισέσθαι, and referres it to *all the Princes of Israel*, dwelling or sojourning there.

Theodoret οἱ παραισέσθαι μοι, *Those that dwell nigh me.*

The *Vulgar* is, *qui fugerant*, the sword shall bee upon all the *Princes and Potentates* that should fly.

Montan, hath it, *timores ob gladium*, fears by reason of the sword.

The *French*, *Crainte de glaive*, fear of the sword shall bee upon my people.

Castal. *Terrores a gladio imminent populo meo*, *Terrors from the sword hang over the heads of my people.*

Vatablus, *Pavores ingruent ab hoc gladio in Populum meum.*

Æcolampad. *Formidines ad gladium erunt populo meo.*

So Piscat. *Formidines propter gladium.*

Lavater, *Terrores gladii erunt Populo meo.*

Junius and *Polanus* read the word thus, *Detrahi in gladium sum*, saith one, *erunt*, saith the other, *cum populo meo*, and in the margin of your Bibles it is, *So they are thrust down to the sword with my People;* that is, the *Princes* shall fare no better than the *People*, but together with them shall bee cut off.

The reading wee have, I like best, and most *Expositors* agree in it, and so the word is rendred, *Lam. 2. 22. Jer. 6. 35. The sword of the enemy, and fear is on every side.*

Smite therefore upon thy thigh.

In the 6 Chapter 11.v. the Lord commanded the Prophet to *smite* with his hand, *stampe* with his foot, and here to *smite* upon his thigh; which were gestures, to expresse grief and sorrow, in great and sad calamities, *Tundebant femora*

Traxit ex intimo ventre suspirium, dentibus frendit, icit femur. Plautus in Truculento.

palms, they smote upon their thighs with their hands. Obs. 1 *The Calamities of wars are matter of great mourning and sad gestures; cry, howle, smite upon thy thigh, Jer. 4.6,7,8.* God would bring evil from the North upon them, *Nebuchadnezzar* the Lyon was comming, for this gird you with sackcloth, lament, and howle.

Obs. 2 *The sword makes no distinction of Persons, it shall be upon my People, and upon all the Princes of Israel.* They should finde no more favor than others, not any, not the greatest of them, should be exempted from the evils of the sword, *Jer. 52. 10.* the King of *Babylon* slew the Sons of *Zedekiah* before his eyes, he slew also all the Princes of *Judah* in *Riblah*. Then he put out the eyes of *Zedekiah*.

Obs. 3 *Times of war are times of fears, terrors, by reason of the sword shall be upon my People.* The sword drawn is a terrible thing, *Josh. 2.9. ch. 10. 12. Jer. 15.8. chapter 46. 3,4,5. chapter 49. 24, 29.* The sword is *Magor-missabib*, fear round about, it makes families, towns, Cities, Nations, to fear and tremble; when the sword is without, there is terror within, and such terrour oft times as is destructive, *Dent. 32. 25.* mens hearts meditate such terrors, as bereave them of their wits, senses, lives.

13 *Because it is a tryal.*

The word for *Tryal* is, *בוחן* *Bochan*, from *Bachan* to *Prove, examine, Try.* By the Septuagint here its rendred, *ἐπειραμασται*, *because it is justified.* *Aquila, ἐπιγεύωντες*, *quia scrutatus est, because it hath searched out and examined them.*

Vulgar, *Quia probatus est*, its a sword proved, and will do the work. *Pagnine, qui ad probationem eductus est*, it is brought forth to tryal. *Iyguina, Quoniam exploratus est*, because

it is a Tryer. Others have it *Tryal*, the sword and Terrors accompanying it, should bee a *Tryal* to them, and such a *Tryal* as they never had, they had had the sword at their gates before, but had profitted little by it. Now they should finde and feel the sword more glistering, sharpe, and destructive than ever.

And what if the sword contemn even the Rod, it shall be no more.

Interpreters are perplexed about these words, as they are in the Original, and what to make of them as translated, I know not. Those words, *The Sword*, and *more*, are not in the Text, and puzzle the sense. The Hebrew is thus, *And what if also the Rod despising, hath not been*, that is, what if the Rod heretofore or hitherto hath not been a despising rod, but rather despised; as Zedekiah and his Nobles despised the Oath and Covenant made with *Nebuchadnezzar*, chap. 17. 16. yee now it should bee a despising rod, and so it suits with that in the 10. v. *The Rod of my Son, despising every tree*: and that in the 12. ver. *It shall be upon all the Princes of Israel*; and with that in *Habakkuk*, ch. 1. 10.

They shall scoffe at the Kings, and the Princes shall be a scorn unto them, they shall deride every strong hold.

Or thus, *There is cause thou shouldest cry, howle, smite upon thy thigh, because the sword shall be a tryal, and what also if it shall not bee a despising Rod?* if it bee a trying Rod, there is cause enough to mourn, but it shall bee a despising Rod, and so there is more cause to mourn. If this Rod make them not try their waies, repent, and turn, it shall bee a Rod to despise the stoutest of them, and to destroy them.

Off. 1 *That the judgements of God are Tryals, they discover and make known what people are.* The fire tries the metals, and declares what is good silver, good gold, and what is reprobate, *Deut. 8. 2.* God kept them forty years in the wilderness, to prove them, and know what was in their hearts; the hard things they met with there, discovered some to bee murmurers, some Idolaters, some Fornicators, some backsliders, *Isa. 8. 21.* *It shall come to pass, that when they*

they shall be hungry, they shall fret themselves, and curse their King, and their God: when evil was upon them, then their wickednesse appeared, so Jehoram, 2 King. 6. 33. belched out his vilenesse in a time of distresse, saying, this evil is of the Lord, what should I wait for the Lord any longer? hee is a cruel God, destroies the people with famine, and puts them upon eating their own Children, therefore Ile wait no longer on him: When great win:s are abroad, they tell you what trees are sound or rotten.

Obs. 2 *God tryes before he destroyes, Rods of Tryal, come before Rods of destruction.* When the sword is drawn, four-bished, and whet, the Lord tries men thereby, whether they will consider their waies, repent and turn unto him, before hee cut and destroy therewith. *Tydings and terrors* of the sword precede the stroaks of it, *Amos 4.6, 9.* the Lord sent a famine amongst them, but they returned not unto him, hee tryed them what they would do, hee looked for their return, *2 Chron. 7.13, 14.* *If I shut up heaven that there bee no rain, or if I command the Locust to devour the Land, or if I send pestilence among my People, if my People which are called by my name, shall humble, &c.* God tryes his people by threatenings, by bringing judgements neer unto them, by inflicting lesser judgements upon them, before hee makes an utter destruction of them, that they may learn righteousness, humble themselves, and so either prevent the judgements, or have them turned into mercies.

Obs. 3 *When rods of tryal do us no good, then follows rods of Destruction, when the trying rod hath been despised, then comes the despising rod, the rod that will not regard young or old, high or low, Prince or People:* At first God did lightly afflict *Zebulun* and *Nephthali*, but that being in vain, afterwards hee afflicts them more grievously, *Isa. 9. 1.* When *Dimon* profited not by her first stroaks, God laid more upon her, *Isa. 15. 9.* when smiting the lintell of the Door, and shaking the Posts, did not prevail, then did the Lord cut and slay with the Sword, *Amos 9. 1.* If fear work not, hee hath a pit, if that do it not, hee hath a snare, *Isa. 24. 17, 18.* when Paternal chastisements profit not, God hath destroying judgements: hee will deal then with men, not as *peccantes li-*
beros

beros, but hostes manifestos.

Verf. 14 *Thou therefore son of man prophesy, and smite thine hands together, and let the sword bee doubled the third time, the sword of the slain, it is the sword of the great men that are slain, which entreth into their privy Chambers.*

15 *I have set the point of the sword against all their Gates, that their hearts may faint, and their ruines bee multiplied. Ah, it is made bright, it is wrapt up for the slaughter.*

16 *Go thee one way or other, either on the right hand, or on the left, whithersoever: by face is set.*

17 *I will also smite mine hands together, and I will cause my fury to rest, I the Lord have said it.*

The *Instruments, causes, and end*, of the sad judgements comming upon the Jews, being formerly declared, here the manner and circumstances thereof are laid down.

Smitethine hands together.

The Hebtew is, *Smite hand to hand*, *Caph* notes the concavity and hollownesse of any thing, and so the hollow and palme of the hand. Whither this *smiting of hands* imports sorrow or joy is questioned; some make it to signify joy, prefiguring the pleasure of God in executing judgement upon the Jews, but when *smiting* or *clapping* of hands is referred to the creature to express joy, other words are used, as *Saphack*, Job 27. 23. Lam. 2. 15. *Macha*, Psal. 98. 8. Isa. 55. 12. *Takang* or *Takah*, Psal. 47. 1. Nehem. 3. 19. Besides this, the Prophet was in a mourning frame, verf. 10. when the sword is comming, should we then make mirth? and chap. 6. 11. *smiting with the hand*, imported sorrow, and so I conceive it doth here; *smite thine hands together*, once, twice, thrice, oft, for the evils that are comming.

Let the sword be doubled the third time.

The word for doubled is, *Caphal*, which signifies also to repeat, iterate, reply. The sense is, let the sword come the second and third time.

Some read the words thus, *iterabitur gladius tertio*, The sword shall come the third time.

Others, *iteretur gladius & tertietur*, Let it be iterated and tertiated. *Nebuchadnezzar* had come twice before in *Jehoiakims* and *Jehoiakins* daies, and after came in *Zedekiahs*, carrying him away to *Babylon*, and this is made the minde of the Lord in these words: but because two of these were past, and the Lord speaks of the time to come, wee may understand them of the sword of *Nebuchadnezzar* upon *Zedekiah*, 2 *Chron. 36.* of the sword of *Johanan* against *Ishmael*, and the Jews, for murdering *Gedaliah*, *Jerem. 41.* and the sword of *Nebuzaradan* when hee laid all waste, carried all away, leaving onely a few to be vine dressers and husbandmen, *Jer. 52.*

The doubling and trebling of the sword, may note the oft coming of it, to *Vatatum*, non semel, sed iterum atque iterum feriat, Let it come again and again, striking more deadly strokes.

The Sword of the slain.

A sword that is ready to slay, to slay the great ones, and to make great slaughter of them, when many are slain by the sword, that sword is the sword of the slain, or slaying sword.

It is the sword of the great men that are slain.

It is a sword appointed to slay the great men, in the Hebr. its in the singular number, the sword of the great man slain, or, of great slaying, *l'espees de grand occision*, a sword that shall spare none.

Which entereth into their privy Chambers.

The Hebrew is *Hachodereth lahem*, *Cubiculans eis*, *Chambering or lodging with them*, *Cheder* is a *Chamber*, any secret close place, it notes the *inwards* of mans heart, or soul, Prov. 18. 8. the *Sword* should enter into their chambers, into their bowels, and souls, the fear of it should possesse them. The Septuagint expresse it thus, *ἐνσφύσεις αὐτοὺς*, *thou shalt cast them into fear*, or *amazement*; The sword shall first enter into the secret of your souls, and fill you with terrors, and after enter into your bodies, and take away your lives.

25 *I have set the point of the Sword against all their Gates.*

The word for *point* is *אֵבֶרָה* which interpreters render, *splendor*, *clamor*, *terror*, *slaughter*, and these are all like the point of a sword to those are besieged; properly it notes the *point or edge of the sword*, which God set against all their *Gates*, their publike gates of the City round about, and the private gates of their several houses, every where should the Sword bee --- both in City and Countrey, where they had *Gates*, any rule or power.

That their heart may faint.

In times of great fears and dangers, mens hearts do often *faint* and fail them, when they have most need of *heart*, they are without hearts. God sent and set his sword for to *dissolve*, and *melt* their hearts, so the word *אֵבֶרָה* translated to *faint*, signifies all their spirit, vigor, and courage, should be dissolved, and so they should bee faint, feeble, heartless; the Septuagint is, *ὅπως ἐλαυνῇ ἡ μάχαιρα*, *That their heart might bee hurt or wounded.*

And their ruines be multiplyed.

In the Hebrew it is, *To multiply offences*, the *Souldiers* would offend them, the *sword* would offend them, their *straits* would offend them, the *slain* would offend them, they met with nothing but *offences*, at which they stumbling fell also. If wee take the words passively as they stand, the meaning is, that their destructions might be many, that multitudes of them might fall.

It is wrapt up for the slaughter.

This expression seems unsuitable for a *sword*, and Expositors are put to it to make out the meaning of it. The word is *Menitah* from מניח to *Cover*, *cloath*, *put on*, to *hasten*, and

were better rendred, it is *put on*, or *hastened for slaughter*, then *cloathed* or *wrapt up for slaughter*, its harsh to say *cloathes* with the hilt, or *wrapt up* in the belt, *Sanit*, makes the *cloathing for slaughter*, to bee the fitting of it thereto.

Vers. 16. *Go thee one way or other, either on the right hand, or on the, &c.*

Here by an Apostrophe the Lord speaks to the *Sword*, and under that to the *Army* of the *Chaldeans*, commissioning that and them to go through the *Land of Judea*, and to execute his pleasure. The words in the Hebrew runne thus, *Unite thy self, right hand thy self, put, or set thy self, left-hand thy self.*

Whithersoever thy faces are prepared.

That is *sword*, unite thy self to the *Souldiers*, *Souldiers* unite your selves together, go the right hand, or left hand way, which you have most mind unto, which way your spirits incline you most to, onely see to it, that you execute my pleasure upon all you meet. Bee not afraid at what befell *Sennacherib* when he went against *Jerusalem*, I was against him, but I am with you.

17 *I will also smite my hands together.*

In this verse is *Gods approbation* of what the Chaldeans sword and Army should do, They should conquer and destroy the Jewish Nation, and hee would rejoyce in it. *Smiting of hands*, before expressed grief, and here its an expression of joy, so its used chapter 25. 6. It notes not onely *Gods approbation* of the Babylonians undertakings, but his *incouragement* of them to that work, that so hee might execute his vengeance upon them, and be at rest; as it follows,

I will cause my fury to rest.

Gods fury was stirred against them, and boiled in him, and when this fury should bee poured out upon them by the Chaldeans Army, then should hee bee at ease; and comforted, as it is *Ezek. 5. 13.* where these words were spoken to.

Obs. 1 *Its no new thing for the Prophets of the Lord to prophesy in Sack-cloath: Ezekiel* must Prophesy and smite his hands together, in token of mourning and heaviness, our Prophet was in sack-cloath being a Captive in *Babylon*, seeing the sad judgements were coming upon *Jerusalem*; So *Jeremy, Hosea, Joel, Amos*, had mournful spirits, and Prophesied in Sack-cloath, they smote their hands together, and dropped out sad things. The times were black in their daies, they are not clear now, is not the sword coming the third time? is it not putting on for slaughter? shall not the Prophets mourn and smite their hands together?

Obs. 2 *Where the word prevails not to reform a people, there the judgements of God will come in, one after another, to the destruction of a People. Prophesy and let the sword be doubled the third time;* Hee had oft Prophesied, but there appeared no Repentance, no returning to God, therefore let the sword come again and again. Had they repented of their sinnes, God would have repented of the evils intended, *Jer. 18. 7, 8.* but when People go on in their sinnes, God will go on in his judgements even to destruction, See *Leviticus 26.*

31, 22, 31, 32, 33, Deuteronomy 28.62.

Obs. 3 *When God will punish sinners for their wickednesse, there is no hiding place to secure them from the stroke of God, be they great or mean ones;* that is, the sword of the great men which entereth into their privy Chambers, what ever holes, recesses, vaults, hiding places, they had, the sword would find them out, God knows where men are when hid, and his hand can reach them as well as his eye see them; when the *Syrians* fled to *Aphek* to secure themselves from the Sword of *Abab*, a wall fell upon twenty seven thousand, and slew them, *1 King 20.30*. In times of danger men think of shifting for themselves, of hiding here and there, but what are Cities, Towers, Chambers, secret places? there is no safety in any of them, or any other place, See *Amos 9. 2, 3*. the onely safe hiding place, is in the secret place of the most high, *Psalms 91. 1*. that is, in God himself, *Psalms 119. 114*. Thou art my hiding place and shield, bee wise then, foresee evil comming, and hide your selves in this hiding place, *Prov. 22. 3*. *A prudent man foresees evil and hideth himself.*

Obs. 4 *When the Lord intends the destruction of a people, he will order things accordingly. I have set the point of the sword against all your gates;* Hereby all flying was prevented, and if they thought to stand and fight it out with the instruments hee used, hee made their hearts to faint, he threw stumbling blocks in their waie, hee multiplied their ruines; When the Lord is against a Nation, hee besiedges them with evils; stops and shuts up all doores of hope, takes away their hearts, makes those things matter of ruine, they made account would bee their refuge, *Jer. 4. 9*. at that day the heart of the King shall perish, and the heart of the Princes, and the Priests shall be astonished, and the Prophets shall wonder, and why? the sword reached unto the soul.

Obs. 5 *It is the Lords Commission, encouragement, and Providence, which puts life into military undertakings, and makes them successful:* Go thee one way or other, to the right hand or to the left, God bid *Nebuchadnezzar*, the Army, and Sword go, had hee not bid them go, been with them in their going, and ordered all their undertakings, they had been vain and fruitlesse: Armaies are but instruments, and

if they do execution upon enemies, if they conquer and subdue, it is by the hand and power of God.

Obf. 6 *Execution of justice upon sinful persons and Nations, is pleasing and delightful unto God;* Hee put on Nebuchadnezzar to go and destroy the Jewish Nation, and when hee went, hee smote his hands together at it, hee *rejoyced*; by this means the Lord eased himself of his adversaries, as hee speaks, *Esay:1.24.* rested from his fury, and comforted himself; they had pleased themselves in their sinnings, but wearied God thereby. Now God would please himself in punishing them for their sinnes, and weary them, yea, waste them with his judgements.

Obf. 7 *That which is matter of mourning unto man, is matter of joy unto God.* This rises from the various sense of the phrase, *smiting of hands*, because the sword was come, therefore Ezekiel was to smite his hands together, and manifest mourning, and because it was to come, God would smite his hands together, and manifest Joy.

Verf. 18 *The Word of the Lord came unto mee again, saying,*

19 *Also thou Son of Man appoint thee two waies, that the Sword of the King of Babylon may come: both twain shall come forth out of one land: and chuse thou a place, chuse it at the head of the way, to the City.*

20 *Appoint a way that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.*

21 *For the King of Babylon stood at the parting of the way, at the head of the two waies to use divination: hee made his Arrows bright, hee consulted with images, hee looked in the liver.*

22 *At his right hand was the divination for Jerusalem to appoint Captaines, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the Gates, to cast a mount, and to build a fort.*

23 *And it shall bee unto them as a false divination in their sight, to them that have sworn oaths, but hee will call to remembrance the iniquity, that they may be taken.*

24 *Therefore thou saith the Lord God, because ye have made*
your

your iniquity to bee remembred, in that your transgressions are discovered, so that in all your doings your sinnes do appear, because I say that ye are come to remembrance, ye shall be taken with the hand.

These words do treat of *Nebuchadnezzars consultation* about his military undertakings, and the way hee took to accomplish the same, *viz. Divination*, and the event thereof in respect of the Jews.

Appoint thee two waies.

In the fourth chapter the Prophet was to pourtray out *Jerusalem* upon a tyle, and to lay sledge against it, here he is commanded to foretel the coming of the King of *Babylon*, not verbally but typically, by way of representation, and hee must draw out upon the same tyle, or some such thing, *two waies*; put before thee, or make unto thee, two waies.

That the Sword of the King of Babylon may come.

Much was said before of *the Sword*, the drawing, *sharpening*, *fourbishing*, and *slaughtering* of it, and here is a plain discovery *whose Sword* it was, the sword of a King, and the King of *Babylon*.

Both twain shall come forth out of one land.

These *Two waies* must come out of *Babylon*, he must first draw a line, and then branch it out into two, as a river runnes a long tract in one Channel, and then divides it self into two.

Chuse thou a place, chuse it at the head of the way to the City.

The Hebrew for *Place* is, *Jad*, *vejad barec*, *elige manum* saith *Mantannu*; *Locum*, saith *Lavater*; *Latus*, say others, *Chuse you the hand, side, or place*, where the King of *Babylon*, having mustered up his Forces, may deliberate and consult what to do, whither to go, which way to take, let it bee at
the

the head of the way; where the beginning of the two waies was, that was the head of the way.

20 *Appoint a way that the sword may come to Rabbath.*

Draw out one way leading to *Rabbath*, that so *Nebuchadnezzar* may see work for his sword there. *Rabbath* was the Royal City, and chief City of the Ammonites, 2 Sam. 12. 26. who were the posterity of *Ben-ammi* the incestuous son of *Lot*, *Genesis* 19. 38.

And to Judah in Jerusalem the defended.

That the Sword may come not onely to the Ammonites, but also to the Jews which dwelt in *Jerusalem*, a City well fortified. *Rabbath* was strengthened by waters, 2 Sam. 12. 27. and therefore was called the City of waters: but *Jerusalem* was compassed about with hills, *Psalms* 125. 2. had strong Towers and Bulwarks, *Psalms* 48. 12, 13. and was called a strong City, *Psalms* 31. 21.

21 *For the King of Babylon stood at the parting of the way, at the head of the two waies.*

Here is a preter tense put for the future, the King of *Babylon* had not yet stood there, but hee shall stand at the parting of the way, *El-Em haderech*, at the mother of the way, when a way divides into, or begets two ways, the Hebrew calls the first way, the mother of the other, and head of them, as here, the head of the two waies.

To use divination.

He being doubtful what to do, whither to go, the right hand, or left hand way, should make a stand, where the way parted to consult, hee thought it not meet to divide his Army, and to go both waies at once, to set upon two such great Cities, as *Jerusalem* and *Rabbath*, each of them would require his whole strength, and therefore hee would try

Z

by

by divination to which of them he should go.

The Hebrew is, סֹפֶר סֹפֵרִים *lik som kasem*, *ad divinandum divinationem*, to divine a divination. The Septuagint is, $\tau \mu \alpha \nu \tau \epsilon \upsilon \sigma \alpha \delta \alpha \iota \mu \alpha \nu \tau \epsilon \iota \alpha \nu$, *to Prophecy a Prophecy*. The Vulg. is, *Querens divinationem, seeking a Divination*. Vatablus, *Ut divinando inquirat, That by divining hee might inquire*. Piscat. *Ad consulendum divinationem, To consult a divination*. The French, *En demandant divination, in demanding a divination*, and three kinds of Divinations are specified here, as its conceived.

He made his Arrows bright.

This is the first kinde which Expositor's call, $\beta \epsilon \lambda \omicron \mu \alpha \nu \tau \iota \alpha$, *sen ephelomantia*, a divining by weapons, or rods. The Hebrew for Arrows is, כַּחֲצִיִּים which signifies an Arrow or Knife, so called from cutting or dividing, for צַר is from

צָרַר to dividiate and cut in peices. Some render it Arrows, as the manner of divining by them, was either by writing the names of Jerusalem upon one, and of Rabbath upon another, and then putting them with other Arrows into a quiver. The Arrow first drawn out with either of those names upon it, determined the case. If the Arrow with Jerusalem upon it was first drawn, then they went thither; if that with Rabbath upon it, then they went to Rabbath. Some affirm they made the Arrows to leap out of the quiver, by Magick Art, and that which leaped on the right hand led them to Jerusalem, that on the left hand to Rabbath. So the Septuagint render the words, $\tau \bar{\epsilon} \alpha \nu \alpha \beta \rho \alpha \sigma \alpha \iota \pi \acute{\epsilon} \rho \epsilon \sigma \sigma \alpha \iota$, *ad faciendum bullire virgam, to make the Rod spring forth*. Others make the manner of this divining to bee, by the Kings throwing up an Arrow into the Aire, which if it fell on the right hand, they went the right hand way; if on the left hand, the left hand way. Others render the word Knives, and so the sense may runne thus; hee made bright his knives, to cut open the birds or Beasts that were to bee Sacrificed; or take the word for Arrows or Knives, hee made them bright, he scoured and polished them, that in the brightnesse of the Iron or Steele, they might discern something to direct.

Hee

He consulted with Images.

This is the second kinde of Divination which hee used; *Shaal batteraphim*, *petiit in Teraphim*, so is the Hebrew, and so rendred by *Montanus*, by *Acolamp. interrogavit Teraphim*. Hee asked of, or consulted with Teraphims. This word *Teraphim* is oft used in the Old Testament, and is divers times Translated Images, whereas in the Hebrew its *Teraphim*, so you have it, *Gen. 31. 19, 34, 35. 1 Sam. 15. 23. chap. 19. 13, 16. Zach. 10. 2. 2 King. 23, 24.* its fit to inquire therefore what *Teraphims* were, not instruments of Brasse to distinguish the minutes or parts of houres, nor Astrological Images made to speak, but as *Shindler* observes, *Erant imagines facta ad similitudinem corporis humani, ut in illis viderent futura*; They were Images made like men, to this end, that they might in or by them know things to come. So *Kirkar* saith of *Taraph*, that it is, *Imago in qua futura videntur, & Teraphim hominum imagines ad suscipiendam virtutem superiorum*; They were images of men, made to receive and communicate intelligence from Heaven about things to come. The *Teraphim Michal* laid in the room of *David*, was like unto a man, *1 Sam. 19.* and that it was a divining Image, may appeare by that you finde in *Gen. 30. 27. I have learned by experience saith Laban, that God hath blessed me for thy sake.* The Hebrew is, *Nichashti, auguratus sum, I have divined*; hee had his *Teraphims* by which he could do it. and its conceived by the learned, that *Rachel* stole away her Fathers *Teraphims* upon this ground that hee might not divine by them, which way shee and *Jacob* were gone. The Septuagint, *Zach. 10. 2.* calls the *Teraphim*, *οἱ ἀποφθεγγομένοι, Loquentes*, and *Hos. 3. 4. Ἀήλον, Declaratio*, which the *Targum* renders, *Mechoni annuntiantes*; all which do shew, that men held a divining vertue to bee in their *Teraphims*, and so *Nebuchadnezzar* conceived, and therefore consulted with his *Teraphims*.

Hee looked in the Liver.

This is the third kinde of Divination, which the Greek word

word *ἡπατοσκοπῶν*, liver-looking, when they sacrificed, they opened the Sacrifice, and observed the inwards, and entrails exactly, especially the kidney, the heart, the milt, and the liver, whence they were called *Extispices*, and *Aruspices*, because they did it at the Altar. The Liver as *Lavater* saith, was *Fons vaticinii*, from thence they made their chiefest *Divinations*, if that were found and good without blemish, they made *successful Divinations* thereupon, but if vitiated or dislocated, their *Divinations* were untoward and unhappy.

Such *Divinations* as these mentioned, were unlawful, *Deut. 18. 10, 11.* There shall not be found among you, any one that useth *Divination*, or an *Observer of Times*, &c. They are Abomination to the Lord, *Divining* in such waies, was a grievous sinne, *1 Sam. 15. 23.* *Chattath kesemmeri*, Rebellion is as the sinne of *Divination*, which is not countenanced by that *Prov. 16. 10.* *Divination* is in the lips of the King; for so the Hebrew is, here the word *divining* is taken in a good sense, and is spoken of the King sitting in judgement, whom God would guide, so that hee should finde out the truth; for the next words are, his mouth transgresseth not in judgement. When the two Harlots was before *Solomon*, pleading each for the live childe, and the truth was obscured by their pleading; God indued the King with a *divining* spirit, so that hee found out the truth, and gave a divine sentence; but this makes nothing for the *wicked Divinations* here mentioned.

22 At his right hand was the *Divination* for Jerusalem.

Here you have the issue of his *Divinations*, which determined him, being doubtful before, which way he should goe, viz. the right hand way, and that was to Jerusalem. The *Arrows*, *Images*, and *Livers*, did all concur, according to their *Divinations*, that *Nebuchadnezzar* should go thither.

To appoint Captains.

The word for *Captains* is כָּרִים *Carim*, from כָּר *Car*, which signifies a *Pasture*, a *Lambe*, and *battering Rammes*, which were military instruments, used in *siedges*, and so it was rendered, *Ezek. 4. 2.* and so its rendered in the latter part of this Verse, where its said, *to appoint battering rammes against the Gates*; but because the word is twice in the vers. its rendered in the first place *Captaines*; For the word signifies the heads, and chief men of an *Army*, so you have it, *2 King 11. 4, 19.* The King having consulted, now fell to *Action*, and appointed *Captains* to lead the *Army* to *Jerusalem*.

To open the mouth in the slaughter.

It may bee read *to open the mouth to slaughter*, so *Montan*, *Lavater* and *Vatablus* read the words, and the sense is, the *Captains* should exhort, and stir them up to kill and slay their enemies; Or if you will, take opening the mouth here, for making a breach in the wall. For *slaughter*. *Vid. Junium*. The *Captains* should come close, besiege the *City*, make a breach, enter, and slay, and in their entrance and slaying, should open their mouths, and make shouting; as follows,

To lift up the voice with shouting.

When great exploits are attempted by men against their enemies, oft they shout, and make a great noise, that so they may daunt and terrify them. Doubtlesse the *Clamor* and *shouts* of these barbarous *Babylonians*, did much perplex the *Jews*, made their hearts faint and hands feeble; to see the *Mounts*, *Forts*, and *Battering rammes* at their gates, could not but trouble them; but when they made breaches in their walls, entered and slew men with shouting, this affrighted them and sunk their spirits. They afflicted *Jerusalem* with shouting, and the Lord threatened *Babylon* in the same kinde, *Jer. 51. 14. I will fill thee with men as with Caterpillars, and they shall lift up a shout against thee.*

Obs. 1 *The Lord knows things to come most certainly, yea, as certainly as if done already:* Hee knew that *Nebuchadnezzar* would come out of *Babylon*, what way hee would come, and where hee would make a stand and consult, which hee shews to the Prophet, and speaks of as done already, ver. 21. *The King of Babylon stood at the parting of the way, at the head of the two waies, to use divination.* The Lord sees things afar off, and knows what shall bee in ages to come. Hereby hee contounds all Idol Gods, and proves himself to bee the true God, *Isa. 41. 22 23. Let them bring forth, and shew us what shall happen, declare to us things for to come: shew the things that are to come hereafter, that wee may know that yee are God, if you cannot discover things that lye in the dark, if yee cannot foretell what shall bee many years hereafter, you are no gods; I can do it, and therefore am God, the true and onely God, Isa. 46. 9, 10. I am God, and there is none like mee, declaring the end from the beginning, and from ancient times the things that are not yet done:* God had foretold things in *Moses* daies, that were not accomplished in *Isaias*, and hee foretold things in *Isaias* daies, that are not yet all fulfilled; See *Isay 60.* throughout, Chap. 65, 17. Chap. 66. 22. In *Peters* daies, the new Heavens and the new Earth were expected, *2 Pet. 3. 13.* and are not yet given out; so, many things hath the Lord foretold in the *Revelation* which wee wait still to see fulfilled.

Obs. 2 *That even Heathens when they are in straits, doubtful what to do, and how to proceed in their undertakings, will not neglect, but use variety of means for resolution:* *Nebuchadnezzar* uses Divination, hee makes bright the Arrows, consulted his Gods, hee looked into the liver; These were such means as hee conceived conducive to such a purpose, though sinfull. Heathens have been forward in their straits, and doubts to get resolution, *Dan. 2. 1, 2, 5, 6, 9. ch. 5. 5, 6, 7, 8.* Its incident to the nature of Man, both Heathens and others, to runne to unlawful means, in their necessities. Gods own People did it, *Hos. 4. 12. My people ask counsell at their stocks, and their staffe declareth unto them;* they consulted with their Images, which in disgrace the Spirit of God calls stocks, and from their slaves or rods they took divinations. Such pra-

dises let us abhorre, but use those means God approves of, and hath appointed for our resolution in our doubts and straits. Instead of making bright the Arrows, let us purge and make bright our consciences, and they will tell us something; instead of consulting Teraphims, Stocks, and Stones, let us consult with God and his Servants; instead of looking into the Liver of Beasts, let us look into the book of God, there wee shall finde light to dispel our darknesse, and to direct our waies; *David* made Gods Testimonies his delight and Counsellors, *Psalms 119.24.*

Obs. 3 *God over-rules the wicked acts of Men, and makes them subservient to his will and ends*; *Nebuchadnezzar* uses Divinations which God had forbidden, and the Divination might have been at his left hand for *Rabbath* or *Philadelphia*, which is the same, but God had a purpose to bring him to *Jerusalem*, to cast up a mount, to build a Fort there, to set battering Rammes against the Gates thereof, and therefore secretly by his Providence, hee ordered the Divination, that it should bee at his right hand for *Jerusalem*; whatever the Lot is, wheresoever it bee cast, the whole disposing thereof is of the Lord, *Prov. 16.33.* Providence runnes through the evil Counsels of men; and makes use of them, their Counsels and Actions, to accomplish the good pleasure, and righteous ends of the blessed God, by the Arts, Policies, Methods, Wiles, Depths, Designes of the Devil, and devilish men, God carries on his own work; and nothing puts him or his work out of the way. Divinations of Heathens, promote the work of Heaven. This is a mystery, but full of truth and admiration, that God makes the worst Tools and Instruments, all wicked men, and their waies, to serve his Providence, further his ends, and advance his glory; the Devil did it in tempting *Eve*, and *Judas*, in betraying Christ.

23 *And it shall bee unto them as a false Divination in their sight.*

The Jews at *Jerusalem* would not beleeve this Typical Prophecy of *Ezekiel*, representing the comming of *Nebuchadnezzar*, and besiedging of their City, they looked upon what

what hee said as a false and foolish divination: what, hadh *Nebuchadnezzar* made bright his Arrows, consulted his Teraphims, looked into the Liver? wee neither care for, nor fear him, or his comming. They saw not Gods hand in these things which ordered them so, however superstitious and wicked that *Nebuchadnezzar* was, he was confirmed in his work and way for their ruine.

To them that have sworn Oathes.

The Hebrew is, *Swearing Oathes to them.* Rabbi David expresse the words thus, *Propter juramenta juramentorum ipsi, for the Oathes upon Oathes made to them.* The false Prophets had by many Oathes confirmed them, that the City should never bee taken, whereupon they were secure as men that keep Sabbaths, who are at rest. The Septuagint turn those words, ἐβδουμάζων τὰς ἐβδουμάδας αὐτοῖς, and *Theodotion*, ἐβδουμάζοντες τὰς ἐβδουμάδας αὐτοῖς, which the Vulgar render, *Sabbatorum orium imitans*, but the words properly rendred, should bee thus, weeking a week, or Sabbatizing a Sabbath. This variety rises from the Hebrew word שבע which signifies seven, and thereupon a Sabbath, and also to swear. In this sense wee take it, and the Jews might bee secure upon the Oathes of their false Prophets, but whether they made such oathes is doubtful, rather because of the Oathes between them and the Egyptians, for having violated the Oath and Covenant with the Babylonians, they entered league with the Egyptians, *Ezek. 17.15.* who promised them help, horses, and much people, and that against the Babylonians, if ever they should come.

But he will call to remembrance the iniquity, that they may be taken.

The word *Hee* being הוּא in the Original, is *Hoc*, as well as *hic*, and may make the sense thus, *this thing*, viz. their sleighting the Prophecy, as a false Divination, and their oathing of it with the Egyptians, shall call to remembrance that iniquity for which they shall bee taken: or *this thing*, viz. this

this divination falling on the right hand of *Nebuchadnezzar*, and leading him to *Jerusalem*, will bring to minde the iniquity, that is, the perfidioufnesse of *Zedekiah*, and the rest in breaking the oath that they may be taken. If wee read it, *he*, that is *Nebuchadnezzar*, hee will remember the iniquity of *Zedekiah*, *Hebittaphesh*, *ut Capiatur*, that he and those with him might be taken.

Obs. 1 *That the messages and passages of the messengers of God, are matter of scorn to prophane and wicked men; It will bee unto them as a false divination in their sight: when the Prophet pourtrayed out the way the King of Babylon should come, the things he should do, the sledge hee should make about Jerusalem, and the effects thereof, all these were reputed by them, lying things, false divinations. What hee told them in the latter end of the twentieth Chapter, they cryed out of as Parables, dark, and obscure things, which they understood not, and here they account his typical threatnings, as falsehood and lyes. When the false Prophets fed them with lying visions and divinations, they were honoured and beleev- ed, 1 King 22. 11, 12. Ezek. 13. 6. but when the true Prophets told them the minde of the Lord, they were reproached, as Jeremy, Thou speakest falsely, chap. 43. 3. they were smitten and imprisoned as Micaiah, 1 King. 22. their lives were sought, Jer. 38. 4. yea, they were put to death, 2 Chron. 24. 20, 21.*

Obs. 2 *That those who break, and make oathes, for their own ends, making no conscience thereof, God leaves them to injudicioufnesse of spirit, and to stumble at his word and threats: it shall bee unto them as a false divination in their sight, to them that swear oathes: They sware to Nebuchadnezzar, and violated what they had sworn, for their own advantages, and then sought for their security to the Egyptians; but what was the fruit hereof? they were given over to injudicious mindes, and impenitent hearts, so that they discerned not Gods proceedings towards them, nor the Prophets language to them: perfidious and unjust dealings, do so blind and harden, that the word and waies of God become snares and stumbling blocks unto them.*

Obs. 3 *The iniquities of Princes and People, do not alwaies*

ly hid, but in time appear for the ruine of those have committed them, but hee, or this thing, will call to remembrance the iniquity that they may bee taken. Zedekiah, his Nobles, and People sinned in breaking with Nebuchadnezzar, and falling in with Egyptians, they thought that time would bring a veil over those passages, that they should bee buried in the dark, lye still and never see light more: but those iniquities were brought to minde, when the Divination fell on the right hand, and drew Nebuchadnezzar to Jerusalem; hee called to minde what cause hee had to invade their land, and besiege that City; hee remembered how perfidiously they had dealt with him, and there upon rouses up himself, and forces, to set upon them with all their might. Princes and States iniquities may bee couchant and dormant for a season, but at last they will awake, appear, and prove Lyons rampant. Let not any great or small, flatter themselves, that their finnes are forgotten, because they hear not of them: they will be call'd to minde to their detriment, if not their destruction. *Sauls* sinne in slaying the Gibeonites, was unthought of; but by a Famine it was called to remembrance and cost the lives of seven of his sons, 2 Sam. 21.

24 Because yee have made your iniquity to be remembered, &c.

In this verse the Lord gives a *definitive sentence* concerning the Jews, they shall bee taken with the hand; and laies down the reasons thereof.

1 They did those things which made their iniquity to be remembered, they gloried they had shaken off the Babylonish yoke, which brought their perjury and rebellion to remembrance; God remembered it, Nebuchadnezzar remembered it.

2 They went on in other wicked courses, in all their doings their sinning appeared, they sinned openly.

You have three words here which seldome meet in one verse, *iniquity*, *transgression*, and *sinne*, the like is in Job 13. 23 and in Exod. 34. 7.

The word for *iniquity* is *יָצָוֹן*, which signifies *obligation*.

ty, crookednesse, perversenesse, injustice, and is contrary to that
is right and equal; which our English word *Iniquity* im-

The word for *Transgression* is, **וַחַד** *Pescha*, which notes
Rebellion, Obstinacy, Maliciousnesse, scelus & actionem per-

The third word is, **חַטָּאת** which is *sin*, in a lower degree,
any or every going aside from the Rule, any aberration from
the way of God, any failing in duty. The first of these the
Septuagint term **ἀνομία**, the second **ἀσεβεία**, the third
ἀμαρτία, *injustice, impiety, sin, or error.* The French, *Iniquité*
prevarication, peche.

וַחַד *Proprie*
obliquitate m
& torvitatem
significat, &
rectitudini op-
ponitur. River
in Exod.

חַטָּאת *Peccatum quod*
scienter & con-
tumaciter
committitur.
חַטָּאת or
Chatraah or
charah quavis
aberratio a
lege divina.

You shall be taken with the hand.

By *Hand*, the Prophet means the *Assyrian Army*, which
should come, take the City, and them in it.

Obs. 1 *Open impudent sinning, brings to minde former iniqui-*
ties: They had cast off the Babylonish yoke in an unjust and
wicked way: they went on glorying in their shame, and
their latter sinnes brought to minde their former; their trans-
gressions, were so open, discovered, their sinnes so appa-
rent in all their doings, that they made their iniquity to bee
remembred; they provoked God to plague them for their
present and former sinnes. Theeves when taken in some
wicked acts, their former theeveries and villanies come to
light. As one sinne begets another, so one sinne discovers
another. Many having sinned in prostituting their bo-
dies to those they should not, after make away the
Children had by them; So their sinnes breaking out, for-
mer iniquities are brought to remembrance, and themselves
to punishment; Men discover their sinnes, and their sinnes
discover them: Here they made their iniquities to be remem-
bred, and their iniquities brought them to remembrance.

Obs. 2 *Publike sins bring publike judgements:* they had
openly broken with *Nebuchadnezzar* they gloried in what
they had done, and went on in such vile courses as were
apparent to heaven and earth, and because it was so, therefore
Nebuchadnezzar is sent against them, to take and ruine

them. The Lord never lets in publike desolations upon a Church or State, til their sins are become publike and incorrigible. It was so with *Jerusalem* at first, *2 Chron. 36. 14, 15, 16, 17.* and it was so with *Jerusalem* at last, *Mat. 23. 37, 38.* Their finnes were publike, and God most justly brought publike evils upon them.

Obs. 3 That God hath hands to apprehend sinners withall: they shall bee taken with the hand: The Babylonish Army was the hand of God, and with it hee apprehended the sinners in *Sin*, slew many of them, and led the rest Captives into *Babylon*, the instruments God uses to punish his people sinning, withall, are sometimes called *Swords*, *Psalms 17. 13.* sometimes *Axes, Saws, Rods, Staves*, *Isa. 10. 15.* sometimes his *Battle-Axe*, and *weapons of war*, *Jer. 51. 20.* sometimes his *Net and Snare*, *Ezek. 17. 20.* his *Pit, Chaines*, *chap. 19. 4.* all which are the hand of God, *Psalms 17. 14.* and in the hand of God, hee uses them to do that which hands do; by these he takes plagues, and destroys sinners.

25 *And thou prophane wicked Prince of Israel, whose day is come, when iniquity shall have an end.*

26 *Thus saith the Lord God, Remove the Diadem, and take off the Crown: this shall not bee the same: exalt him that is low, and abase him that is high.*

27 *I will overturn, overturn, overturn it, and it shall bee no more, until he come, whose right it is; and I will give it him.*

These words are an *Apostrophe* to the Prince of Israel, declaring what should befall him, and the whole Kingdome of Israel. Hee should be deprived of his Kingly dignity, the Kingdome ruined, and abide so, till the Lord should give it to him it belonged unto.

Concerning the Prince of Israel he is

- 1 Described to be *prophane and wicked.*
- 2 The *Time* is intimated of his misery; both which are in the 25. vers.

Verf. 25 *And thou prophane, wicked Prince
of Israel.*

This Prince of *Israel* was *Zedekiah*, and the titles given him are, not your sacred Majesty, or your excellencies highnesse, *but thou prophane, wicked Prince*; his *Prophanenesse* and *wickednesse* doubtlesse was great, though much bee not specified in the word; yet something is set down therein, *2 Chron. 36. 12. Hee did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the Prophet, speaking from the mouth of the Lord: hee despised the word, and Prophet of the Lord, and ver. 13. hee rebelled against King Nebuchadnezzar, who had made him swear by God, but hee stiffened his neck, and hardened his heart from turning unto the Lord God of Israel*; Hee prophaned the holy name of God: being perfidious and obstinate, hee fell in with *Pharaoh* King of *Egypt*, and sought help of him against *Nebuchadnezzar*, *Ezek. 17. 15.* and so trusted in man, and not in God; hee was like the other *Lyons* which learned to catch the prey, and devoured men, *Ezek. 19.* and so was cruel, bloody, hee did evil according to all that *Jehoiakim* had done, *Jer. 52. 2.* and hee did abominations, *2 Chron. 36. 8.* and in his daies was as gross Idolatry in *Jerusalem*, and in the Temple, as ever before, *Ezek. 8.* then was there the Image of jealousy; then did the Ancients of *Israel* worship creeping things, abominable Beasts and Idols; Then did they worship the Sun towards the East; then was *Tammuz* in the Temple, and women weeping for *Tammuz*; so that hee upheld the vilest idolatry that ever *Jerusalem* had, hee was the cause of their total ruine. Its not without cause therefore, that the Prophet affixes these Titles to the crown, *Thou prophane wicked Prince of Israel*: and prophanenesse was not peculiar to the Prince; but Prophets, Priests, and People were under that denomination, *Jer. 23. 15. From the Prophets of Jerusalem is prophaneness gone forth into all the Land*; the Court-Prophets, countenanced, and communicated all the Court-prophanenesse; and *2 Chr. 36. 14. The chief of the Priests and people transgressed very much, after all the abominations of the heathens.*

Varabius reads the words thus, & *in ad occisionem damnate princeps Israelis*. And thou O Prince condemned to death, and he cites the *Chaldy Paraphrast*, in which its to the same purpose: *Tu autem gladio interficiende*, O thou Prince of Israel, who art to bee cut off by the sword. *Munster* differs not from these, *Tu interfectione digne*, Thou who art worthy of death. So *Castalio*. *Tu vero, Orei capitalis damnate*, O thou that art condemned of a Capital crime.

The Prophet may seem here to forget himself in speaking so opprobriously of the Prince which the Law forbade, *Exod. 22.28. Eccl. 10.20.* they might neither think nor speak evil of the ruler, nor with evil to him, and here *Ezekiel* calls *Zedekiah* the Prince of Israel, prophane, and wicked, and in so doing hee sinned not; for being a Prophet, hee was to give out what the Spirit of God gave in, and moved him unto. So dealt *Jeremy* by *Coniah*, calling him a despised broken Idol, a vessel wherein was no pleasure, *chap. 22.28.* they would not flatter Princes, by being false to truth, -- When its done *Ex privato, & pravo affectu*, from a private, and depraved spirit, then its ill.

whose day is come, when iniquity shall have an end.

The words in Hebrew are, *whose day of his is come, in time or season an end of iniquity*. O *Zedekiah*, the day of thy punishment is at hand, wherein shall bee an end of thy wickednesse; thou shalt no longer bee King, but suffer for what thou hast done.

Cujus venit
tempus, quo
tempore ini-
quitas tua finem
tibi regni
afficeret. Rabbi
David.

Some by *Iniquity* understand punishment, and so the sense is, thy day is come when punishment, that is, destruction shall bee thy end; thou and thy Kingship shall be laid in the dust. The Hebrew for *when* is, *וּנְעִיב*, which is of the same signification as *καιρός* is, it notes both time and opportunity of time, and whether by *iniquity*, *sinne*, or *punishment of sinne* be understood, or both, is not much material; God will not suffer thee to go on any longer in thy prophane and wicked courses, the time and season is at hand, wherein hee will punish thee, and so put an end to thy sinning, as before.

Obs. 1 That Princes oft times are far from Piety, and justice: And thou prophane wicked Prince of Israel. Of all Princes in the world, the Princes of Israel had cause to bee holy and just, they were seated where the worship of the true God was, they had the Law of *Moses*, and were commanded to read it continually, and not to depart from it, to the right hand or to the left, *Deut. 17. 18, 19, 20.* they had the Sanhedrim, the Priests, and Prophets to counsell and advise them; yet Princes of Israel were prophane, they minded not the Law of *Moses*, or the worship of God, they despised Priests and Prophets, they were wicked, they persecuted good men, and were perfidious to other Princes, both *Jehoiakim* and *Zedekiah* were so to *Nebuchadnezzar*, *2 King. 24. 1.* and *20.* verses. The Prophanenesse and perfidiousnesse of Princes hath been great. Among all the Kings of Israel there was none good, they followed *Jeroboam* and *Ahab*, who were prophane and wicked. Few among the Kings of *Judah* were found good. How prophane was *Pharaoh*, when hee said, *who is the Lord that I should obey him?* *Exod. 5. 2.* how prophane was *Belshazzar*; when hee quaffed in the bowls of the Temple? *Dan. 5. 2, 3, 4.* how prophane was *Abaz*, that thrust aside the Lords Altar, and set up the Damaicene Altar? *2 King. 16.* how prophane was *Jehoiakim*, that cut the roll of *Jeremy* in peeces, and cast it into the fire? *Jer. 36 23.* how prophane was *Herod*, who mocked Christ? set him at nought, and arraigned him in a scornful manner? *Luke 23. 11.* They were Kings that gave their power and strength to the beast, and made war with the Lambe, *Rev. 17. 12, 13, 14.* you may read the horrible prophanenesse of *Antiochus* in the *1 Macch. 1. 45, 47, 48 49, 50, 51, 52.* hee sent letters to *Jerusalem* to forbid what God had appointed; hee commanded them to offer Swines flesh, and unclean beasts; that they should defile their souls, and pollute themselves with uncleannesse; that they might forget the Law, and change all the Ordinances; and if they would not do so, they should dye for it. Kings and Rulers have been the greatest enemies to the waies of God and Christ, they above others have set themselves against them, *Psalme 2. 2, 3.* Hence they are counselled to be wise and to kiss the Son ver.

Obf. 2 That the Prophets and Adinifters of God, are not to fear the faces or frowns of the greateft, but to reprove them fharpely, being evidently guilty: Thus dealt Ezekiel with Zedekiah, Thon prophane and wicked Prince of Ifrael: though hee were great, yet hee fpare him not, but brands him with his wickednelle, and fets it upon record for after generations. John Baptift did the like by Herod, when hee was upon taking his Brother Philips wife, hee told him it was unlawful, and would bee an inceftuous match, Mark 6.18. hee was faithful in his miniftery, and would not flatter Herod himfelf, Neither Magiftrates nor Minifters fhould fear or flatter the greateft, becaufe they are Agents for, and Emballadors of the great God of heaven, in comparifon of whom the greateft on earth are as Pot-sheards.

Obf. 3 That as Princes have their times for finning, fo there bee times for their fuffering: Zedekiahs day was come, when iniquity fhould have an end, hee had his times to fhew his prophanenelle and wickednelle, and God had his time to reckon with him for the fame. Princes may abound in wickednelle, go long unpunifhed, but there is a day, a time, comming, wherein they fhall fmart for their lewdnelle. David tells you, the day of wicked men is comming, Pfal. 37. 13. that is, the time and feafon fet for their defftruction; which Peter expreffeth thus, 2 Epift. 2.3. their judgement lingreth not, and their damnation flumbereth not, its making towards them, and comming on fwiftly, and will bee bad to them when it comes, Jer. 50. 27. wo unto them, for their day is come, the time of their vifitation. That day is a vifiting day, God is the vifitor, and hee will fo vifit them as fhall breed amazement, Job 18. 20. Bildad fpeaking of the calamities fhould befall the wicked in his day, faith, They that come after him, fhall be aftonifhed at his day, as they that went before were aftonifhed. The day of Gods vifiting thofe are eminently wicked, as Princes and great ones, is fo dreadful, as that it affrights the living which behold it, and aftonifheth the generations come after it. You may fee what he doth at fuch times, Job 12. 17, 18, 19, 21. Pfal. 76. 12. Pfal. 110. 5. he ftrikes thorough Kings in the day of his wrath.

26 Thus saith the Lord God, remove the Diadem,
and take off the Crown.

This verse contains a judicial sentence, against Zedekiah,
and declaration of mercy towards Jehoiakin.

Remove the Diadem.

The Hebrew is, *Hasir hammitznepeth*, remove *hidarim*. The verb here is infinitive which may be read so, *Thus saith the Lord, to remove the Diadem*, that is, I am now resolved to take the *Diadem* from Zedekiah's head, and to unking him: but its usual among the Hebrews to put infinitives for indicatives, and imperatives, and therefore some read it *auferam*, I will take it away; Others *aufer, tolle*, Take away, remove the Diadem. The word for diadem, is *Mitznepheth*, the same with *Tzaniph*, both from *Tzanaph*, to wrap, or compass about, and sometimes its expressed by hoods which compassed the heads of women about, as *Isa. 3. 23*. Sometimes by *Myters* which compassed the heads of Priests about, as *Zach. 3. 5*. Sometimes by *Diadem*, as *Isa. 28. 5*. which compassed the head of Kings, as here it did Zedekiah's. Some would have the *high Priest* here meant; by the word *Mitznepheth*, which they render *hidarim* and belonged to him, *Exod. 28. 4*. but here is no speech of the *high Priest*, its spoken of the King, and notes his *Crown*, not the *High Priests Mytre*, and so the next words import.

Take off the Crown.

In Hebrews, *Lift up the Crown*, it now sits close to his head, and because he hath strengthened himself by making a league with the Egyptians, he thinks it so fast, that it shall not be removed, but lift it up, take it away, it shall no longer rest there. Of the word *Crown* was spoken before, *ch. 16. 12*. the word is *ghaierah* or *atarah* from *טוּר atar* to surround, to cover on every side. Kings Crowns do compass and cover their heads. So did the King of *Rabbahs*,

Diadema est
etiam τὸ δια-
δῆμν a
circumligendo.

Bb

which

which *Joab* took from the Kings head, *2 Sam. 12. 30.* the weight of which was a talent of Gold, which the *Annotations* say, was sixty pound weight, and *Ainsworth* on *Exod. 38. 24.* saith, a Talent weighed one hundred and twenty pounds, and *Diodore*, one hundred twenty five; whatever the natural weight of the *Crown* and *Diadem* was, the metaphorical weight exceeded it, viz. the Cares, Fears, and troubles of it were exceeding great. *Crowns* and *Diadems* were insignia regalia; and when the Lord saith to the Prophet, *Remove the Diadem, take off the Crown*; hee intends not that the Prophet should do any such thing with his own hand, but that hee should declare by his Prophefying, that now the time was come, wherein *Zedekiah* should bee stript of all his regalities, be unkinged, and made as another man.

This shall not be the same.

This, *Not this*, is the Original. The Septuagint, *οὐτὸν ἐστὶν τοιαῦτα ἔσται*, *This shall not bee such.* *This Crown* shall not be this mans any longer; or *this crown* shall not be thine, O *Zedekiah*; or *this Crown*, viz. this Kingly government shall not be this, an end of it is now come, thou art the last that shall bee in *Juda*. *Junius* reads the words thus, *Hac non futura est hujus.* *This Diadem, this crown shall bee no more.* *Hujus terre*, Of this land; Monarchical government shall down, great *anarchy* and confusion shall follow. *This shall not bee the same.* Thou dreamest, through the delusions of the false Prophets, that *Nebuchadnezzar* will not come to invade the Land, or if hee do come, that thou shalt vanquish him by the help of *Egypt*; and so that thou and thy posterity shall reign still; but this shall not bee, all regal power shall cease from thee, and thy posterity.

Exalts him that is low.

The word for *Low* is, *Hassaphaphalah* from *Shaphal*: which signifies to bee *humbled*, *oppressed*; and *solow*, is opposite to *Proud*, *Haughty*, and those are *lifted up*; it referres to one is like a valley, not a mountain, and that was *Jehoiachin*. who yeilding

yeilding himself, by the Counfel of *Jeremy* to *Nebuchadnezzar* was carried into Captivity, and there imprifoned; Gods eye was upon him, and him, being depressed, *oppreffed*, and *Low*, hee would have *exalted*. Some read *I will exalt*, some *Exalt*, the Hebrew is infinitive, and may be read Indicatively, or Imperatively.

Abafe him that is high.

The former words and thefe may be read thus, *Heighen him that is low, and make him low that is high*. This *high* perfon was *Zedekiah*, who through his pride and haughtineffe of Spirit, would not indure the Babylonifh yoaik, but perfidioufly breaking with *Nebuchadnezzar*, fell in with the King of *Egypt*, grew confident, and defpised the *Affyrian* Power. Hee had *high* thoughts, *high* hopes, *high* confidences, hee was become very mountainous, but this mountain muft bee levelled. *Jechoniah* or *Jehoiachin* being a *valley*, was *exalted*, *Jer. 52.30.* *2 King. 25.27.* and *Zedekiah* being a *mountain* was *abafed*, *2 King. 25.6,7.* *Jeremy 52.8, 9, 10, 11.*

Obf. 1 The Lord doth ftrip great ones, even Kings and Princes of their glory, depofe and abafe them for their iniquities: *Zedekiah* was prophane, perfidious, cruel, injuft, and what faith the Lord? Remove the *Diadem*, take away the *Crown*, *abafe him that is high*; Who ever bee the instruments, that take wicked Kings, that fpoil and punifh them, its God that commands and commiffions the doing thereof. *Nebuchadnezzar* and his Army were the hand that did the things here; they took *Zedekiah*, they pulled off his *Crown*, flew his Sonnes, all the Princes, put out his eyes, bound him in chains, carried him to *Babylon*, imprifoned him there; but they could not have done thefe things, unleffe they had had Commiffion and power from above; when Kings are pulled down and removed, its the Lord doth it, *Dan. 2.21.*

Job 12.18. Hee loofeth the bond of Kings; The *Vulgar* faith, the *Belt of Kings*, that is, their authority and power, fay fome Expositors. *Varabl.* hath it, *Disciplinam*, that tyrannical Government they ufe he diffolves, & cafts them into reproach,

Potestatem a
tyrannis auferit
& non nan-
quam populum
a tyrannide
liberat, a con-
jecto invin-
cula Tyranno-
Vatabl.

proach, prison, captivity, and so girds their loins with a gir-
dle of sackcloth and calamity. *Vulgaris, precingit fune-
renes eorum, he girds their loynes with a rose;* and *Verl. 19. hee
leaveth Princes away spoiled,* the word is *Cohanim*, which
though I me turn *Priests*, yet it signifies also *Princes* and *Ru-
lers*, *2 Sam. 8. 18.* and where our Translation, who were
much affected to *Priesthood*, have put it *Priest* in the Text,
as *Exod. 2. 16. Gen. 41. 45. chap. 47. 22, 26.* yet in the Margent
they have put *Prince*, and such God leads away *spoiled; spoil-
ed*, of their glory, their Diadems, Crowns, and Princely
robes; *spoiled* of their power, their Souldiery, and strong
holds; *spoiled* of their stratagems, and designs; *spoiled* of
their Territories, Dominions, and Revenues; *spoiled* of their
Friends, Comforts, and Hopes; and whither doth hee lead
them. *in demeritiam*, saith *Jun.* and *Trem.* into madnesse and
Brutiskenesse: and so hee led *Nebuchadnizzar* for his Pride,
and other finnes, to bellow and graze amongst the beasts.
Into contempt saith *Job. Job 2. 21.* being led out of all desira-
ble and delightfull, *Hee poures contempt upon them*: that is, he
fills them with *contempt and scorn*, who were wont to bee
honoured of all, and conferre honours upon others and how
grievous this is. you may judge by that of *Zedekiah*, who
chose rather to see *Jerusalem* on fire, than to yeild himself in-
to the hands of the Chaldeans, for fear of mocking, *Jer. 21.
18, 19.* but afterwards hee had scorn and misery enough
being rosted in the fire thereof. The Lord throws wicked
Princes from their height of glory and greatnesse, into ex-
tream misery; you know how *Admibezack* was served, and
in *Is. 22. 15, 16, 17, 18.* you may read of *Shebna*, who was
a great man, *Behold, the Lord will carry thee away with a
mighty Captivity, and will surely cover thee; and with what
would hee cover him? with misery and shame; for it tol-
lowe, Hee will surely, violently turn and toss thee, like a
Ball, into a large Country: There shalt thou dye, and there the
charmes of thy glory, shall bee the shame of thy Lords house.*
The Hebrew for, *he will violently turn and toss thee*, is, *Tzi-
noph yitznaphika Tzenephah, Convolvendo, convolvet convolutio-
ne*, as *Montanus* renders it; and *Prad.* is, *Cidarizando, cidari-
zabit te cidari*, by crowning or compassing, *hee will crown, com-
pass*

pass thee with a crown or compass. Vulgar hath it, *Coronans coronabit te tribulatione, hee shall crown thee with misery*; God cast this *Shebna* who was proud and high, into extreame misery and disgrace; hee was driven out into a Forraign Land, where hee was either torn in peeces by Dogs, or buried with the Burial of an Ass. Vide Sancti. in locust.

Obs. 2 *The Lord puts down, and puts an end to Kings and Kingdomes at his pleasure. This shall not bee the same.* This Crown shall bee no more for thy head, any of thy posterity, or for the Kingdome of *Israel*. Here God puld down the Kingdome of *Israel* or *Judah*, when it had stood neer five hundred years, and put a period to Monarchical Government. *Josephus* in his tenth book of the Jewish Antiquity; chap. 10. saith, that the kingly government lasted five hundred and fourteen years, six months, and ten daies, from the beginning of *Sauls* reign, to the end of *Zedekiahs*.

Kingship beganne with them in Gods wrath, and ended in his fury, *1 S. m. 8. Ezek. 19. 12.* The *Assyrian* Empire lasted some one hundred and twenty years, and then God pulled it down; it was the same no more. The *Athenian* Government by Kings, was some four hundred and ninety years, and then the Lord said, *This shall not be the same*, hee changed it into a popular government. The kingdomes of the earth are the Lords, and hee deals with them as he sees good, hee breaks them in peices, and gives them new forms, at his pleasure; *Dan. 2. 21. wisdom and power are his, hee changeth the times and the seasons, hee removeth Kings, and sets up Kings*: Hee takes away one form of Government, and sets up another, hee puts down Monarchy, and sets up Aristocracy. After the continuation of Monarchical government anongst us, neer six hundred years, the Lord hath said, *Remove the Diadem, take off the Crown, this shall not bee the same*; hee hath put a new-form upon us, which must have its time, and period also.

Whatth *Lord* hath done here, and will doe since in *Israel*, hee is about to do in other kingdomes of the earth. The Kings generally are so prophane and wicked, that the Lord hath a controversy with them, and is speaking to this effect, if not by his Prophets, yet by his Providences, *remove*

the Diadem, take off the Crown. These shall not bee the same.

Seeing it is God which makes such changes, let not us stumble at his Providences and dispensations, wee are too apt to look at the tooles hee doth his work by, and to quarrel upon that account, and not to look at his hand which useth those tools; if Kings loose their Crowns; if their glory bee laid in the dust, if posterity bee excluded, if great alterations bee made, its the Lords doings, and should be marvelous in our eyes, and not matter of murmuring.

Obf. 3 *That as God brings down the haughty and proud ones, so hee raises the humble and dejected: Debase him that is high, exalt him that is low;* God minds the oppressed, *Jeboiachin* lay a long time in Prison, and that in *Babylon*, even thirty seven years, but hee was not forgotten; God moved *Evilmerodach* to bring him out of Prison, and lift up his head, *Jer. 52. 31.* and so made that good, in *Job 12. 18.* in another sense then you heard before, *Hee looseth the bonds of Kings*, hee brings them out of their disgrace, restraint and misery, and girds their loynes with a girdle of honour, liberty, and comfort, *Psalms 138. 6.* though the Lord be high, yet hath hee respect unto the lowly, hee advances and honours them, *Job 5. 11.* he sets up on high those that be low. *Mary* was low and he set her among the highest; which made her to sing and say, *Luke 1. 52.* *Hee hath put down the mighty from their seats, and exalted them of low degree;* Let us take heed of high aspiring thoughts, and remember what Christ hath given out, *Luke 14. 11.* *Whosoever exalts himself, shall be abased, and hee that humbleth himself shall be exalted.* Self exaltation makes way for abasement, and self abasement, makes way for exaltation. *Psalms 147. 6.* *The Lord lifteth up the meek, hee casteth the wicked down to the ground.* Those are meekened and sweetned by their afflictions, the Lord lifts up; but the wicked hee casts them off, hee casts them down, and down to the ground, into extream misery,

27 I will overturn, overturn, overturn it.

This Verse is a *Threatning* of the destruction of the kingdome, and the time of its continuance in that condition which

which is, till he come who is the right owner.

Montanus renders the Hebrew thus, *Perversam, perversam, perversam ponam eam*. *Septuagint*, ἀδικίαν, ἀδικίαν, ὀπισθομαχίαν. *Vulg.* *Iniquitatem, iniquitatem ponam eam*. *Vatiblus*, *Obliquam, Obliquam, Obliquam, ponam eam*. *Tigur.* *Curvam, curvam, curvam*. *Fren.* *A la renverse, a la renverse, a la renverse, je la mettray*. *Castal.* *Ad nihilum, ad nihilum, ad nihilum, camego redigam*. *Æcolampad.* *Distorte, distorte, distorte, ponam eam*. *Lav.* *Subversionem, subversionem, subversionem ponam eam*. The Hebrew word is, עוה *Affa* from עוה which

signifies to do *crookedly, perversly, untowardly*; all which do *diminish* the glory of what is done, and so here, God would *diminish* the glory of the crown, yea, the Crown it self: *I will overturn it*, and bring it to nothing (for it referres to the Crown) and that should fall to the ground and bee no more, the kingdome shall bee utterly overthrown, and laid waste.

The word is trebled, *I will overturn, overturn, overturn*, to shew not onely the *certainly* and *evidence* of the thing, but the *gradation* and *continuance* of it; for the kingdome of *Judah* by *certain degrees* fell from its height, and was under the dominion of strangers. For after that *Zedekiah* was deposed by *Nebuchadnezzar*; there was no Crown, nor King more in *Judah*; After the Captivity; there was no Kings, but *Governours, Captains, Rulers*, as *Zerub'abel, Nehemiah*, and others: after them, the *High-Priests* had the power, in whose hands it continued, even to *Hircanus*, who usurping *kingly Authority*, saith *Pradus*, was miserably slain. *Herod* a stranger succeeding.

Perversitatem, perversitatem, perversitatem ponam eam (*coronam*) i. e. funditus eversum & prostratum erit regnum delebiturque ex iudicio meo iteratis claudibus per Babylonium Glos. in Philo. 1. 3.

Sanctius makes this *Triplication* of the word, to point out, the three great evils *Zedekiah* suffered.

- 1 The loss of his Kingdome and revenues.
- 2 The loss of his Sons and eyes.
- 3 His reproachful living in Captivity.

A Lapid, and some others, understand by the *trebling* of the word, the *three notable destructions* that befell the Jews, after this time; The first by *Nebuchadnezzar*, the second by *Antiochus*, the third by *Tyrrus* and the *Romans*.

Others:

Others by this *Triplication*, judge the time of those three, *Affir*, *Shealtiel*, and *Pedajah* to bee meant, in whose daies, the Kingdome of Judah was very low, if not quite overthrow; but beganne to flourish again in the daies of *Zerubabel*, who was the Sonne of *Pedajah*, 1 *Chron.* 3. 19. but *Affir* may bee read appellatively, and not as a proper name, (its in the 17. vers. of that 3 *Chron.*) thus the *sonnes of Jeconiah the bound*, for he was then bound, were a prisoner in *Babylon*, and so the word is used, *Isa.* 42. 7. to bring the Prisoner out; the Hebrew is *Affyr*, and if it be taken so, this *triplication* is marred.

Chemnitius hath another exposition of this *Triplication* of the words, which the learned may see in his *Harmony* upon the Gospel, the first part, third chapter, the latter end.

Men are various in their thoughts, about the *triplicity* of these words, but do generally agree in this, that the overthrow of the Kingdome, and kingly dignity is designed out thereby.

It shall be no more.

In Hebrew thus, *Jam zoib lo hojah*, even this hath not been, but here the preter tense is put for the future, and so the Septuagint reads it, *καὶ οὐκ ἔτι τοιαῦτα ἔσται*, Neither shall this be the same. *Varabl.* hath it, *Etiam hac not fait*, which he interprets thus, *This alteration shall not be before Nebuchad- zezar come, to whom the judgement belongs, and to him will I deliver Zedekiah*, so hee. The French is, *Et ne seraplus, it shall bee no more.* The Crown shall bee no more, the Crown of Judah. No King shall reign therein any more.

Hæc scil. mutatio non accidit ante adventum Nebuchad-

All the *Sonnes of Zedekiah* were slain, *Jeremy* 52. 10. and of *Jehoiachin*, *Jeconiah*, or *Coniah* its said, *Jeremy* 22. 30. Write yee this man childlesse; a man that shall not prosper in his daies, for no man of his seed shall prosper, sitting upon the throne of *David*, and ruling any more in *Judah*. None of them shall ever come to kingly dignity.

Until he come whose right it is.

Hebrew is, *Ad bo asher lo hammishpat*, which *Jnn.* renders thus, *Donec venerit is cuius est ius ipsum*, till hee come whose right it is. *Ecclamp.* *Donec veniat ei qui iudicet*, untill it come to him who may judge. *Vatab.* *Donec is veniat cui iure convenit*, till hee come to whom of right it belongs. The sense is, the Crown shall neither fit nor bee fastened to any head, till hee come that hath the true right to it; and that is neither *Nebachadnezzar*, nor *Zerubbabel*, nor *Aristobolus*, *Alexander* or *Hyrcaus*, who assumed Kingly dignity to themselves, in time of the *Maccabees*: but Christ the Messiah, who is the true heir and successor of *David*, when hee comes, hee shall raise up the Kingdome of *Judah*, being miserably afflicted, destitute, and lost to the eye of the world; he changing it into a spiritual Kingdome, shall restore it to as high, yea, an higher glory than ever it had. The crown here was reserved, and laid up for the Lord Christ, who was born King of the Jews, *Mat. 2. 2.* to whom the Angel told *Mary*, that the Lord should give the Throne of his Father *David*, and that hee should reign over the house of *Jacob* for ever, and have an endlesse kingdome, *Luke 1. 32, 33.* upon this account it was, that *Nathaniel* called him the King of *Israel*, *John 1. 49.* and that Christ said, *The Father hath committed all judgement unto the Sonne*, *John 5. 22.* The Father had appointed Christ to bee King and Ruler, *Micah 5. 2.* gave him power, *Isa. 9. 6.* hee was to succeed *David*, sit upon his Throne and kingdome to order the same, *vers. 7.* and his right thereunto, both *Matthew* in his first Chapter, and *Luke* in his third, do clear up, shewing how he descended from *David*.

And I will give it him.

Christ when hee comes, shall not bee kept off from his right, *I will give it him*, and hee shall have the Crown, it will fit his head, and sit fast upon it, though hee come in a mean, and low way, yet he shall be King and reign.

Obf. 1 *The Lord doth lay the glory of Crowns and Scepters in the dust when hee pleases. I will overturn, overturn, overturn it;* There is no Crown so sure to any Mortals head, no Kingdome so stable, but the Lord can pluck away the Crown, shake the Kingdom to peeces, throw out the possessors, and dispossesse their Heirs; He pulled the Crown from *Zedekiahs* head, he brake his Kingdome in peeces, hee threw him out of his Throne, deprived him and his Sonnes of ever inheriting more.

Sometimes the Lord doth suddainly overturn Empires and Kingdomes: as *Belsazzars* by *Darius the Median*, *Dan. 5. 30, 31.* Sometimes hee proceeds gradually, and so hee did with the Kingdomes of *Israel* and *Judah*, *Hos. 5. 12. I will bee unto Ephraim as a moth, and to the house of Judah as rottennesse;* a Moth eats up a garment by degrees, now it makes one hole in it, and anon another; so *Rottenesse* enters by degrees into a Tree, first into one branch, then another, after into the body and root; So God by degrees, eat up, wasted, and consumed those Kingdomes. But hee it suddainly or gradually, hee overturns them when hee pleases. God overturned the Persian Monarchy, by the Goat which had the notable Horn, *Dan. 8. 5.* that was *Alexander the Great*, King of *Greece*, and when hee was grown very great, ruled according to his will, his Kingdome was broken, divided to others, and not to his posterity, *Dan. 11. 3, 4.* the Lord pluckt up his Kingdome, and quartered it among those were not his Heires. The Lord made the Scepter depart from *Egypt*, *Zech. 10. 11.* hee cut off him, held the Scepter from the house of *Edom*, *Amos 1. 5.* hee breakes the staves of the wicked, and the Scepters of the Rulers, *Isa. 14. 5.* Crowns, Scepters, Kingdomes, he tumbles down and laies in the dust.

Obf. 2 *When God overturns Crowns, and Kingdomes, he keeps them in such a condition while hee pleases. I will overturn, overturn, overturn, and it shall bee no more, untill he come who is right it is:* This was neer five hundred years, for from *Zedekiahs* deposal to the birth of Christ were four hundred ninety and two years, which was a long season for his crown and kingdome to lye in darknesse, and a desolate condition. *Hos.* told us long since, that the children of *Israel* should abide many

many daies without a King, and without a Prince, *ch. 3, 4.* the Kingdom of *Israel* was overturned by the hand of God above one hundred years before the kingdome of *Judah*, and lyes overturned to this day, and so hath been above two thousand years, in a sad, dark, distressed condition; When Kingdomes, Scepters, and Thrones are once overturned, they are not quickly raised up again. Their finnes were great which caused the Lord to overturn them, and hee lets them lye under the punishment of their iniquity many daies and years. When Kingdomes are down, many struggle to lift them up again to their former dignity, glory, and greatness; but it must not, it cannot bee, till the Lords time come, till he please to put forth his hand and do it.

Obi. 3 The Lord Christ, the promised Messiah was the true King of *Judah*, and Prince of *Sion*; Untill hee come, whose right it is, and I will give it him. The Father had appointed him to bee King, given him the Kingdome, and made it known long before his coming in the flesh. Hee was spoken of *Gen. 49. 10.* Hee was the *Shiloh*, the *Prosperer*, unto whom the gathering of the People should bee, hee gathered Jewes and Gentiles together. Hee was spoken of *Numb. 24. 17.* There shall come a star out of *Jacob*, and a Scepter shall rise out of *Israel*. So in *Psalms 45. 6, 7.* The Scepter of thy Kingdome is a right Scepter, and God hath annointed thee. See *Isa. 11. 1, 2.* *ch. 41. 1, 2, 3.* *Jer. 23. 6.* *Ezek. 34. 23, 24.* *Dan. 7. 14, 27.* *Zach. 9. 9.* In these places, and many other, the Kingdome of Christ, his right thereunto, and the Fathers donation thereof unto him are spoken of. The Peoples hearts were towards him, and they would have made him a King, *John 6. 15.* however hee appeared to the world, the Apostles beheld glory and majesty in him, *John 1. 14.* *2 Pet. 1. 16* and *Pilate* writ over his head, *This is Jesus the King of the Jews, Mat. 27. 37.* Christ was not a contemptible person, whatever men thought of him, the Father designed him to bee a King, gave him a Kingdome, the Prophets foretold his Kingly dignity, he was born a King, dyed a King, he lives and reigns at this day King of *Sion*, and of all *Saluts* *Rev. 15. 3.* wee have no cause to bee ashamed of our King, but ought to honour him as wee honour the Father, seeing all judge-

ment is committed to him, *Joh. 3. 22, 23.*

Obs. 4 The wisdom and goodnesse of the Lord towards his, that when hee tells them of the severest judgement hee mingle some mercy; I will overturn, overturn, overturn: Overturn the Church, overturn the State, overturn them for a long time, which was very sad and bitter; yet even now when hee is in a full carriere of overturning, hee tells them of the coming of Christ, who should bee their King, wear the Crown, and raise up the Kingdome again. This was great mercy, in the depth of misery, if they lost an earthly Kingdome, they should have a spiritual one; if they lost a prophane and temporal King, they should have a King of Righteousnesse, an eternal King. It is the method of the Lord, when hee is bringing in dreadful judgements upon his People, that have provoked him bitterly, to lay in something that may support and comfort those have served him faithfully, *Amos 9. 8, 9, 10, 11.* Behold, The eyes of the Lord God are upon the sinfull kingdome, and I will destroy it from the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord; There was mercy mingled with judgement, so in the next vers. For Lo, I will command, and I will sift the house of Israel among all Nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth here again is mercy in the midst of judgement. So again in the two next verses. All the sinners of my People shall die by the sword, which say, the evil shall not overtake nor prevent us, and what then? In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, here is goodnesse with severity.

Obs. 5 That how contrary soever Gods actions appear, yet he will make good his promises, hee is mindful of them, and will be faithful. The Lord had promised to set up his Son Christ, to bee King in Sion, the hill of his holinesse, *Psal. 132. 6.* that the Government should bee upon his shoulder, *Isa. 9. 6.* that hee would cause a branch of Righteousnesse to grow up unto David, and hee shall execute judgement and righteousness in the land, *Jer. 33. 15.* what likelihood was there that these things should bee, when the Lord overturns the land

land, plucks up all by the roots, and laies all in a dead condition, and that for many daies and years? They might have thought and said, surely, This death of the Crown, of Church and State, will bee the death of all those and other Promises, but it was not so, though a sentence of death was upon the land, upon the Jews, yet the living God kept life in the Promises, hee minded them, and said, I will give it to him, hee shall have this land, the Kingdome and the crown, hee shall sit upon Sion, reign and execute judgement. The actings of God sometimes are such, that to mans apprehensions they will make void the Promises of God, Psal. 77.7.8. *saith Asaph, will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his Promise fail for evermore?* Gods hand was heavy upon him, his proceedings with him such, as his soul was greatly afflicted, questioned the truth of his Promises, and was ready to despair, but what saith hee in the tenth verse? *This was my infirmity.* There was no infirmity in God, hee had not forgotten his Promise, it was not out of his sight, though out of *Asaphs*; mans faith may fail him sometimes, but Gods faithfulness never fails him, *Psalm 89.33. God will not suffer his faithfulness to fail.* Gods operations may have an aspect that way; the Devils temptations, and our unbelieving hearts, may not onely make us think so, but perswade us it is so, when as it cannot be so, for the Lord will not suffer it, hee will not make a lye in his *Truth* or *faithfulness*; so the Hebrew is, hee is a God cannot lye, he is truth, speaks truth, and not one of his Promises can or shall fail, which may afford strong Consolation unto all that are under any promise of God.

Verf. 28 *And thou Son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproch, even say thou, The sword, the sword is drawn for the slaughter, it is fourbished to consume, because of the glittering.*

29 *Whiles they see vanity unto thee, whiles they divine a lye unto thee, to bring thee upon the necks of them that are slain of the wicked, whose day is come when their iniquity shall have an end.*

In these verses and the rest to the end, is contained the Prophecy against the *Ammonites*.

Two waies were spoken of in the 19, 20, and 21. vers. One leading to the *Ammonites*, the other to the *Jews*. *Nebuchadnezzar* using divinations to discover unto which of these he should go, Divine Providence over-ruled the Divination, so that he was to make his military expedition unto *Jerusalem*. Hence least the *Ammonites* should bee secure, and insult over the *Jews*, whose judgements were now comming upon them. The Lord commands the Prophet to denounce judgement, yea, the same judgement unto them.

In his Prophecy we have,

- 1 The judgement, which is the sword, ver. 28.
- 2 The Causes of it,
 - 1 Reproach, ver. 28.
 - 2 Impiety, and inhumanity, ver. 29.
- 3 The place where it shall be, ver. 30.
- 4 The Similitudes to which the judgement is likened, ver. 31.
- 5 The Event thereof, ver. 32.
- 6 The Ratification of the Prophecy, ibid.

Concerning the *Ammonites*.

The Hebrew is *Ad filios Hammon*, To the children of *Ammon*. These *Ammonites* came of the Jewish Race, for they were from *Lot* and his younger daughter, *Gen.* 19. 38. who being with child by him, named her Sonne *Ben-Ammi*, who was the Father of the *Ammonites*, and for *Lot's* sake, who was the root of them, the Lord shewed them kindnesse long after. *Deut.* 2. 19. when the *Jews* came into *Canaan*, they must not distresse them nor meddle with them: the *Ammonites* land was given to the children of *Lot* for a possession, and so the *Moabites*, ver. 9. had their land upon that account; but the *Ammonites* though descended from the *Jews*, were bitter enemies to them, and made war against them, *Judg.* 11. 4. 1 *Samuel* 11. 1, 2. 2 *Chronicles* 20. 1. They were notorious Idolaters; they had *Molech* and *Milchom* among them, 1 *King* 11. 7. 2 *King* 23. 13. They were cruel and bloody, *Amos* 1. 13.

Concise

Concerning their Reproach.

Some would have the words taken *passively* here, for the *reproach* they suffered from the Chaldeans, but they are rather to be taken *Actively*, for the *Reproach* which the Ammonites put upon the Jews. So *Vatablus* understands the words, and other interpreters. *Alapide* affirms, that the Ammonites upbraided the Jews, and their God as weak and unwarlike, because *Nebuchadnezzar* was coming to them, and durst not meddle with the Ammonites. Its certain the Ammonites bare the Jews no good will, and were glad of opportunities, to vent that ancient hatred they had against them; when therefore they saw that *Nebuchadnezzar* should come, besiege their City, lay all waste, and carry them into captivity, they insulted over the Jews, they said, where is your God? why doth hee not appear for you? defend you against that cruel Oppressor *Nebuchadnezzar*, and deliver you; wee see what your God is, our *Molech*, our *Milchom* doth more for us, than your God doth for you. *Zeph. 2. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Our Prophet is more plain and full, bringing in the Ammonites scoffing at the Calamities of the Jews, Chap. 25. 3. 4. Say to the Ammonites, hear the word of the Lord, Thus saith the Lord God, because thou saidst Ah! against my Sanctuary, when it was prophaned, and against the Land of Israel when it was desolate, and against the house of Judah, when they went into captivity. Behold, therefore I will deliver thee to the men of the East for a possession, &c.*

Opprobrium
sive ignominia
am Ammonita-
rum vocatur, qua
Israelem affe-
cerant.

The sword, the sword it is drawn.

By *Sword* is meant war, all warlike instruments, and all these evils attend the same. Here is an Epizeuxes, a doubling of the word; the sword, the sword, which is emphaticall, and imports certainty and progresse of it to destroy. You Ammonites think the sword is drawn onely against the Jews, and that when they are slain it shall bee put up, but its not so.

The

The sword, the sword is drawn for slaughter of you *Ammonites*, as well as the Jews, you have little cause to insult, reproach, or flatter your selves, you shall bee secure, your destruction is decreed, its coming, onely the Jews is first, yours after.

The word for drawn is, *Pethuchah*, *solutus est*, it was bound up before in the sheath, now its loosed, *Desgaines*, saith the French, *unsheathed*; now its at liberty and in readinesse to do execution, even among you *Ammonites* at my pleasure.

For the slaughter it is fourbished.

Not onely was it drawn, but it was *fourbished*, *Merutah*, *filed*, *soured*; *מרט* *marat*, whence it comes, signifies to pluck up hairs, or pul out feathers by the roots, to excoriate, or flea off the skin, and metaphorically, is applyed to things which contract rust, and signifies *detergere rubiginem*. When swords have been long in their sheaths, undrawn, unused, they become rusty, that rust is like an hairy, or feathery skin upon the blades, which must bee removed, and that is the *fourbishing* of them. The sword here was not *fourbished* for fight, but for use, for slaughter. *Letevach*, *ad jugulationem*, saith *Montanus*, *Ad occisionem*, saith *Vatabl*.

To consume, because of the glittering.

The Hebrew is, *Lebachil*, *lemaan*, *barack*, *ad sustinendum propter fulgur*, To sustain by reason of the shining, So *Mont.* *Polius est ut sustineat & propter fulgorem*, So *Vatabl*, and hee gives this sense thereof, it is *fourbished*, that it may suffice for the slaughtering of many, and that it may terrify with its glittering, those that are to bee destroyed. The *Syriack* *Exacutus* & *fulgens*, Thou art whetted and shining. *Lavat.* *Ut consumat propter fulgur*, That it may consume, because of the brightnesse or lightening of it. The sword and military instruments, were so glittering, that like lightening, they should strike suddain terrour into them, and quickly consume them.

Obs. 1 When God is bringing, or brings judgements upon his people for their iniquities, Then the wicked, then their enemies take

take advantage and revile them. The Ammonites understanding that *Nebuchadnezzar* was marching with his Forces to *Jerusalem*, they reproach'd them, being glad that the day of their calamity and suffering was at hand. The Ammonites were their Neighbours, they were *quasi fratres*, coming from the Brother of *Abraham*, yet they reproached the Jews, and added affliction to affliction, *Zeph. 2. 8.* both *Moab* and *Ammon* reviled and reproached the Israelites, and magnified themselves against their border.

The Rabbies say, that when the Chaldeans carried the Jews Captive, through the lands of the Moabites and Ammonites, the Jews wept, and they reproached them, saying, Why do you afflict your selves? why do you weep? are you not going to your fathers house? they meant *Chaldea*, which was *Abraham's* Country and habitation. These, and many other reproachful speeches doubtlesse they used against the Jews, when they were spoild and led into Captivity, and magnified themselves against their border; They said, now their border, their land should become theirs, and they did take the advantage, and invaded their possessions, *Jerem. 49. 1.* Concerning the Ammonites, Thus saith the Lord. Hath *Israel* no Sonnes? hath hee no heir? why then doth their King (that is, the King of the Ammonites) inherit *Gad*, and his People dwell in his Cities; that is, seeing *Israel* hath Sonnes, and heirs of his own, and I have given the possessions of *Gad*, being carried away with the ten Tribes, unto *Judah* and *Benjamin*, why do the Ammonites usurpe, and take possession of that is none of their own? Thus they reproached and wronged the Jews. So likewise did the *Edomites*, *Psal. 137. 7.* In the day of *Jerusalem*, that was in the day *Nebuchadnezzar's* forces took and plundered it, they cryed, *Rase it, rase it, even to the foundation.* In reproach of, and despite to the Jews, they cryed out so; when *Jerusalem* was destroyed, the adversaries saw her, and did mock at her Sabbaths, they scoffed at all her festivals, religion, and worship. Where is your God whose daies you have so religiously observed? why did hee not defend you from this day of your sufferings? either hee was infirme, and could not; or unfaithfull and would not?

Quando Chal-
dæi Judæos du-
cebant in cap-
tivitatem Ba-
byloniam &
per terram Am-
monitarum &
Moabitarum
transibant flen-
tes, contrista-
bant & affige-
bant eos, di-
centes quid
malum vos,
affligitis Iudæi?
quid ploratis?
nonne in do-
mum itis pa-
tris vestri.
R. Salom. ut
habet Lyra.

Obs. 2 *The Lord takes notice of the enemies reproaching his People:* He tells the Prophet of the Ammonites *reproachings*, Ezekiel was in *Babylon*, hee knew nothing of it, but God heard and observed it, *Zeph. 2. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon:* Gods ear is very open in this case, and though his People hear not, yet hee heareth, *Jer. 48. 27.* hee saith in his indignation unto *Moab*, *was not Israel a derision unto thee?* put it off if thou canst, deny it if thou darest? I saw it, I heard it, This is some comfort to the Church and People of God, that hee observes not onely the wrongs wicked men do unto his, but also the *reproaching* speeches they utter against his, *Lam. 3. 61.* *Jeremy comforted himself in this, Thou hast heard their reproach, O Lord, and all their imaginations against mee:* When we are *reproached*, and mischief is imagined against us by wicked ones, let us make use of this Scripture, and comfort our selves therein, not breaking out into bitterness and passion.

Obs. 3 *Reproaching and reviling Gods people, when they are in affliction, draws judgement upon the Reproachers and Revilers,* The Ammonites *reproached* the Jews, when the Babylonish sword came upon them, and here the Prophet must tell them the sword is drawn, fourbished for slaughter, and consumption of them. *Reproach* in this kinde is a provoking sinne, Gods Name, Truths, Ordinances, suffer when his People are *reproached*, for his correcting hand upon them for their iniquities. *Jer. 48. 26, 27. Make yee Moab drunken*, that is, let the cup of Gods wrath bee given him, let him have judgement after judgement; drink so deep of divine fury, that he shall not bee able to stand: and why was this? hee magnified himself against the Lord, hee derided *Israel*, *verse 27.* hee magnified himself against their border, *Zeph. 2. 8.* and this is called magnifying himself against the Lord (for what is done against his People, and their borders, is done against him) and *Moab* must be made drunk for it; yea, *Moab* also shall wallow in his vomit, he also shall be in derision, he shall be derided & scorned in his misery, as a drunken man who lys wallowing in his vomit; *Moab* for *reproaching* should be *reproached*, yea, grievously afflicted, yea, utterly destroyed, *Zeph. 2. 8, 9.*
Both

Both *Moab* and *Ammon* reviled, reproached the Jews, and magnified themselves against their border. Therefore as *I live* saith the Lord of Hosts, the God of Israel, surely *Moab* shall be as *Sodome*, and the Children of *Ammon*, as *Gomorrhah*, even the breeding of nettles, and saltpits, and a perpetual desolation. The meaning is, not that they should be consumed by fire from heaven, as *Sodome* and *Gomorrhah* were, but they should suffer extream and severe judgements at the hands of the Lord, and be perpetually desolate as they were.

29 *Whiles they see vanity unto thee, whiles they divine a lye unto thee.*

The Hebrew is, *Bachazoth lack shane, bick som lack cazab, In seeing to thy self a vain thing, in divining to thy self a lye.* The Septuag. runs to that purpose, ἐν τῇ ὁράσει σου τῇ ματαιᾷ καὶ ἐν τῷ μαντεύεσθαι σε ψευδί, *In thy vision for vanity, and in thy prophesying a lye to thy self.* The Ammonites like other Nations, had their false Prophets, Diviners, and Soothsayers, as you may clearly see from *Jerem. 27. 3.* where the Prophet under the type of bonds and yokes, put upon his neck, prophesyeth the subjection of the Nations unto *Nebuchadnezzar*, and among others the Ammonites; and verse 9. hee forbids them to hearken to their Prophets, Diviners, Dreamers, Inchanters, Sorcerers, which told them, they should not serve the King of *Babylon*. They held them a sleep by telling them, either *Nebuchadnezzar* would not come to them, or if he did, they were a strong people, had strong Cities, and needed not to fear any enemy. But they saw vanity, and divined a lye unto them, and this is the sense of the words, both according to the Hebrew and our translation.

To bring thee upon the necks of them that are slain.

Their false Prophets and Diviners, put them on, to insult over and trample upon the Jews, when they were slain by the Chaldeans; assuring them of safety.

Or thus, *To give thee to the necks of them that are slain, so*
Dd 2 the

the Hebrew may bee rendred; and then the meaning is, thy false Prophets and Diviners, by their vanities and lyes do subiect thee to the sword of *Nebuchadnezzar*, and make way for thy destruction like the Jews.

Of the wicked whose day is come.

In Hebreo non est Syntaxis convenientia, ita ut intelligendi sine confossi improbi, sed rectionis ut intelligantur confossi ab improbia. Piscat.

These words, *of the wicked*, are joyned with the former in the Hebrew, *El Tzauvere challe reshaim*, *To the necks of the slain of the wicked*, and so is the Septuagint, ἐπὶ τραυήλων τραυμασίων ἀνθρώπων. All Translations and Expositors do joyn them, and they may refer either to the *slain*, or *slayers*, noting their wickednesse, some do refer them to the one, some to the other. *Piscator* by *wicked*, understands the *Chaldeans*, and reads the words thus, *Eorum qui ab improbis confossi sunt*, upon the necks of them who are slain by the wicked.

Whose day is come when their iniquity shall have an end.

The day of the Jews, that was *come* wherein Gods judgments should cut them off, and put an *end* to their iniquity: of these words, see ver. 25.

Obs. 1 When the Lord threatens sinful Nations with sore judgements, they have those amongst them which divert them from the truth, possess them with delusions, and put them upon destructive practises. The Ammonites were threatened here with the Babylonish sword, but they neither beleaved *Ezekiel* nor *Jeremy*, who told them the same thing, chap. 27. Their false Prophets, their Diviners beat them off from it, possessed them with vanities and lyes, put them upon insulting over the Jews, when the hand of the Lord was most heavy upon them, and so brought them to suffer by the same sword the Jews did. Its just with God to give men and Nations over to beleieve lies, and lying Prophets which shall lead them to destruction, when they have stopt their ears against the true Prophets. *Ahab* would not beleieve *Micaiah*, but the false Prophets, who spake words according to his minde, but they were vanity, lies, and he smarted for it, *1 Kin.*

Obf. 2 Though the Lord forbear sinful Nations long, yet hee hath his daies and times of reckoning with, and punishing of them: the Jews day was come, and their iniquity had an end. The Ammonites day came, and their iniquity had an end. God punished them severely for their finnes, Ezek. 25. Nebuchadnezzar and the Babylonians were forborn long, but God had his time for them, Jer. 27. 7. All Nations shall serve him, and his Sonne, and his Sonnes Sonne, untill the very time of his land come: then many Nations, and great Kings shall serve themselves of him. Babylon and its King, had a time to sinne, and a time to suffer. God staid many daies, yet had his day, and came at the day appointed, Jer. 50. 3 1. ch. 51. 13. O thou that dwellest upon many waters, abundant in treasures: thine end is come, and the measure of thy covetousnesse. Babylon was insatiably covetous, robbing the Nations of their riches, but all her wealth could not purchase one daies respite from the wrath of God; nor all her waters preserve her from the fire of his indignation; the fire God sent in his day burnt up their habitations, and lickt up the water of Euphrates, whereon Babylon sate; God bare long with us, and the Nations about us, but his day is come, hee is visiting, wee, they, have had our times of sinning, and now must have our times of suffering.

Verf. 30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

32 Thou shalt bee for fuel to the fire, thy bloud shall bee in the midst of the Land, thou shalt bee no more remembered: for I the Lord have spoken it.

Some interpret these words of the Babylonians, as if God would deal with them after hee had done with the Jews, and Ammonites, which hee did according to the Prophecies, in Isa. ch. 13. and Jerem. 25. the 50. and 51. but this Prophecy is against the Ammonites, whose land the Babylonish King laid.

laid waste some five years after the final destruction of *Jerusalem*, as *Sanctius* saith, citing the tenth book of *Josephus Antiquities* for it.

Shall I cause it to return into his sheath?

You *Ammonites* think that when the sword hath done execution upon the Jews, it will bee *sheathed*, quiet, and proceed no further: but *shall I cause it to return into his sheath?* no I will not give it any such commission, or if I do, it shall bee for a short time, it shall come to you, and slay you as it hath done them. The Hebrew, *Hoshab* is infinitive put for an *Imperative*, and so is rendred by some Expositors; *Put the sword, or thy sword into the sheath.* Thou thinkest to draw the sword, to defend thy self against the *Chaldeans* when I send them upon thee, but it shall bee in vain, thou shalt not bee able to stand against them. I will make thy strength and weapons uselesse.

Repone gladium in vaginam suam. Jun.
Reduc gladium tuum in vaginam suam. Pif.

I will judge thee in the place where thou wast created.

That is, I will punish the *Ammonites* in their own land, where they were borne, where my hand created or framed them, They shall not bee carried to *Babylon*, and be preserved there, but they shall bee destroyed in their own Country, at their own door, yet some were Captives. *Jer. 49.* of this expression, *I will judge thee*, was spoken, *Ezek. 16. 38.*

In the land of thy Nativity.

The Hebrew is, *Meurothajick*, *In the land of thy mansions, or peregrination*, *In terra negotiationum tuarum*, saith *Piscator*, *In the land of thy traffick, where thou hast pleasure and profit.*

31 I will pour out mine indignation upon thee, &c.

Here you have the *resemblances* to which Gods judgement is likened.

1 Its compared to a *Flood* or *torrent*; to a great rain or water, that runnes swiftly, and bears down all; of which before, *ch. 7 8. ch. 14. 19. ch. 20. 8. 13. 21.*

2 To a *winde* or *storm*, I will blow against thee: *Aphiah*, *perflabo*, or *perflare faciam*, I will make such a winde, such a storm as shall throw down all the greatnesse and glory of the Ammonites.

3 To a *fire*, which where it kindles and fastens, consumes all to ashes; of this before, *ch. 15 7.*

I will deliver thee into the hands of brutish men.

The word for *Brutish*, is, בְּעִירִים from *Baar*. to burn, and

therefore in the margent its *burning*, God would deliver them into the hands of the Chaldeans, who were *burning*, that is, *Cholerick, hasty, furious men*, *Habbak. 1. 6. a bitter and hasty nation.* The word also signifies to be *brutish, foolish*, *Psal. 73. 22. Vaani baar velo edah. I was foolish, brutish, and knew not, so that baar is adam, shem lo daath, a man without knowledge, a Barbarian, and so the Septuagint speak, eis* ἐἰς χεῖρας ἀνθρώπων βάρβάρων, *into the hands of barbarous men.* Rabbi David.

Skilful to destroy.

Charashe maschith, is the Original, *Artists of Corruption*, men exercised in *cadibus faciendis*, in killing men they were very expert; they had been sundry times before at *Jerusalem*, slain many Jews, and knew how to destroy Ammonites.

32 *Thou shalt be for fuel to the fire.*

Thou shalt be meat to the fire, that shall eat up thee, and thy habitations, as fire is fed by wood, coal, straw, turfe, and such combustibles, so should the fire of Gods wrath bee fed with their vineyards, habitations, towns, Cities, persons.

Thy blood shall be in the midst of the Land.

Thou shalt be slain openly, lye in thy blood, unpierced, unburied.

Thou shalt bee no more remembred.

This judgement shall deprive thee of life, and also of thy name, thou shalt have no monument to make mention of thee, but thy memory shall altogether perish, thou shalt bee so handled, *ut ne vestigium tui relinquatur.*

Obs. 1 *The Lord oft doth cross the thoughts, and blast the hopes of wicked men*: the sword came to the Ammonites, when they thought it should not come, they hoped by their swords to beat back the Babylonians, and God bade them put up their swords into the sheaths, they should do them no good, the Babylonians should prevail. *Zedekiah* and the Jews, thought *Nebuchadnezzar* would not draw his sword against them, if hee did, they hoped the Egyptian sword would prove stronger than the Babylonian, but they were deceived in both, see *Ezek. 17. 12, 17.* when Princes and States trust in their strong men, and look for help; deliverance by them, the Lord disappoints them, and makes the pompe of the strong to cease.

Obs. 2 *The Lord punishes sinners in the midst of their conveniences, pleasures, and profits*: I will judge thee in the place where thou wast created, in the land of thy nativity: There they had most conveniences, delights, contents, and thither God brings the sword, there he cuts them off. There they sinned, there they were impious, consulting with false Prophets, Diviners, there they were barbarous, inhumane, mocking at the Calamities of the Jews when God visited them,

them, and there God punished them. Thus hath God dealt with them in *Ireland*, in the land of their Nativity, in the places of their delights and conveniencies, where they sinned, there they suffered.

Obs. 3 *Suddainly and easily can the Lord destroy sinful Nations. I will poure out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee, &c.* Floods, windes, stormes, fires come suddainly, and blowing is an easy thing, if God do but blow upon a Nation in his wrath, its undone, *Isa. 40. 7. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it.* If the Lord blow with a spirit of indignation upon a land, or People, they wither away quickly, and come to nothing, *vers. 24.* Speaking before of Princes, Judges, and their stock, which seem to bee rooted like mighty Oakes, and tall Cedars, its said, *Hee shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble;* Let God blow upon Princes, and their glory fades, their roots dry up, if God let out the fire of his wrath, who? what is not meat, fuel for that fire? Princes, People, Cities, Nations are.

Obs. 4 *Wicked Nations, and Persons, God takes away the name and memory of them: Thou shalt be no more remembred in way of mercy, or for honour; but if at all, in way of wrath, and for reproach.* Many Nations since the fall of man, for their sins are defunct, extinct, and buried in the darkness of oblivion,

Obs. 5 *Judgements come not upon Nations without the Lord, but because the Lord hath appointed them:* The *Ammonitish* Nation must bee fuel for the fire, no more remembred, and why? *For I the Lord have spoken,* I that am faithful and will not falsify my word, I that am able, and can inflict what is threatened. I have spoken, decreed, and appointed such things, and they must come to pass.

CHAP. XXII.

Vers. 1. Moreover, the word of the Lord came unto mee, saying,

2 Now thou son of man, wilt thou judge? wilt thou judge the bloody City? yea, thou shalt shew her all her Abominations.

3 Then say thou, Thus saith the Lord God, the City sheddeth blood in the midst of it, that her time may come, and maketh Idols against her self, to defile her self.

4 Thou art become guilty in thy blood that thou hast shed, and hast defiled thy self in thine idols, which thou hast made; and thou hast caused thy daies to draw neer, and art come even unto thy years, therefore have I made thee a reproach unto the Heathen, and a mocking to all Countries.

5 Those that bee near, and those that bee far from thee, shall mock thee, which art infamous, and much vexed.

6 Behold the Princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by Father and mother, in the midst of thee have they dealt by oppression with the stranger, in thee have they vexed the Fatherlesse, and the widow.

8 Thou hast despised mine holy things, and prophaned my Sabbath.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee they have discovered their fathers nakednesse, in thee have they humbled her, that was set apart for pollution.

11 And one hath committed Abomination with his Neighbours wife, and another hath lewdly defiled his daughter in Law, and another in thee hath humbled his sister, his fathers daughter.

12 In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of

thy Neighbour by extortion, and hast forgotten mee, saith the Lord God.



IN this 22 Chapter, you have three *messages* of the Lord to the Prophet. The

1 Is from the beginning to the 17. vers. where-
in a large *Catalogue* of *Jerusalems* sins are set down, with inter-
mixture, and addition of some *threatnings* and *judgements*.

2 Is from the 17. vers. to the 23. wherein is declared *what*
the house of Israel is likened unto, and *what the Lord will do*
with it.

3 Is from the 23. to the end, wherein is laid forth the *ge-*
neral corruption of all sorts, both *Prophets*, *Priests*, *Princes*,
and *people*, with *certainly of their destruction*.

1 *Moreover, the word of the Lord, &c.*

Prophets stir not till God stirres them; after God speaks to
them, they may speak to others. God hath *more* still to
communicate unto Prophets, notwithstanding he hath com-
municated much; *Moreover the word, &c.* besides all deli-
vered, this I have had from the Lord.

2 *Wilt thou judge, Wilt thou judge the*
bloody City?

The Hebrew word שפוט *shaphat*, signifies to *judge*, and
because in *judging* two parties are to bee dealt withall, one
wronging, the other wronged, hence the word notes some-
times to *plead for*, to *defend*; sometimes to *sentence* and *pu-*
nish. In this place, the former of these is most suitable, *Son*
of man wilt thou excuse, defend, and plead for this City? I tell
thee its a bloody City, a City that hath wronged me, and
must not bee *pleaded for*. Of these words were spoken before,
ch. 20. 4.

If wee read them as *Montanus*, *Ecolampadius*, and some
others do, thus, *wilt thou not judge, wilt thou not judge the*
bloody City? that is, *wilt thou not reprove, and tell it through-*
ly of its iniquities? what, wilt thou faint, give over, and
wink

winke at the wickednesse thou seest? is it not a part of thy propheticall office, to lift up thy voice like a trumpet, and to tell my People of their transgressions? remember thine office, connive not at their finnes, but cry out against them. In this sense, it affords this note.

That Propheticall men are oft discouraged, ready to cease from their work, and need to bee roused, and quickned thereunto by the Lord.

The bloody City.

The Hebrew is, *The City of blouds.* *Jerusalem* which is so called, because shee had shed much innocent bloud, and was become very cruel, *Jer. 19. 4. yee have filled this place with the bloud of Innocents,* and *2 King 21. 16. Manasses* shed so much innocent bloud therein, that hee filled *Jerusalem* from one end to the other therewith; yea, so bloody was *Jerusalem* that she filled the land with bloud and bloody crimes, *Ezek 7. 23. ch. 9. 9.* and how bloody this City was, appears in the *34. 6, 9.* vers. of this chapter.

Obs. *The finnes of a City and Nation may bee such, that God will not have his Prophets to plead or intercede for them, but to cry out against them. Sonne of Man, wilt thou judge, wilt thou judge the bloody City: I know thou art very charitable, and ready to speak for them, but the City is so bloody, and full of Abominations, that I will not have thee to appear or move for them, but thou must set their finnes in order before them, and thunder out my judgements against them. When there is a fulnesse of sinne, so that its universal in all sorts, sinners are grown impudent and obstinate, then the Lord stops his ears, and the mouths of his Prophets, hee will have no pleading for such a people. This was the case of Jerusalem, sinne had spread it self through all rankes of people, as you shall finde in this Chapter, and her Children were impudent and hard hearted, Ezekiel 3. verse 7.*

3 *The City sheddeth blood in the midst of it, that
her time may come.*

Jerusalem shed blood in the midst of her self, so is the Hebr.
That is, *public*, *impune*, *sine timore*, *publikely*, *fearlessly*,
freely, against law and light of nature, without all shame.

That her time may come.

She fills up the measure of her sinnes, that so the time of
her destruction may make haste.

And maketh Idols against her self.

In the former words was a violation of the second ta-
ble, and in these is a violation of the first. Of the word *gillu-
lim*, Idols, or dung-hill Gods, hath been spoken in former
Chapters: The Septuagint hath, *εἰδωλολατρία*, *devices*, *Jeru-
salem* devised Idols, and waies of worship, thee fetched in
the gods of other Nations, and devised some of her own, but
they were against her self, thee thought they made for
her, but they tended to her destruction.

4 *Thou art become guilty in thy blood, that thou
hast shed.*

The word for *guilty* is, *ashamt*, and the Original *asham*,
signifies to do wickedly, shamefully. *Jerusalem* in shedding of
blood, had done wickedly, shamefully, and so became guilt-
ty with a witnesse, exceeding guilty, thee cut not off the
wicked, to take guilt off from her self and the land, but
she murdered the innocent, and multiplied guilt thereby upon
her self, and the Nation.

*Thou hast defiled thy self in the Idols which
thou hast made.*

Thou hast made Idols, thinking thereby to please God,
Ec 3 and

and pacify his anger, but they have defiled thee, made thee hateful unto God, and increased his wrath much more against thee. God had forbidden them to make to themselves Idols or Images, *Exod. 20.* yet they did make them, defiling thereby, both the worship of God, and their own soules, and so hastened their own destruction.

Thou hast caused thy daies to draw neer, and art come even unto thy years.

Thou hast by thy transgressions, broken the thread of my patience, and hastened judgement to come upon thee, I gave thee time to repent, and prevent my wrath from breaking out against thee, but thou having abused my patience, mispent thy time, art become worse, and now vengeance is at thy gates, and ready to enter. The time is come for the sword to visit thee, and that thou shalt go into Captivity.

Therefore have I made thee a reproach unto the Heathen.

Jerusalem was the *Habitation of God*, *Psalms 76. 2.* the *City of the great King*, *Mat. 5. 35.* which the Lord took pleasure to protect and defend, *Isa. 31. 5.* it was the *perfection of beauty*, *Psalms 50. 2.* the *Holy City*, *Matth. 27. 53.* very honourable; but this City, and the inhabitants thereof, did the Lord make a *reproach* unto Heathens. The word for *reproach* is, *Cherphab*, which notes, *reproach, disgrace in word or action*; and doubtlesse the Jews met with *reproachful words*, and *actions* from the Heathen. They were not yet made a *reproach*, but God intended them to bee so, the *preter tense*, is put for the *future*.

A mocking to all Countries.

The Hebrew is, *קללסא kallasah* from *קלל*; *subannare*, to mock and jeer, and *kallasah* is *subannatio vilipendium*, or *contumelia cum extenuatione alterius*, a vilifying and scorning of a man, its onely in this place, and imports the scorning and vilifying of the Jews, in all Countries.

The

The Septuagint hath it, εἰς ἑμπαιρὸν μὲν, in ludibrium, for a derision and laughing stock. Its rendred, Heb. xi. 36. cruel mockings, such mockings as argue cruelty and insulting.

5 Those that bee near, and those that be far from thee, shall mock thee.

The Nations round about thee, the Ammonites, Moabites, Idumeans, and those far off, the Babylonians.

Which art infamous.

In the Hebrew its Temeath hashem, polluta nomine, thou art polluted in thy name. Septuagint, ἀναθαῖστος ἢ ὀνομαστὴν, who art named impure. French, qui es v. leine de nom, who art of a base and vile name. Jerusalem the Faithful City was become an harlot, Isa. i. 21. and like an imperious whorish woman, Ezek. 16. 30. Jerusalem's Idolatry, bloud, uncleannesse, and prophanenets, had made her infamous, and to be called the filthy, polluted, the oppressing City, Zeph. 3. 1.

Much vexed.

The Hebrew words are, Rabbath, hamme, humah, multa contritionis, of much contrition, that is, a City greatly to bee broken for thy wickedness. Septuagint, πολλὴ ἐν ταῖς ἀνομίαις, much in wickednesse, which brought her much vexation. The French is, Grande en affliction, great in affliction. The Vulgar, Grandis in territu, famine, sword, and plague, vexed, destroyed her. Pilcat. Rep'ea tumultuatione, filled with tumult. Lavat. Cum magna turba. Jun. Copiosa divexatione rich in vexation.

From these 3. verses thus opened, take these observations.

Obf. 1 That when people become Idolatrous, they grow cruel. Jerusalem made Idols, and shed bloud, bloodinesse, cruelty, and Idolatry usually go together, shee had Idols in the midst of her, Ezek. 16. 24. 25. and shee shed bloud in the midst of her, shee was a publike Idolatresse, and a publike murderesse. The Babylonians were very Idolatrous, Ezek. 20. 32. and

and they were very bloody, *Jer. 51.35.* so *Rome*, which is called *Babylon*, *Rev. 17.* was idolatrous and bloody, those shee could not make drunk with the wine of her fornications, those shee could not draw to Popery and Idolatry, she made her self drunk with their blood, *vers. 26.* How bloody Popish Idolaters are, the Parisian massacre heretofore, and the Irish of late do witness; when men once make gods, and form waies of worship to themselves, they are zealous for them; will lavish out gold to maintain them, and be lavish of their blood that oppose them.

Obs. 2 Great sinnes do accelerate the judgements of God, they put wings unto them, and cause them to make haste. *Jerusalem's* bloudiness and idolatries made her time to come, and daies to draw near. Sinners by their lewdnesses do abbreviate Gods patience, and swiften his punishments, *Psalms 54.23.* *Bloudy and deceitful men, shall not live out half their daies.* The length and strength of their wickedness shortens their daies, in *Job 22.16.* its said, *wicked men were cut down out of time,* and *chap. 15.32.* *it sh. be accomplished before his time;* a wicked man, his life is gone, cut off before the just time, like a green tree, cut down before it come to perfection, and so is out of time, and before his time, hee might have lived longer, had hee not been so wicked, *Ecc. 7.17.* *bee not overmuch wicked, neither bee thou foolish, why shouldst thou dye before thy time.* The Hebrew is, *belo uteco, not in thy time.* Many men through Drunkenness, Thefts, murders Duels, Uncleaness, do dye, *Not in their time,* not in the time they might have lived unto, they dye out of time, and before their time, and what's the cause? their own wickedness, and overmuch wickedness precipitates their death. *Hamans* enmity to *Mordecai*, and bloudiness against the Jews, brought the halter about his neck before his time. *Herods* pride caused the wormes to eat him up, before his time. The wickedness of many in our daies hath brought them to the block, *tempore non suo*, out of time, or before their time.

Obs. 3 The sinnes of Nations, Cities, and People, do expose them to the Reproachings and Scoornings of all sorts, both farre off and near. *Jerusalem* and her people were very wicked; there-

therefore saith God, *I have made thee a reproach unto the Heathen, and a mocking to all Countries, those bee near, and those bee far from thee shall mock thee, Lam. 2.15. All that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem, saying, is this the City that men call the perfection of beauty, the joy of the whole earth? All passengers of what Nation soever, when Jerusalem suffered, and was made desolate, clapped their hands, hissed, wagged their heads, gnashed their teeth, vers. 16. which were gestures of scorn and insultation, and tip't their tongues with this bitter sarcasme, Is this the City that men call the perfection of beauty, the joy of the whole earth? See Jer. 18. 15, 16. it was the Jews sinning against God that made them a perpetual hissing, Lamen. 1. 8. Jerusalem hath grievously sinned, therefore shee is removed, all that honoured her, despise her: Her sinne transformed her honour into shame and despight. One of her finnes was, that the word of God was a reproach to her and hers, Jer. 6. 10, therefore God made her and hers a reproach, a proverbe, a taunt, a curse in all places, whether he should drive them, Jer. 24. 9. not only the Moabites and Ammonites mockt them, when they were leading away Captive, *Nonne it is in domum patris vestri, why do you weep? you are going to your fathers house;* but also the Babylonians, Psalm 137. 3. *Sing us one of the Songs of Sion;* you say *Zion is the joy of the whole earth, let us have a song of it,* and see how joyfull it will make you here in Babylon.*

Obf. 4 *Sin makes Cities and Citizens to have an ill name.* Jerusalems wickednesse made her infamous: Her iniquities were great and many, and they caused her to hear ill; formerly Jerusalem had been renowned, Ezek. 16. 14. for Beauty the presence, Ordinances, and worship of God, Psal. 76. 1, 2, 3, 4. renowned for her faithfulnessse, Isa. 1. 21. for her Holinessse, Psal. 2. 6. for her Justice and righteousnessse, Isa. 1. 21. but now through her Idolatry, Cruelty, prophanenessse, uncleannessse, shee had lost her beauty, faithfulnessse, holinessse, and righteousnessse, shee was become infamous as any strumpet, and Ezek. 24. 6. 9. hath this infamous motto twice written upon her gates, *Woe to the bloody City, woe to the bloody City:*

and what were the Citizens, Rulers of Sodom and people of Gomorrah. Jerusalem was Sodom, Gomorrah, and what a brand was this to that City? and the people were Sodomites, and Gomorrahites, and what an infamy was this unto them? How infamous was Jezabel, Jeroboam, and Judah for their wickedness? The Spirit of God resembles wicked men to things that are vile and infamous, as the *smoak of a Chimney*, *Hos. 13. 3.* which blacks and infects, to *Sepulchers* which are stinking and loathsome, *Mat. 23. 27.* to *despised broken Idols*, *Jer. 22. 28.* to *dogs and Swine*, *2 Pet. 2. 22.* to *Adders and serpents*, *Psal. 58. 4.* to *Dragons*, *Isa. 51. 9.* yea, to the *Devil*. *John. 6. 70.* if men would not have an ill name, bee likened unto vile things, let them not do such things as will make infamous.

Obs. 5 *Sin brings sad afflictions upon the Sonnes of men: Thou art much vexed:* Jerusalem's sinnes multiplied her sorrows: shee vexed the fatherlesse and widow, *vers. 7.* shee vexed the poor and needy, *vers. 29.* and shee had much vexation for it. The Ammonites, Egyptians, Babylonians vexed her, yea, the Lord vexed her with famine, sword, and pestilence. In *Deu. 28. 20.* it was told the Jews, that God would send upon them cursing, vexation, and rebuke, till hee had destroyed them, and why? because of the wickednesse of their doings, because they forsooke God, and *Isa. 63. 10.* *They rebelled and vexed his holy Spirit, therefore hee was turned to bee their enemy, and fought against them:* when God is an enemy, and fights against a People, they have nothing but vexation.

God makes every creature, every condition vexatious.

6 *Behold the Princes of Israel, every one were in thee to their Power; &c.*

The Hebrew stands thus, *The Princes of Israel every one according to his arm, were in thee; an Arm, is put for power.* Vatablus hath it, *Quisquē pro virili suo*, every one of the Princes according to his power and place, did put forth himself to do unjust, and cruel things. The Princes who were set up above others, and impowred to have done justice impartially to all, they abused their power and places, to the defiling

filling of *Jerusalem* with Bloud. There was no equity amongst them, tyranny prevailed.

7 *In thee have they set light by Father and Mother.*

The *Law of God*, and *light of Nature*, teaches men to honour their Parents, but *Jerusalem* had those in it, violated both these *Laws*: Children were come to such an height of wickednesse, that they vilified their Parents, and reproached them: both their Natural and metaphorical Parents. Sep. ἐναντιολόγων, *Is. 3. 5.* The Child shall behave himself proudly against the antient and the base against the honourable; This was now fulfilled in *Jerusalem*, and that curse pulled upon them, *Deut. 27. 16.* Cursed be he that setteth light by his father, &c.

In thee have they dealt by oppression with the stranger.

The word for *Oppression* is from *רָצַח* which signifies to oppresse a man by force or fraud, and though the Law was, that they should not vex or oppresse a stranger, *Exod. 22. 21.* yet now was the wickednesse of *Jerusalem* such, that she by fraud and force did oppresse the stranger.

By *stranger* is not meant, any one of other Nations that came to *Jerusalem*, but him, qui adoptione Judæus factus erat, who being adopted into the Jewish Nation, became a *Prosselyte*, *Vid. Rivet in Exod 22. 21.* God took special care of such, and so the Septuagint renders the word *strangers*, that so more might bee encouraged to come into the worship of the true God; but they oppressed them, and so shut the door which God had opened.

In thee have they vexed the fatherless, and the widow.

Orphans and *widows* being deprived of those should bee their help and strength, God himself hath declared for them, *Psal. 68. 5.* A father of the Fatherlesse, and a judge of the widow, is God in his holy habitation, and therefore peremptorily.

remptorily forbids the affliction of any widow or fatherless child, *Exod. 22. 22.* and the sense is not onely that they should not harme them, but that they should protect them, plead their causes, and do them good, *Isa. 1. 17. judge the Fatherlesse, plead for the widow,* but they were so far from this, that they afflicted and vexed them; the word here for vexed, is *Honu* from *janah*, to offer violence, to prey upon, they offered violence to the widows and fatherlesse, making a prey of them, which was a great vexation to their souls.

8 Thou hast despised mine holy things.

The holy things were all those things were consecrated and dedicated to God, as the Priests, the Temple, the vessels of it, the Sacrifices and Sacraments they had, yea, all the Ordinances of God, which they despised, the word *בזה* *bazah* is despising, *ex fastu quodam*, out of pride and disdain. So did the Jews of Old, so do many now through pride of heart, despise holy things. Religion was then vilified.

And hast profaned my Sabbaths.

Of profaning or polluting the Sabbath, you heard, *ch. 20. 13. 16.* its the same word for polluted there, which you have for profaned here. God had commanded them to remember his Sabbaths, to sanctify them, and promised great blessings unto them upon the due sanctification of them, *Isa. 58. 13, 14.* but Jerusalem profaned them, and made them common, or worse than common daies.

9 In thee are men that carry tales so shed bloud.

The words for men that carry tales are *אֲנָשִׁי רִכּוּק* for

which the Septuagint gives you, *ἀνδρες λυγροί*, thieves, robbers. Sym. and Theod. *Viri dolesi*, deceitful men. Hieronim. *Viri detractores*, men that are backbiters. *Viri fraudulentii*, saith Lavar. cunning men. French, *Hommes rapporteurs*, Rachil.

Rachil is one that narrowly observes anothers words, and perverts them to the prejudice of him whose they were; the word is from רכק *Rochel* a merchant, and so is, *alterius fama & honoris mundinator*, One that by carrying tales, sets to sale the fame, liberty, or life of his Neighbour; it signifies also an Apothecary, who mingles, blends things together, and sells them for his own advantage, so this carry-tale mingles something of his own, with what hee heard, and makes his advantage thereby. Mont. renders the words, *Viri delationis*, men of carriage, because they seek out, pick up, or invent matter against another, and carry it to those bee in place, which here made way for shedding of blood. This kinde of men are very pernicious. Solomon tells you, that the words of Tale-bearers are as wounds, they go down into the innermost parts of the belly, *Prov. 18. 8.* they make way for the wounding, and spilling the blood of the innocent. There were wicked Princes and Magistrates at that time in *Jerusalem*, glad to have occasions against the innocent, and these murtherous tale-carriers, possesse them with false-hoods to the prejudice of their lives.

Est qui sermones aliunde acceptos alio transfert. Curiosus persecrator & idem garrulus rimatur undique quod sit ad occultum calumniam aptum. Acol. Delatores verborum qui aliorum dicta, hinc petita alio deferunt, more mercatorum ut aliquid ex ea vectura lucrum reportent. Prad.

In thee they eat upon the mountains.

They did eat their things offered to Idols, in honour to the Idols. otherwise it was not sinful to eat upon the mountains. Of these words before, chap. 18. 6. 11. 15.

In the midst of thee they commit lewdness.

Of Committing lewdness, see ch. 16. 43. Zimmah the Septuagint translate, *κνώγια*, unholy things, that is, villainous things, thou that shouldst bee holy, doest *φέδα*, filthy things, So *Lavar*. And hee such Zimmah notes, *meditatum facinus*, a villenie done not ignorantly, or out of weaknesse, but *destinato animo*, on purpose, therefore the translation which either is, *Vatiblasse's*, or which hee follows, hath it, *Scelus meditatum*, a plotted wickedness, ch. 11. 1, 2. *Jazaniah* and *Pelaniah* did devise mischief, and such devised mischifes, are called here, *Zimmahs*, lewdnesses, *Jerusalem* had those in her, who

made it their practice, *Mic. 2. 1.* woe to them that devise iniquity, and work evil upon their beds, in the night season, when their thoughts and spirits were most retired, fittest, and strongest for meditation, then they devised iniquity, how to root out the righteous, to take away the Prophets, to pervert the Law, to promote idolatry, &c. and these were *lewdnesses*.

- 10 *In thee have they discovered their fathers nakedness: in thee have they humbled her was set apart for pollution.*
 11 *And one (or every one) hath committed Abomination with his neighbours wife, and another hath lewdly defiled his Daughter in law, &c.*

In these two verses are set out, the *Incestuous adulterous* and *whorish doings* of *Jerusalem*. In her, sonnes lay with their mothers, fathers with their Daughter in Laws, brothers with their sisters, and every one with his Neighbours wife, and being not satisfied with those times were fit for imbracing, they humbled, they forced those were set apart for pollution, all which things were forbidden in the Law, *Levit. 18. and 20. ch.* so filthy was *Jerusalem* at this time, that they were as fed horses, every one neighing after his neighbours wife, *Jer. 5. 8.*

- 12 *In thee have they taken gifts to shed blood.*

There be two sorts of gifts, first, *munera honoraria*, such as are bestowed upon friends, and those deserve well of us, these are lawfull, and when given, testify esteem and thankfulness: and secondly, *Munera corruptoria*, such as are given to reward, pervert, and corrupt justice, such were the gifts here, and they were forbidden, *Exod. 23. 8. Dent. 16. 19.* This gift-taking, was too common in *Jerusalem*, *Isa. 1. 23.* Every one loveth gifts, and followeth after rewards, but they judge not the fatherless, neither doth the cause of the widow come unto them: the Fatherlesse and widows, had no gifts to give them, therefore their causes could not be heard, they petitioned, but

but petitions without presents would do no good; for they judged for reward, Mic. 3. 11. and said give, give, Hos. 4. 18. if there were no gifts, there was no justice.

Thou hast taken usury and increase.

Of these words, and this sin, was largely spoken in the 18, ch. 8. whither you are referred.

*And thou hast greedily gained of thy Neighbours
by Extortion.*

Montanus renders the word for greedily gained, *Appetebas, frandabas*, Thou didst covet or deceive thy Neighbours. The Hebrew is, *עצב* which signifies to wound, to cut in peeces,

and to exercise covetousness, *Qua tanquam gladius hominem vulnerat, & ipsius sanguinem exugit*, it notes an insatiable desire, which carries a man out *violenter agere contra proximum*, to wrest and wring from his Neighbour by any means, and to wounds him, squeezes, and cuts him in peeces. Forsteras turns the words thus, *Vulnerasti sodales tuos cum injuria, sollicitum significat hominis cupidi & avari studium rapiendi undequaque alienas; ut ingens compiles thesaurum expleatque insatiabilem pecunie sitim.* Prad.

Obs. 1 That great men the Princes and Potentates of the earth, lay out themselves to Tyrannize over, and oppress the People: Behold, The Princes of Israel, every one were in thee to their power to shed blood: They all agreed in these two things, to oppress, and to oppress to the utmost. This doubtlesse made Jerem. lay ch. 3. 5. *A Jerusalem Behold, thou hast said and done evil things as thou couldest*: Thy Princes which had arms and power, they have put forth the same, what they could to do wickedly, to oppress and shed blood, what could they do more than take away the lives of men. This was the way great ones went of old, see Mic. 3. 1, 2, 3. and Zeph. 3. 3.

Obs. 2 That forgetfulness of God, is the cause of all the sins in a City, or People. *Jerusalems* finnes are here reckoned up.
Cruelty.

Cruelty, Idolatry, slighting of Parents, oppression of strangers, vexing of fatherlesse and widows, despising of holy things, prophaning of Sabbaths, tale-carrying to shed blood, eating upon the mountains, devising wickedness, incest, adultery, bribery, usury, extortion, and whats the root of all these? thou hast forgotten mee saith the Lord God; when men minde not what God commands, forbids, what he threatens, what hee approves, when they acknowledge not his eye, his power, his judgements, the account they must give to him, they fall into all manner of sinnes, lewdnesses, and transgressions; when men forget God, they do not, they cannot fear him, and where the fear of God is not, they will not stick to shed blood, Gen. 20. 11. or do any wickedness. In Psal. 50. 17, 18, 19, 20. many sinnes of the Jews are recited, and what was the ground of those sinnes? they forgot God, vers 22. Consider this, ye that forget God. See Psalm 106. 19, 20. Jerem. 13. 25. ch. 18. 15. when men forget God, they forget his Law, which should regulate their lives, and so they live without God, and without law, they follow the lusts of their own hearts, and lye exposed to all evils.

Sicut memoria
dei excludit
cuncta flagitia:
ita dei obliuio
conuehit om-
nium vitiatorum
catervam.
Hierem.

13 Behold, therefore I have smitten my hand at thy dishonest gain, which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart indure, or can thine hands be strong in the daies that I shall deal with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the Heathen, and disperse thee in the Countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thy self, in the sight of the Heathen, and then shalt know that I am the Lord.

Having rehearsed Jerusalems sinnes; here the Lord comes to set down his dislike of their waies, the judgements should come upon them, and the end of those judgements.

- 1 His *dislike*, in the 13. vers.
- 2 The *Judgements*, in the 14. and 15. v.
- 3 The *End* of them, in the 15. and 16.

13 Behold therefore I have smitten mine hand at
thy dishonest gain which thou
hast made.

Smiting of hands, is sometime a signe of joy, as *ch. 21. 17.* and sometimes of grief and anger, as here: God was so provoked with the heinousnesse of their sinnes, that hee smites his hands together, both to testify his indignation against them, and *readiness* to take vengeance on them; when Parents *smite* their hands at the lewd doings of their children, its an argument of *Anger*, and grief, not of joy. God hath *no hand*, but its spoken after the manner of men.

The word for *dishonest gain*, is *bitzah* from *Batzah* opened before. *Montanus* renders it, *avaritiam*, *Covetousness*. Others, *money gotten by fraud and force*, such gain is *dishonest gain*. The French is, *avarice*, that gain comes in by *over-reaching*, by forcing or sinking of others; that is *dishonest gain*, when we do not as we would be done unto.

And at thy blood which hath been in the
midst of thee.

Here bee onely *two sinnes* mentioned of all that went before, but the *other* are intended also. God *smite* his hands against them, though Principally, against these. *Jerusalems* had shed much innocent blood, which cryed to God for vengeance, and caused him to *smite* his hands at her.

Obs. *Covetousnesse and Cruelty*, are sinnes, that do sorely provoke God; hee *smote* his hands at their *dishonest gain*, and *bloody* doings; His spirit boiled up against them, and hee was comming to bee avenged on them. The Hebrews say, there bee *twenty four sinnes* reckoned up in this Chapter, and that God threatens the destruction of the City; onely for *Covetousnesse*. The Jews were a people greedy of gain, given to *Covetousnesse*, which makes men cruel, and oft bloody;

Percutere manus hoc loco non est exhortatio, sed dolere.

Mald. Irascentis figuram & habitum describit oratio Prad.

En signe de dueil. French. Pecuniam vi & malis artibus questitam.

Notavit R D. videt majorem traditionem. 24. scelera esse numerata in hoc capite, & cunctis eorum nihil felicitatis aut utilitatis evenisse neminem.

Prov. 1. 19. those are greedy of gain, they take away the life of the owners, they suck their blood, *Amos 8. 4.* they swallow up the needy. *Mic. 3. 2, 3.* they pluck off their skins, break their bones, and eat their flesh; and if covetous men bee not cruel and bloody, yet they are abhorred of God for their Covetousnesse, *Psal. 10. 3.* the wicked blesse the Covetous whom the Lord abhorreth; the word for Covetous, and that here for dishonest gain, are both of the same verbe, and differ very little. God abhorres the Covetous, and smites his hands at Covetousness, and so hee doth at bloudiness, *Psal. 5. 6.* He will abhor the bloody and deceitful man; The Lord abhors them at the present, and hee will make it manifest that hee doth abhor them. God hath done it in the Gospel, *1. Cor. 6. 10.* *Rev. 22. 8.* there it appears, that neither the Covetous, nor the bloody shall inherit the Kingdome of Heaven: let us learn of God to smite our hands against these sins.

14. Can thine heart indure?

The Hebrew for indure is *קָוָה* which *Montanus* and *Accampad*, render *stabit*, will thy heart stand or consist, when I shall deal with thee? The Septuagint is, *ἐὰν ὑποστήσῃς ἡ καρδία σου*, if thine heart shall stand it out? but the interrogation is more emphatical. Can thine heart stand or indure? and carries the force of a negation. O Jerusalem thou thinkest that when my judgements come, thou shalt bee able to stand under them, but bee thine heart never so stout or strong, my judgements will be too heavy or thee to bear them; when they come thine heart will fail thee, fail thee of counsell, that thou shalt not know what to do, and fail thee of strength that thou shalt not bee able to do what thou knowest, thine heart will bee in thine heels, thou wilt bee more forward to flee than to consult, or stand it out upon consultation.

τὸ ἐλπίσθαι,
πᾶσι δὲ πᾶ-
ρὰ πρὸς ἡμᾶς
πρὸς θυμὸν.
Rom. 11. 12.

Can thine hands bee strong?

Thou thinkest to do some great matters if *Nebuchadnezar* draw neer to thy gates, thou wilt call upon thy strong men to appear and make resistance, but their hands will bee feeble,

feeble, and unserviceable, not fit to handle or use weapons of war. *Jerusalem*, thou art deluded, consider with thy self, can thine hands bee strong when I have smitten mine hands against thee? canst thou withstand me, or bear my judgements, when I shall thunder and throw them upon thee with a strong hand? what ever phansies possesse thine head, thou art not able to do it.

In the daies that I shall deal with thee.

In the daies that men have dealt with thee, thy Counsell and power have prevailed, but what wilt thou do? *In the daies that I shall deal with thee*, I that am wonderful in Counsell, excellent in working, *Isa. 28, 29.* I that work and none can hinder, *ch. 43. 13.* I that am terrible to the Kings of the earth, *Psal. 76. 12.* I that plead with fire and sword in my hand, *Isa. 66. 16.* I that make mountains flow, and nations to tremble at my presence, *Isa. 64. 1, 2.* I that make fruitful places wildernesses, and break down Cities, *Jer. 4. 26.* what wilt thou do then? Those daies are comming upon thee, and they will be the saddest daies thou ever mettest with.

I the Lord have spoken it, and will do it.

Thou maiest hope it shall not bee, that I will deal severely with thee, in whom I have delighted, and upon whom I have bestowed so many mercies; but know, I have resolved, spoken it, and will do it; I am not man, to repent of what I speak or do.

Obf. *1 Sinful Cities and creatures, are apt to confide in one thing, or other, in their wisdom, strength, power, riches, friends; Jerusalem thought, shee had wherewith to keep off all judgements, or sufficient to inable her to wraastle with them if they came; Can thine heart indure? can thine hands bee strong? Jerusalem thought so, had confidence that way, else the Lord would not have put these questions to her, Ezek. 16. 15. Thou didst trust in thy beauty, in thy wealth, in thy wals, in thy Souldiers, in thy Counsellors, in thy Temple, in thy mountaines which were thy beauty. In Jeremies daies its evident, that the wise, the rich, and strong men of Jerusa-*

Jerusalem did too much confide, and glory in their wisdom, their riches, and strength, ch. 9. 23. *Zephany* saith of *Jerusalem*, that shee trusted not in the Lord, ch. 3. 2. her confidence was in falsehood, *Jer.* 13. 25. that was in things proved false and deceitful, one of this kind was the Egyptian strength, *Isa.* 30. 2. *Ezek.* 17. 17. not onely did *Jerusalem* confide in falsehoods, but *Babylon* also, *Isa.* 47. 10. and *Rabbah*, *Jer.* 49. 4. she once trusted in her wickednesse, saying, none seeth mee? The other in her treasures, saying, who shall come unto me? Its not good to lean to our own wisdom, to rest upon our owne strength, or strength of others; who ever makes flesh within, or flesh without his arme, lies under a curse, *Jer.* 17. 5. but he trusts in the Lord, and in him only he hath the blessing, ver. 7.

Obs. 2 God hath his times to reckon with sinners, to make them smart for their evil doings. In the daies that I shall deal with thee. God had his day to deal with *Egypt*, *Ezek.* 30. 9. as in the day of *Egypt*, hee met with Egyptians in the red sea; hee had his day to deal with *Midianites*, *Isa.* 9. 4. as in the day of *Midian*, when God smote them by the sword of *Gideon*, *Judg.* 7. that was the day God dealt with them; men have their daies to sin, and God hath his daies to smite. *Ahab* had his day to die wickedly, and God had his Day to deal with him, *1 King* 22 34, 35. *Ahaz* had his time to transgress, and God had his time to distresse him for his transgressions, *2 Chro* 28. 19, 20. *Ephraim* had his Daies of sinning, and God had his Day of rebuke to lay *Ephraim* desolate, *H. s.* 5. 9. the Jews had their Day to make a Calf, and God had his day to cut off three thousand of them, *Exod.* 32. 28. men sinne and think to hear no more of their finnes, but God remembers them, and hath his days to visit for them. He hath a day for every one is proud and lifted up, *Isa.* 2. 12. hee hath a day for those decree unrighteous decrees, that write grievousnesse, that wrong widows and fatherless ones, *Isa.* 10. 1, 2, 3. hee hath his Day to deal with them, and so to deal with them, that they shall not know what to do: what will yee do in the day of visitation? to whom will yee flie for help? and where will yee leave your glory? Men will bee thinking what to do; whether to flie, how to dispose of themselves, and what they have, but the day of the Lord will bee darkness and distresse,

distress unto them. Whoever takes a *time* to sinne against God, must expect a *time* wherein God will deal with him for so sinning, *Rom. 2.6.9.* God will render to every man according to his deeds, he hath his *Day*, to render tribulation and anguish upon every soul of man that doth evil, he hath his *Day* wherein hee will judge the secrets of men, ver. 16. would you see good *Daies*, eschew evil, and do good; seek peace and ensue it, *1 Pet. 2. 10, 11.*

Note 3 Gods judgements discover the vanity and rottenness of humane confidences. Can thine heart indure? Can thine hands bee strong? in the daies that I shall deal with thee: When I shall bring the sword, plague, and Famine, no, thy heart will faint, thy hands will bee feeble. If at the tydings of judgements their heart melted, their hands were feeble, every spirit faint, and all knees weak as water, as it is *ch. 21. 7.* what were they at the presence, sight, and sense of those judgements? they were like men without hearts and spirits, without hands and legs; Gods judgements are fires which consume mens confidences, and make them see their own weakness; men think they shall stand in the evil day: But if they cannot stand against the frownes and fury of the Creature, how will they stand before the dreadful Creator? if Foot-men, horse-men, the swellings of *Jordan*, *Jer. 12. 4.* weary, sink men, what will the Lord of Hosts do? if they cannot bear the lesser judgements, how will they bear the greater? If Bryers and thornes conceit themselves to be Oaks and Cedars, can they indure the fire? *Isa. 27. 4.* they will be burnt to ashes; what they said of *Jehu*, *2 Kin. 10. 4.* Two Kings were not able to stand before him, how then shall we stand? He is coming with the sword. May wicked Cities more fully say of God, the old world could not stand before him, *Sodom* and *Gomorrab* could not stand before him, how then shall wee stand? *Egypt* had men like fatted bullocks, but when the Northren storme came upon them, they turned back, they fled away together, they did not stand, because the day of their calamity was come upon them and the time of their visitation, *Jer. 46. 21.* you may see what strong mighty, and courageous men will do, when God deals with them, *Joel 2. 14, 15, 16.* their hearts could not indure, their hands, their feet were not strong, to act or stand.

Let us not sinne, provoke the Lord by our vain confidences, for he is stronger than man.

Obs. 4. *That the word of the Lord shall take place whatever mens thoughts are:* they Thought Nebuchadnezzar would not come, or if he did, that they and the Egyptians should be able to deal with them, and prevent those evils were threatened by the Prophets; but I the Lord have spoken it, and will do it. Where hee hath a mouth to speak, hee hath a hand to do. Its not any power can hinder, *I will work, and who shall let it?* Isa. 43. 13. not Devils, or Men can do it, neither will the Lord revoke what hee hath said, and so prevent judgements intended, Isa. 31. 2. *hee is wise, and will bring evil, and will not call back his words:* Men often speak, threaten, and then after eat their words, call back their threatnings, saying, they were uttered in passion, inconsiderately, and so shew their folly; But God when he speaks, its in wisdom, his words shall stand, and not bee removed, or cald back, Amos. 6. 11. Hence is it that Jer. 44. 28. the Lord saith, *They shall know whose word shall stand, mine or theirs:* They shall see in a little time, that their words are vanity, foolish, and come to nothing; and that my words are the words of wisdom, weighty, and stable, Zeph. 1. 6. *Did not my words, and my statutes take hold of your fathers?* what God said was accomplished, and they could not but acknowledge it. *Like as the Lord of hosts thought to do unto us, so hath he dealt with us.*

15 *And I will scatter thee among the Heathen, and disperse thee in the Countries.*

Of their scattering and dispersing hath formerly been spoken. It was a great comfort to them to have their solemn meetings at Jerusalem, and in the Temple, and as great an affliction to bee deprived of them, and scattered as dust and chaffe among the Heathens, whose language they understood not, and whose religion was abomination to the God of Israel.

And will consume thy filthiness out of thee.

The Hebrew is, *I will make thy filthiness to fall out of thee*; so *Montanus*, *I will make an end of thy filthiness*; thou art now so defiled with Idols, bloud, and other abominations, that thou art as an heap and bundle of filthiness, even the filthy City, but I will throw thee into the furnace of affliction, and cause thy filthiness to depart from thee.

By filthiness we may understand filthy ones, the abstract being put for the concrete. *Jerusalem* had many filthy persons in it, and God would by his judgements consume them. Purgabo expi-
bique suppliciis
scelerum tua. Mal.

Obf. *The Lord by his judgements doth purge out of Cities and Nations the wicked, and makes them and their wickedness to cease. I will consume thy filthiness out of thee*; that is, thy filthy ones with their filthiness. God brought the sword, famine, Pestilence upon *Jerusalem*, and by these did cut off and consume the filthy ones there. See *Ezek. 5.12. Jer. 14. 15. ch. 16.4. Ezek. 13.14.* God by his judgements destroyed *Jerusalem*, and so caused her filthiness to bee at an end, *Ezek. 16.40,41. They shall stone thee with stones, thrust thee through with swords, burn thine houses with fire, and execute judgements upon thee in the sight of many women, and I will cause thee to cease from playing the Harlot.* The same judgements you have, *Ezek. 23.47.* and by them he would cause lewdness to cease out of the Land, *vers 48.* By his judgements the Lord consumes the filthy out of the City and land, and filthiness out of the Saints.

16 *And thou shalt take thine inheritance in thy self.*

Hebr. is thus, *Venichalte bach, & hereditabis in te, thou shalt inherit in thy self.* Thou shalt be thine own inheritance. Heretofore thou wast mine inheritance, but it shall bee so no longer. I will cast thee off, being so filthy as thou art, and thou shalt have no inheritance in mee, but in thy self.

Some making the word to bee from *חלל* to wound, to prophane, do render it in the first person, thus; *vulnerabo te, I will* חלל est possi-
dere heredita-
re.

will wound thee. So Symmachus, *Contaminabo te, I will defile thee, and profane thee.* So Theodition. The Septuagint, is, κατὰ κληρονομίᾳ ἐν σοὶ, *I will possess in thee*, that is, I will have a people for my possession among you, when you are scattered abroad among the Heathens. Its true, God had a people among them when they were in *Babylon*; but the Hebrew is not in the first person. *Piscator* hath it thus, *Profana efficietis in te, Thou shalt bee made prophane in thy self; thou shalt bee cast off by mee into banishment, and bee no other in mine account, than a common and prophane people, I will account of thee so, and deal accordingly with thee, so the words are to bee understood, Isa. 43. 28. ch. 47. 6. where the Lord is said to prophane the Princes, and pollute his inheritance.*

This sence may well stand with the first, for if God made them a *prophane*, and common people, they had no *inheritance* in him, but their *inheritance* was in themselves.

In the sight of the Heathen.

Heathens shall see that thou art a people cast off of thy God for thy wickednesse, and exposed to reproach, cursing, and as great miseries as ever any people were.

Obf. 1 *That the wickednesse of Gods people doth dis-interest them in God; it makes God dis-own them, and leave them to themselves.* They might think and say, they were still the people, the *inheritance* of God; that they had interest in him, but *thou shalt take thine inheritance in thy self, I disclaim thee, I cast thee off as prophane, and look upon thee no other-wise than I do upon Heathens.* In the margent of the French Bible you have these words, *je ne seray plus ton heritage, I will bee no longer thine heritage.* It was the wickednesse of the ten Tribes which made the Lord to say, *Lo-ammi, yee are not my people, and I will not bee your God, Hos. 1. 9.* In which Prophet you may read largely of their sinnes, the 8. chap. ver. 3. tells you, that *Israel* had cast off the thing that was good, viz. the worship of God, and ver. 5. *thy cause O Samaria hath cast thee off: that is, thy false worship hath made mee to cast thee off, to declare thee to bee none of my City, and thy people*

people to bee none of mine. In the twelfth of *Jeremy*, you have that beares witness fully to this observation, *vers. 7, 8, 9.* *I have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my soul into the hand of her enemies, mine heritage is to mee as a Lyon in the Forrest: it cryeth out against mee, therefore have I hated it. Mine heritage unto mee is as a speckled bird: the birds round about are against her, come ye, assemble all the beasts of the field, come to devoure.* The meaning of these words is this, that the Jews were once very dear to God, even as dear as any wife can be to an Husband, but because like Lyons they carried it stoutly against God and cryed out against him, & his Prophets, therefore he forsook them, hated them, and gave them into the hands of the Babylonians, and because *Jerusalem* was as a *speckled bird* in the eye of God through her variety of Gods, Altars, Superstitions and Idolatres, therefore God caused the Birds of all the Nations to hoot at, and hate her, even as Birds do a *speckled Bird*, inviting them, and all the Beasts of the field to come and devoure her: and why all this? They dealt *treacherously*, *ver. 1.* they were *Hypocritical*, *ver. 2.* they were *wicked*, *ver. 4.* The Jews had been a people pretious in the sight of God, and honourable, *Isa. 43. 4.* *Jerusalem* his habitation, and the people of it his inheritance and his glory, whom hee protected, *Isa. 4. 5.* yet by their sinnes they provoked God, so as that he gave his strength into Captivity, and his glory into the enemies hands, *Psal. 78. 61.*

Obs. 3 That Gods judgements bring People to the knowledge of God. It rises from the former *vers.* and this laid together, God would scatter them, consume them, cast them off, leave them to themselves, and they should know that hee was the Lord, *Psal. 9. 16.* *The Lord is known by executing Judgements.* His power, his justice, and sovereignty are known thereby, and so men are made to fear, and stand in awe of him. When God is silent, and speaks not by his judgements, men think hee is like themselves, *Psal. 50. 21.* and are imboldened to sin, *Ecc. 8. 11.* but when God thunders by his judgements, they have other apprehensions of him, *1 Sam. 6. 19, 20.*

- Verf. 17 *And the word of the Lord came unto me, saying,*
 18 *Sonne of man, the house of Israel is to mee become dross: all they are brasse and Tin, and Iron, and Lead in the midst of the furnace: they are even the drosse of silver.*
 19 *Therefore thus saith the Lord God, because yee are all become drosse, behold, therefore I will gather you into the midst of Jerusalem*
 20 *As they gather silver, and Brasse, and Iron, and Lead, and Tin into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in mine anger, and my fury, and I will leave you there, and melt you.*
 21 *Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.*
 22 *As Silver is melted in the midst of the furnace, so shall yee be melted in the midst thereof, and yee shall know that I the Lord have poured out my fury upon you.*

In these words is the Lords second message to *Ezekiel*, wherein is set forth.

First, The *Degenerate estate* of the Jews, under the similitude of dross, verf. 18.

2 Gods *judicial proceeding* with them being dross, verf. 19, 20, 21, 22.

- 1 Hee would gather them together.
 - 2 Blow upon them.
 - 3 Melt them.
- 3 The *End* of his so dealing with them, verf. 22.

Verf. 17 *And the word of the Lord came unto me, saying.*

These words we have had oft, and in the 1. v. of this chapter, God being upon bringing judgements upon his People, gives them notice thereof by his Prophets. Hee speakes before hee strikes.

18 *The house of Israel is to me become dross.*

The house of Israel, viz. the Jewes had been of high account with God, they were once his chosen People above all others; *Dent. 7. 6.* they were once a *Kingdome of Priests*, and *an holy Nation*, *Exod. 19. 6.* they were once so *honourable* and *precious*, that God gave and destroyed other Nations for their sakes, *Isa. 43. 4.* they were once his *portion*; his inheritance, *Dent. 32. 9.* *Isa. 19. 25.* they were once his *vineyard*, and *pleasant plant*, *Isa. 5. 7.* they were once a *people near unto him*, *Psal. 148. 14.* the *dearly beloved* of his soul, *Jer. 12. 7.* his *peculiar people*, *Exod. 19. 5.* but now they were become *dross*, they had degenerated from their former faithfulness, justice, honesty, sincerity, and purity.

The word for *drosse* is *דross* sig, which is, *whatsoever the fire separates from any mettall.* Kirk saith its, *Sordes quæ de metallis igni retrocedit quam scoriam appellamus.* Mettals have some thing of an heterogeneall nature to themselves, which being separated by fire or any other way, is that wee call *drosse*. The house of Israel here is not said to bee *droffy*, but to bee *dross*, its fit therefore to see wherein the resemblance lies between them.

Quicquid de
argento aliove
metallo dum
igne coquitur,
expurgatur.

1 The *Drosse* *Obscures the lustre and glory of the mettall*, yea, *Covers it up*, so that it appears not; *rust* and *filth* compass, and *hide the gold*, so that neither the nature or lustre of it can bee seen. So the house of Israel was such at this time, that no gold, no silver appeared, *Jer. 5. 1.* *Rise ye to and fro through the streets of Jerusalem, see now and know, and seek in the broad places thereof if hee can find a man, if there bee any that executeth judgement, that seeketh the truth, Jer. 9. 2.* They bee all *adulterers*, an *assembly of treacherous men*, *Zeph. 3.* *Jer. 8. 10.* 7. they rose early, and corrupted all their doings, *Jer. 6. 28.* they are all *greivous revolvers*, *walking with slanders*, they are *brass*, and *iron*, they are all *corrupters*. There was no pure mettall appeared amongst them, especially gold or silver. If there were some righteous, just, holy, faithful ones amongst them, they lay hid under the dross.

2 *Dross is a deceiving thing*, its like mettall, but is not
H h 2 mettall

mettal, the drofs of silver is like it, and so the drofs of Gold is like it, ut the drofs is neither silver nor gold, so *The house of Israel* was deceitful, hypocritical, like Saints, but not Saints, see *Isa. 10. 6. ch. 5. 8. 2. cha 9. 17. every one is an Hypocrite, and an evil doer, & every man shal speak folly*; they professed themselves to be the people of God, yet were not such as they seemed to be, *Jer. 7. 2, 4, 9 10.* they were like potsheards, covered with silver drofs, *Pro. 26. 23.*

3 Drofs is not bettered by the fire, put it into the fire time after time, it abides so still, God had oft put the Jews into the furnace of affliction, and heat the furnace sometimes very hot, but they were the same still. They had been in the Egyptian fire, *2 King 23. 33.* in the Syrian and Chaldean fire, chap. 24. 2. and other fires, but none of them did them any good, *Jer. 5. 3. Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction*, and not onely did the Prophet complain thus, but the Lord himself, *chap. 2. 30. In vain have I smitten their children, they received no correction*, they were nothing the better for all Gods blows and fires, drofs they were, and drofs they continued.

4 Drofs is a worthelesse thing, its of no value, base, vile, contemptible, such was *The house of Israel*, and chief in it, *Jer. 14. 8. Zedekiah the King, his Princes, and the rest of Jerusalem*, were as evill figgs which could not bee eaten; the Kingdome was base, *Ezek. 17. 14.* the City an Harlot, *ch. 16. 35.* she changed the judgements of God into wickednesse more than the Nations, *chap. 5. 6.* and was more vile than *Sodom* and *Samarita*, *chap. 16. 47.*

5 Its uselesse, and to be rejected. The Jews now were so corrupted, so wicked, so unprofitable, that the Lord was casting them off, and out, *Jer. 6. 30. Reprobate silver shall men call them, because the Lord hath rejected them.* As the wood of the vine when fruitless, is not fit for any thing but the fire, *Ezek. 15.* so the drofs of silver is not fit for any thing but rejection. *The house of Israel* being become drofs, the Lord said, *Jer. 7. 15. I will cast you out of my sight, as I have cast out all your brethren, even the whole Seed of Ephraim*: the ten Tribes they proved drofs, and the Lord cast them away, and

and now hee would cast *Judab* and *Benjamin* out of his sight, and when he did it, they were the off-scouring, and refuse in the midst of Heathens, *Lam. 3. 45.*

6 *Dross* is an offensive thing, rust eats into the mettall, indangers that, and makes the Gold-smith to kindle the fire, to separate it from the Gold and Silver: So wicked men are offensive to God and good men, and cause the Lord to bring his fiery judgements to separate between the pretious and the vile. The wickednesse of the *House of Israel* caused God to bring the sword, Famine, Plague, Captivity, and by these to purge out and consume the filthiness of *Jerusalem*.

All they are brasse, and Tin, and Iron, and Lead.

Before hee had said they were *Dross*, how doth hee now call them, *Brasse, Iron, Tin, Lead*? These are good mettals. True, in themselves they are so, but compare them with *Silver* or *Gold*, they are but as *Dross*, base mettals, so *Tin* is reckoned in Scripture account, *Isa. 1. 25.* so *brasse, iron* and *lead* are reputed, *Jer. 6. 28, 29.* when pure Religion, Judgement, and Righteousnesse were in the house and City of *Israel*, then shee was *Silver*, Pretious, and good mettall, but falling to Idolatry, Oppression, and Prophane-nesse, her silver became *Drosse*, and her children became *Brasse*, that is, impudent and hard-hearted, *Ezek. 3. 7.* *Tinne*, that is, hypocritical, being all in shew nothing in substance, *Eze. 33. 31.* *iron*, that is, Cruel, Bloody, inflexible, so were the great ones, men in place, *Ezek. 34. 2 4.* *Zeph. 3. 3, 4.* *Jer. 5. 5.* *Lead* that is, sottish and stupid, *Jer. 4. 22. ch. 8. 9.* they have re-ected the word of the Lord, and what wisdom is in them? That which should have inlightened them, and made them wise, that they rejected, and so were foolish and sottish.

In the midst of the furnace.

In the eleventh Chapter, 3. and 7. *Jerusalem*, the City is called a *Cauldron*, and the People the flesh to bee boiled in it, and here its called the *Furnace*, and the People the *Brasse, tin, iron, lead* to bee melted in it. God would make *Jerusa-*

saalem a furnace of affliction, and cast the drosse, and base mettall into it. The Jews had so degenerated from the golden and silvery purity of their Fathers, that they had no pretiousnesse in them, nothing left but Drosse, or that which was base as dross,

They are even the Drosse of silver.

Their Fathers were *Tin beleevvers, sincere worshippers, just dealers, Covenant keepers,* and so were like unto *silver*, pretious, pure, white, desirable; but these their children were *drosse, even the drosse of Silver, faithlesse, hypocritical, unjust, perjured.* The Nations were *drosse*, but not the *drosse of silver*, they were never of higher account, than *brasse, tin, iron, lead*, only the Jews were accounted *silver*, and now they were become the *drosse of silver*, worse than the nations, *2 Kin. 21, 9.*

19 I will gather you into the midst of Jerusalem.

20 As they gather silver and brasse, and iron, and lead, and tin, into the midst of the furnace.

The Hebrew is, *I will gather you with the gathering of silver*, that is, with such a gathering, that like as the *founder*, silver or Gold-smith, when hee would prove the *mettals* digged out of the Mines, what they are, and separate the *dregs* and *drosse* from them, hee *gathers* them together, and puts them into the *furnace*: So would the Lord do by the Jews, hee would *gather* them from all parts of *Judea*, into *Jerusalem*, which was the *furnace*; when God brought *Nebuchadnezzar* with his Army to besiege it.

To blow the fire upon it, and to melt it,

When the *mettals* are in the *Furnace*, then the *founder* causes the *fire* to be *blown*, the heat to bee heightened, till the *mettalls* be melted, that so the *scum* and *dross* being taken away, they may bee malleable and useful.

*So will I gather you in mine anger, and in my fury
and I will leave you there, and
melt you.*

The Lord finding his people to be *droffe*; or mingled with base mettals, hee was greatly provoked, and so in his anger, and *fury*, gathered them into the furnace, and there left them to be melted.

The fire God used in the *melting* of them was Famine, Plague, and Sword, which melted many of them, and then the burning coales scattered over the City, Ezek. 10. 2. which melted the furnace, and them that were left in it.

*21 I will gather you, and blow upon you in the fire
of my wrath.*

The word for *blow upon you* is, נִפְחֲתִי *Naphachtî*, the same with that in the 20. vers. that like as the *founder blows*, and gives not over blowing till the mettals are melted, and the dregs separated, so the Lord he would blow upon them, that is, exercise them with severe Judgements one after another, till they should be melted and consumed; and the vile separated from the pretious. This Expression of *blowing upon them in the fire of his wrath*, is the same with that in the former chap. vers. 31. *I will blow against thee in the fire of my wrath*; when God blows against any, hee blows upon them, and the breath of his nostrils burns as fire.

*22 As silver is melted in the midst of the furnace,
so shall ye be melted in the midst thereof.*

Their *melting* is oft spoken of, in the 20, 31. and here God was serious in the business, and resolved upon it, nothing should now prevent it, nor the intercession of *Moses*, and *Sa-
muel*, Jer. 51. 1.

And

*And ye shall know that I the Lord have poured
out my fury upon you.*

Though the greatest part were consumed by those sad and severe judgements God brought upon them, yet some escaped, some were carried into *Babylon*, another furnace, to melt out their remaining dross, and they were made to know, and acknowledge, that the Lord had poured out his fury upon them.

Of pouring out fury, or fury poured out. See chap. 20. 33.

*Quam magna
calasta mer-
etricis. Muscul.*

Obs. 1 That Churches or States may degenerate from their pretiousnesse and purity, into vilenesse and prophaneness. The house of Israel is become drosse, even the drosse of silver, it was so degerated, that it went beyond others in wickednesse; which made Isaiah to wonder, chap. 1. 21, 22, 23. How is the faithful City become an Harlot? not simply an Harlot, but a great and notorious Harlot; it was full of judgement, and righteasnesse lodged in it, but instead of these, now there was oppression and murder. Thy silver is become drosse, thy wine is mixed with water, thy money is counterfeit, and thy wine corrupt, or thus, whatever was pure in thee, is now corrupted, the Law is corrupted with false Expositions, the worship is corrupted with Idols, and humane traditions, justice is corrupted with bribery, and bloody oppressions; chastity and sobriety are corrupted with lewd and unclean practises. Jerusalem had lost her excellency, and was become loathsome, as a filthy Harlot, doing the work of an imperious whorish woman, Ezek. 16. 30. Jer. 7. 9, 10, 11. She justified her self in her sinful and shameful practises, and made the house of God a den of theeves. Rome was once a golden City for her faith and holinesse, Rom. 1. 8. chap. 16. 19. but now is so corrupt in Doctrine, Worship, and Manners, that shee is become the Mother of Harlots, and Abominations, Rev. 17. 5. The seven Churches were once Golden Candlesticks, but through their Corruptions and weaknesses, they soon degenerated into dross.

Obs. 2 That Men professing godliness, and living ungodly, whatever others thoughts are of them, or whatever they think of them

themselves, they are not acceptable to God, nor fit materials of a Church, the house of Israel is to me become dross, they profess my name, and so judge themselves good silver, precious in my sight, and others accord with them therein, but they live wickedly, and to mee they are no better than dross; than brasse, tin, iron, and lead, too base materials to make a Temple for mee to dwell in, or a Candlestick for mee to let a Prophetical light in. Such persons, whatever profession they make, whatever parts or priviledges they have, they are no silver, but the dross, the excrements of silver, which defile, disgrace the name, the Church, the Ordinances of God, and must bee separated from the gold and silver, 2 Cor. 6. 17. as the Prophet saith, *what is the chaffe to the wheat*, Jer. 23. 28. so what is the dross to the silver? Its fitter for the dung-hill than the Temple. Many that appear silver unto men, will bee found dross unto God. The best have some dross in them, they are drossy, but not dross. Hypocrites and wicked ones are dross, onely Hypocrites are the dross of silver.

Obf. 3 *The greatest part of professors, when they come to the tryal, will bee found corrupt and naught: All they are brasse, and tin, and iron, and lead, in the midst of the furnace: When they came to bee tryed, what mettall they were of, they proved all to bee base mettall and dross. The furnace discovered them. The Prophets told them what they were, Jer. 6. 13. chap. 8. 10. chap. 9. 2, 3, 4. viz. Covetous, false dealers, greivous, Lyers, Slanderers, Deceivers, &c. Isa 1. 4. a sinful Nation, a people laden with iniquity, a seed of evil doers, corrupters, &c. But they beleaved not the Prophets, telling them what they were, and what judgements would come upon them, for their sinnes: but notwithstanding all their wickednesse, they cryed, the Temple, the Temple, the Temple, Jerem. 7. 4. they worshipped God, and called themselves Citizens of the holy City, Isa. 48. 1, 2. They leaned upon the Lord, and said, not the Lord among us? Doth not hee own us for his people? are not wee his portion, and hee our God? none evil can come upon us. Thus they flattered themselves, that they were good mettall, and pretious; but when the Lord gathered them into the furnace; hee found them dross; they were no better in the account of God than Sodomites and Gomorrah-*

ans, *Isa. 1. 10.* *Jer. 23. 14.* the City, and all the Inhabitants of it were a provocation unto him, *Jer. 32. 31, 32.* and hee was destruction unto it and them. In the City was found much dross, but little silver, much brass, tin, iron, lead, but little gold! Since the Lord hath put us into the furnace of affliction, have not many been discovered to bee dross, who appeared silver before? Are all those pure mettall which make profession now? Most will bee found brazen, tinny, ironny, and leaden; the number of sincere and silver-like Christians will bee few: What *Paul* said to the *Corinthians*, *2 Epistle chap. 12. vers. 20.* that may the Lord say to this City, and professors every where: *I fear, least when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not.* Look to it, that you bee sincere.

Obs. 4 *In the degeneracy of a people, some do degenerate more than others, into a worse condition than the rest:* Here some were brass, some tin, some iron, some lead, and some the dross of silver. The house of Israel was degenerated into base mettals, which were one worse than another, yea into drosse, yea dross (for so the word is in Hebrew) of silver. Some were impudent, some Hypocritical, some murderers, some brutish, some Idolatrous, some Atheistical, some unclean, and prophane: See *Ezek. 8. 10, 11, 12, 13, 14, 15, 16.* Some did great, and others greater abominations; Some did evil with both hands, and that earnestly, *Mic. 7. 3.* the best of them were bryars and thornes, *vers. 4.* and the rest were Scorpions, *Ezek. 2. 6.* and the iniquity of the house of Israel was exceeding great, *chap. 9. 9.* when once people do degenerate from their honesty, their principles, their profession, some go further than others, *Jer. 7. 26.* they did worse than their fathers, *chap. 9. 3.* they proceed from evil to evil, they staid not till they became dross, yet one was worse dross than another. In our daies hath been great degenerating, and some are degenerated into brasse, some into tin, some into iron, some into lead, some into the drosse of silver.

Obs. 5 *Those do degenerate from God and his waies, from principles of honesty and equity, bee it more or lesse, than they do degenerate from them, they shall meet with fury and fire from the Lord.* Because yee are all become dross, I will gather you in
mine

mine anger, in my fury, into the midst of the furnace, and blow upon you in the fire of my wrath, to melt you, to consume you: When the Church of Ephesus decayed in her first love; that of Pergamos, turned aside to doctrines of Balaam, and the Nicolaitans; that of Thyatira to the teachings and seductions of Jezabel; when Sardis abated in her zeal, and Laodicea became lukewarm, the Lord threatened them severely; and at last brake the Candlesticks, and put out the lights, Rev. 2. and ch. 3. be they States, Churches, Families, or persons that degenerate, God hath no pleasure in them, Heb. 10. 38. but will cast them into great tribulation, Rev. 3. 22. and bee unto them a consuming fire, Ezek. 21. 31.

And David tells you, that God will put away all the wicked of the earth from him like dross, at the last day, this hee will do, and bee an eternall consuming fire unto them. Psal. 119. 119.

Obf. 6 Melting and consuming judgements upon a people are the wrath of God, whoever bee the executioners thereof: Nebuchadnezzar should besiege Jerusalem, and make it like a furnace to melt and consume the Jews, and this the Lord ownes to bee his doing, vers. 22. and yee shall know that I the Lord have poured out my fury upon you; it was not Nebuchadnezzar, nor the Armies fury, but the fury of the Lord, they were onely the vials or vessels by which it was poured out: and now if fury have been poured out in Scotland, its not the Army hath done it, but the Lord who gathered them together, as brasse, iron, lead, and tin in a furnace. blew upon them in the fire of his wrath, melted and consumed them as dross, and you must know it was the Lord, not man that poured out his fury upon them, and those the Lord hath made vessels of mercy unto us, who have been vials of his fury towards them. If you will mourn for Gods severity towards them, yet rejoyce for his goodnesse towards us. Sept. 3. 1650. were the Scots routed, four thousand slain, and ten thousand taken.

Vers. 23 And the word of the Lord came unto me, saying,

24 Son of man say unto her, thou art the land that is not cleansed, nor rained upon in the day of indignation.

Here begins the third message of the Lord unto the Prophet, the 23. vers. is the same with the 17. and 1. and wee pass it by.

24 Thou art the land that is not cleansed.

In this vers. is laid down the *pollution* of the land in general, in the verses following it is more *particularly* expressed.

Expurgare a
toribus.
Sunt qui putent
significare
mundiciem ni-
rentem Pag-
nin Kir-
ker & oppo-
nitur verbo
NDU

The word for *Cleansed* is from טהר which signifies to *purge* from filthiness, and so to *purge* as to make *shining* and *beautiful*. *Judea* the land here meant, had been oft *cleansing*, but was never *thoroughly cleansed*. *Hezekiah* and *Josiah* made the greatest *cleansings*, but all the sinne was not *purged* out in their daies, they took away the *Objects* and *Mediums* of sinne, viz. the *Idols*, *Images*, *Groves*, and high places, but the *People* continued wicked, they did not *cleans*e their hands, nor hearts, and turn to the *Lord*, but returned to their former and worse abominations, when those good *Kings* were gone. The *Lord* had sent them many *Prophets*, who dealt with them several waies to draw them to repentance, sometimes they allured them by sweet promises and invitations, sometimes they threatned them with sharpe judgements, sometimes they pressed them with strong arguments, *Jer.* 4. 1, 3, 4. *Ezek.* 18. 31, 32. Sometimes they spake plainly to them, sometimes parabolically, sometimes they wept and sighed to the breaking of their loyns; doing strange things to affect them, *Ezek.* 17. 2. *Jer.* 4. 19. & 9. 1. *Ezek.* 21. 6, & 12. 5. 6. & 4. 1, 2, 3. &c. besides these things God oft sent sweeping and fierce judgements amongst them, *Isa.* 24. *Amos* 3. and 4. chap. Famine, sword, Pestilence, and notwithstanding all these they returned not to the *Lord*, but the *Land*, that is, the *People* of it, did remain uncleansed, they were like a land wherein was nothing but weeds, nettles, bryars, and thorns. *Obj.* *Isa.* 26. 10. it is called a land of uprightnesse, and if so, how is it here said it is a land not cleansed?

Ans. The Hebrew is, in terra rectitudinum, in the land where men are taught right things; right worshipping of God, right dealing with men, right walking in their several relations, or the land of uprightnesse, for that they ought to have done uprightly but in that land they dealt unaj.istly, and filled that land with sin *Jer.* 51. 5. or the land of *uprightness*, for that it had been so, *Isa.* 1. 21.

Nor rained upon in the day of indignation.

God had oft with-held the former and latter rain, from them, and afflicted the land with great drought, *Isa. 24. 6, 7. Psal. 68. 9. 1 King. 18. 5. 2 Kin. 8. 1. Jerem. 14. 4. Amos 4. 7.* and hee threatned, *Isa. 5. 6.* to command the clouds *to rain no rain* upon it, and it was so in *Joels* daies, *chap. 1. 9, 10, 11.* who lived in *Manasses* time, as the *Rabbies* said, and that was a time of indignation, and sorely distressed them, so that man and beast suffered much. In *Jerem.* daies also, who lived in the times of *Jehoiachim, Jehoiakin* and *Zedekiah*, were the raines denied unto the land, so that by reason of drought, *Judah* mourned, the gates thereof languished, *Jerusalem* cryed, the Nobles, and their little ones were ashamed, confounded, and covered their heads; *Jer. 14. 1, 2, 3.*

Or thus, wee may understand these words, *Judea*, thou art a polluted, filthy land, nothing hath prevailed with thee to cleanse thee, and thou shalt not be rained upon in the day of mine indignation, that is, thou shalt have no mercy when the fire of my wrath is kindled, thou shalt have no rain to quench it, in my wrath, I will not remember mercy.

Os. 1 The Lord takes notice of places what they are, whether cleansed or not cleansed: Thou art the land not cleansed: Thou art full of Bryars and thornes, full of vermine, and wilde beasts, *Ezek. 2. 6. Isa. 9. 18.* it was full of wicked and vile men which did defile the land; *Ezek. 7. 23.* the land is full of bloody crimes, the City is full of violence. There is not a land, City, Tow, or family in the whole earth, but the eye of the Lord is upon it, and hee sees what it is, whether it bee defiled, and how greatly defiled, hee knew what *Sodome* and *Gomorrha* were, before hee sent fire from heaven upon them. Hee knew how polluted *Canaan* was by the nations, before hee brought the Jews into it, *Deu. 9. 4, 5.* hee took notice of *Ammon, Moab, Seir, Edom, Philistia, Tyre, Sidon,* and *Babylon*, hee saw what cages of unclean birds they were, *Hos. 6. 10. I have seen an horrible thing in the house of Israel:* Hee saw what the ancients of *Israel* did, *Ezek. 8. 11.*

hee saw folly in the Prophets of *Samaria*, and an horrible thing in the Prophets of *Jerusalem*, they strengthened the hands of evil doers, *Jer. 23. 13, 14.*

Obf. 2 When Lands have had means of cleansing, and are not cleansed, they are matter of indignation and exprobration unto God. *Judea* had the Prophets, sometimes good magistrates, it had great mercies, great judgements, solemn fasts, *Isa. 58. 3, Joel 1. 14.* but was still uncleansed, therefore saith the Lord, *Thou art the land that is not cleansed.* The word *Thou* notes Gods indignation at them, and his Exprobration of them. When a ground is full of thornes, bryars, nettles, vermine, and wilde beasts, and the Husband mans servants cannot with all their art and pains rid the ground of them, that ground exasperates the Husband-man, and makes him say, this is the ground will not bee cleansed, that brings forth nothing is good, so was it here with *Judea*, *Is. 5. 4.* what could have been done more to my vineyard? that I have not done in it? wherefore when I looked for grapes, brought it forth wilde grapes? it retained its sowrenesse, notwithstanding all done, *Ezek. 24. 13.* Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse any more: Seeing I have used means to purge thee, and thou wilt not bee purged, seeing thou art obstinate, and there is lewdnesse in thy filthinesse, there shall no more purgative means bee afforded thee, but I will bring my fury, and cause it to rest upon thee.

And when its thus, its dreadfull, *Jer. 13. 27.* woe unto thee *Jerusalem*, wilt thou not bee made clean?

Obf. 3 The Lord hath his day and time to judge and punish lands uncleansed, people unreformed, in the day of indignation: Though the Lord bear long with a finful nation, yet hee will not bear alwaies, the time comes at last, that his hot anger breaks out and damnifies. This day of indignation, was when the Lord called the Babylonish army, to the walls of *Jerusalem*, *Jer. 4. 6, 7, 9, 13. Jerem. 52. 4. Zeph. 1. 14, 15.* The ten Tribes not hearkning to the Prophets, and Seers, but proceeding in their wicked waies, *2 King. 17. 12, 13.* found the Lord had a day to send *Salmanaſer*, who spoiled the Land, besiedged *Samaria* three years, and carried them away Captive into *Assyria*, which was the veritying of *Isaiahs* prophesy against

gainst them, chap. 17. 4. *In that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean: The glory and fat of Jacob, were their Princes, Counsellors, Souldiers, wealth, and strong holds, which the Assyrian deprived them of, and made Jacob thin and lean. God had his day to visit Egypt, by shaking his hand over it, Isa. 19. 16. The Lord had his day to make Tyre forgotten seventy years, according to the daies of one King, Isa. 23. 15. about that time which Nebuchadnezzar took Jerusalem, hee also took Tyre, and the great merchandizing of it was interrupted seventy years, so long as the Jews were in Babylon, which Isaiah calls the daies of one King. The daies of Kings, and so other men who lived at ease, were usually counted seventy years; or thus, according to the daies of one Kingdome, that is, the daies of the Babylonian Kingdome, from the time of taking Tyre, for seventy years after, that Kingdome ceased, and Darius the Median took it, Dan. 5. 31.*

Obi: 4 *When a land and people retain their filthinesse, and rest uncleansed after mercies, judgements, and means used to do them good, God doth not onely with-hold mercy, but deny hope of mercy. Judea was the land uncleansed, and shee should have no rain in the day of Indignation. Her sinnes kept back the rain in a literal sense, Jer 3. 2, 3. and cut off the hope of rain in a metaphorical sense, Zeph. 1. 17, 18. I will bring distresse upon men, that they shall walk like blind men, because they have sinned against the Lord: They shall see nothing tending to their comfort; but all working against them, for it follows, Their blood shall be poured out as dust, and their flesh as the dung; neither their silver nor their gold shall bee able to deliver them in the day of the Lords wrath; but the whole land shall be devoured by the fire of his jealousy: Gold and silver will do much, but nothing in the day of wrath, Prov. 11. 4. that place in Isa. 8. 21. 22. is observable, They shall passe through it hardly bestead, and hungry; and it shall come to pass, when they shall bee hungry, they shall fret themselves, and curse their King, and their God, and look upwards; and they shall look unto the earth, and behold trouble and darknesse, &c. When Sennacherib or Nebuchadnezzar should invade the Land, the Famine should bee so great, and the men of Judea so hungry,*
that

that they should fret, and curse their King, their God; The one, because he prevented not their misery; the other, because he delivered them not out of it; and they should look up to heaven, down to the Church, and find help from neither, nor hope of mercy any where, trouble, darknesse, anguish were before them, and they should bee driven to them, they disgrace the true Prophets, *vers. 18.* they listened to false Prophets and Lyars, *ver. 19.* they tryed not them and their doctrine, by the Law and Testimonies, *ver. 20.* therefore God brought evil upon them, yea, such evil as they were helpless and hopeless.

Verf. 25 There is a conspiracy of her Prophets in the midst thereof, like a roaring Lyon, ravening the prey: they have devoured souls: they have taken the treasure, and pretious things: they have made her many widows in the midst thereof.

In this verf. and the 28. you have the *sins of the Prophets* expressed which defiled the land, and made it to bee called, *the land uncleaned*, and they are,

- 1 *Conspiracy.*
- 2 *Cruelty*, like roaring lyons, &c.
- 3 *Murder*, and that of soules, they have devoured, &c.
- 4 *Covetousness*, they have taken the treasure, and the pretious things.
- 5 *Inhumanity* or *impiety*, they have made her many widows.
- 6 *Flattery* and *lying*. *ver. 28.*

A conspiracy of her Prophets.

The Hebrew for *Conspiracy* is, *kesher*, which is from a root or word, which signifies to *bind*, to *tye together*, as *Jer. 51. 63.* *Ia. 49. 16.* and metaphorically is referred to the *minds of men combining together*, as *1 Sam. 18. 2.* *The Soul of Jonathan was knit with the soul of David*, *Nick-sheerah*, *ligata erat*, was united, bound to, inleagued with the soul of David, and *2 Sam. 15. 31.* *Ahithophel* is among the *Conspirators* with *Absolom*, *backsherin* in *conspirationibus*, his minde with others were united

קשר est ligare, colligare & metaphoricè dicitur de animorum coniunctione coniurare, facere ligam.

nited in a conspiracy against *David*, so 2 *Kin.* 12. 20. *Jehoash* his *Servants* arose and made a *Conspiracy*, The Hebrew is, *They conspired a Conspiracy*, they were all of one heart and minde, and it was to kill their Master. Here the Prophets had a *Conspiracy*, its spoken of the evil Prophets, they met in *Jerusalem*, they consulted and consented to prophesy the same thing, that none should Prophesy otherwise; if they did, they would cry them down, and those should follow them, thus they made a *Conspiracy* against the true Prophets, and those were truly religious, opposing God and godliness. You may read how they set themselves against *Jeremy*, chap. 26. 8. and stirred up the Princes and people against him, ver. 13. how they prophesied the same things, *Jer.* 23. 17. chap. 6. 14.

Nequis secus
doceat quam
ipsi & ita uno
ore mentiantur
utque oppug-
nent prophetas
Dei. Lavar.

Like a roaring Lyon ravening the prey.

Lions, are fierce and cruel, especially when hungry, and its observed of them, that they first *roar*, whereby they scare men and beast, and then *hunt* after the prey; So these Prophets did *roar* against the true Prophets, and their followers, *Jer.* 26. 11. *This man is worthy to dye*, not to bee silenced, imprisoned, or banished, but *to dye*, nothing but death will suffice them, they were greedy of the prey, and said, he should *surely dye*. ver. 8.

Vid. Sanct. in
Isa 31. 4.

They have devoured souls.

Soules, that is *men*, by a Synecdoche of the part for the whole. They preached dreams and visions of their own heads, whereby they seduced and undid multitudes, *Ezek.* 13. 10. *Jerem.* 14. 13. chap. 23. 13. when Prophets do not tell people of their sinnes, they destroy them, *Ezek.* 3. 18. and so when they present their own phantasies instead of Gods word, *Jerem.* 23. 22. with 32. had they delivered the word of God, they should have turned men from their evil waies, but by their lies and dreams they made them to erre.

Pestilenribus
de. An. is. eter-
nae damnationi
bnoxios red-
debant.

They have taken the treasure and pretious things.

חֶסֶד וְקֶדֶשׁ

robur & glori-
am,
In iis robur
hominum con-
sistit tempore
angustiae,

The Hebrew word for *Treasure* is *Cofen*, which *Montanus* renders *robur*, *strength*, and so its used, *Isa. 33. 6.* and *riches*, *treasure*, are called *cofen*, because men put their confidence in them, and make them their *strength*, *Prov. 10. 15.* *Psal. 52. 7.* the word is used for *treasure* and *riches*, *Prov. 15. 6.* in the house of the righteous, is *Cofen rabh*, much treasure, much riches, or much strength, here its treasure, and the French is; *Les richesses*. *Æcolam. Thesaurum*, and others, *Opes*.

Pretious things.

Pretious things, *Jakar* notes things much set by, as a good name, *1 Sam. 18. 30.* things beloved, *Jer. 31. 20.* *Ephraim* my dear son, *Ben iakkir*, υἱός ἀγαπῆσθαι, my dearly beloved son, saith the Septuagint: Things of great worth; *Prov. 20. 15.* *Isa. 28. 16.* *Jerem. 20. 5.* here it notes things of worth, and dear unto them. These Prophets were false, and would not Prophecy, unless the people gave them, and gave them choice things. Hence *Micah* saith, the Prophets divined for money, chap. 3. 11. and prepared warre for them would not put into their mouths. They did not take by force, or steal away their treasures, but they carried it so, that the People must give, and they had their treasure and pretious things. They were not content with what was their stipends; But as *Lavater* speaks, they had waives, arts, devices, to get fitch things.

Varia habebant
pecuniarum aucu-
pia.

The word *Jakar* signifies also *glory*, and *honour*, *Dan. 26. 37.* *Esh. 1. 20.* and so its rendred here by *Montanus*, *Lavater*, *Æcolamp.* and the French Translation. The sense then is this, that these false Prophets were ambitious, minding high places, and popular glory.

They have made her many widows.

Those men would not bee of their mindes, hearken to their Prophecies, countenance and maintain them with their treasures

asures and pretious things, they prepared warre for them, they stirred up the powers, and people who were of their own way, to hate them, and deal unkindly with them, *Isa. 66. 5. Hear the word of the Lord, yee that tremble at his word, your brethren that hated you, that cast you out for my name sake, &c.* There were some trembled at the word of the Lord, the word of the true Prophets, and durst not side with the false Prophets, their doctrines or practises, these therefore were hated of their brethren, that were their Disciples, and cast out, so *Ezek. 11. 15. They said get yee farre from the Lord, unto us is this land given in possession.* You have nothing to do here in *Judea or Jerusalem*, here is no liberty for you, bee gone, or dye for it. Now because many did venture to stay, they prevailed so, that they were put to death, and by this means *they made many widows.* They also used to encourage the Princes to warre, as *1 King. 22.* the false Prophets put on *Ahab* to go up to *Ramoth Gilead*, and promised him successe in that warre, but he fell, and many other with him, and hereby *they made many widows.*

Obs. 1 In *Jerusalem* were wicked and false Prophets. *Jerusalem* was the holy City, the City of God, the place where Gods name was recorded, a type of the Church of God in all ages; yet there, even there, were such Prophets, and holds it out clearly to us, that there will be false Prophets in the Church of God alwaies. In Christs time there were such, *Mat. 7. 15. Beware of False Prophets which come to you in sheeps cloathing.* In Pauls time, there were such, *Act. 13. 6. There was one Bar-jesus a Jew, and a false Prophet.* In Johns time there were such, *1 John 4. 1: Many false Prophets are gone out into the world;* so many went out then, that there is a generation of them to this day, and that generation will not cease so long as the Lord hath a Church in this world; there will bee found false Prophets, even at dooms day.

Obs. 2 *Jerusalems* Prophets may be yea, sometimes are against *Jerusalem*. There is a conspiracy in her Prophets, in the midst thereof. Those thought themselves the chief Prophets in *Jerusalem*, met, consulted, and agreed together to preach the same things, to set themselves against the Prophets and Professors differed from them, as being unsafe and unsound, and to stir up authority against them. The meetings of Prophets

phets are not alwaies for the welfare of *Sion*; here was a Council of them, but it was for mischief; That they thought was very lawfull, the Spirit of God calls a *Conspiracy*. Such was that meeting of the chief Priests, Scribes and Elders in the palace of the High Priest, where they consulted against Christ, *Matth. 26. 3. 4.* and that wherein they agreed, that if any did confesse that hee was Christ, hee should bee put out of the Synagogue, *Iohn 9. 22.* was not the Council of *Trent*, a conspiracy of Prophets, who pretended they were for *Jerusalem*, but were in truth against *Jerusalem*; Did not they agree together, that who ever preached any thing contrary to their Canons and Articles, should bee anathematized? did they not stir up Princes and Powers of the world, to punish those they judged Sectaries, Schismaticks, and Heretical? Mr. *Foxes* Acts and Monuments do testifiy the truth thereof. Have not the Prophets of our *Jerusalem* gone too far this way?

Obl. 3. God takes special notice of the sinnes of Prophets; they are first mentioned in the general Corruption that was of all sorts; There were Priests, Princes, Peoples sins, but the Prophets are set in the front, they provoked God greatly, they did most hurt, *Jer. 23. 15.* From the Prophets of *Jerusalem* is prophaneity gone forth, into all the land. They were corrupt springs, that corrupted the whole Jewish earth, with the streames of their false doctrines, and example of their sinful practises. Their sins are very much spoken of in the word, and set upon record, they dealt falsely, *Jer. 6. 13.* they belied the Lords, *Jer. 5. 12, 13.* they taught rebellion against the Lord, *Jerem. 28. 16. ch. 29. 32.* they strengthened the hands of evil doers, so that none returned from his wickedness; *Jer. 23. 14.* they were light and treacherous, *Zeph. 3. 4.* they deluded the people, and murdered their souls, *Jerem. 8. 11.* *Ezek. 13. 10.* they were exceeding Covetous and greedy of gain, from every quarter, *Isa. 56. 11.* *Micah. 3. 5.* they made the people forget the name of the Lord, *Jer. 23. 27.* they were Foxes, and dealt very suttly, *Ezek. 13. 4.* They being defiled with such sins, defiled the land thereby, kindled the indignation of the Lord, and made him to say concerning them, Behold, I will feed them with wormwood, and make them drink the water of gall, *Jer. 23. 15.* and would consume them by sword, and famine, chap. 14. 15.

Obl. 4

Obs. 4 That the men who should openly declare against sin, do openly commit sinne. There is a conspiracy of her Prophets in the midst thereof: They roared like Lyons, not caring who heard or saw them, they made many widows in the midst of Jerusalem. They sinned notorious sins, and were not ashamed of them, Jer. 23. 11. Both Prophet and Priest are prophane, in mine house have I found their wickednesse, saith the Lord, in the Temple, the most publike place of worship, there they set up their Idols, and detestable things, Ezek. 7. 20. when Prophets and men in near relations to God are naught, they proceed from sinne to sinne, from degree to degree of the same sinne, till they become impudent. These Prophets conspired against those were good in Jerusalem, they were cruel, murderous, Covetous, inhumane, and that in the midst of Jerusalem; they blushed not at any, or all these sinnes, they proceeded so in their Covetousnesse, that they got the treasure and pretious things the people had. Thus was it with the Popish Clergy, they got the best lands, woods, waters, habitations, they got the treasure and pretious things; yea, so covetous were they, that they occasioned that Proverbe, *a mortuis tributum exigere*, to scrape from the dead, and so openly wicked they were, that in their Temples and Cathedrals, they strove so for place, as they shed blood.

Ab Episcopis
sanguis in ipsis
templis fusus
sit propter loci
dignitatem.
Lavater.

Verf. 26 Her Priests have violated my Law, and have prophaned mine holy things: they have put no difference between the holy and prophane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am prophaned amongst them.

In the former verf. you had the Prophets sins, here you have the Priests, and they are four.

- 1 Violation of the Law.
- 2 Prophanation of holy things.
- 3 Neglect of duty, which is twofold.

1 They did not make difference between the holy and prophane, the clean, &c.

2 They Minded not the Lords Sabbaths, but hid their eyes from them.

Her Priests have violatèd my Law.

The *Priests* were to bee men of *knowledge*, *Mal.2.7.* and to teach the People the true sense of the *Law*, *2 Chron. 15.3.* *Deut.17.9,10,11.* (for the *Priests* taught, and not onely the *Levites*, *Mic.3.11.*) but now the *Priests* were so blind and ignorant, that they *knew not God*, *Jer.2.8.* so intemperate, that they *erred* in the things of God, *Isa.28.7.* and rejecting true knowledge, are said to forget the law, *Hos.4.6.* and here to *violate* it.

ἠθέτησαν τὸν νόμον μου.
Surripuerunt legem meam.

Cum deberent populum legem docere, non fecerunt, i aque legem illi quodummodo furari sunt.

Maldon.

Violenter discerpserunt.

legem meam.

Violenter traxerunt legem.

Vim faciunt legi.

Onr fait overage a maloy.

Montanus puts the Comma after, ἐσφάμεν.

The Septuagint reads it, *They have contemned my Law*, they set light by it, *Lavater* hath it thus, *they have stollen*, or *taken away my Law*, to which sense *Vatablus* agrees; for because they were bound to teach the *Law*, and did it not, they are said *furtim secisse legem*, to have *stoln away the Law*. The Hebrew word *chamas* signifies, to take away, to offer violence, *injuste tractare*, to handle a thing unjustly. The *Priests* did handle the *Law*, *Jer.2.8.* but they handled it unjustly: they wrested, and forced it to speak their sense, to countenance their practises; they cared not for the true sense, nor sought after that, but such senses as would please and suit with the times, and mens humours.

The *Law* or word of God is *violated*,

First, *When men do wrong point it*, and so marr the sense, and alter it; as those that to make way for the opinion of the souls sleeping, do put the point after the word *day*. *I say unto thee to day*, whereas the right pointing is at *Thee*, not at *day*, *I say unto thee, to day shalt thou be with mee in Paradise*, *Luk.23.43.* that is, thy soul shall not lye dormant in or with thy body till the *day* of resurrection, but shall this very *day* pass into *Paradise*. So *Rev.13.8.* the *mis-pointing* causes an error in the sense, its said there, that *All shall worship the Beast; whose names are not written in the book of life of the Lamb*. There is the comma, and then follows, *slain from the foundation of the world*, whereas the *Comma*, or pointing, should bee after *slain*, which refers to *Lambe*, and not to the following words, for those words relate to the names written in the *Book*, and the sense stands thus, whose names are not written in the book of life,

life, from the foundation of the world.

2 *When something of man is added to it, or detracted from it;* The Scribes and Pharises joyned their Traditions with the commandements of God, and thereby offered such wrong unto them, that Christ tells them, they made them of none effect, *Matth. 15. 6.* they put so much chaffe to Gods wheat, that it rather choaked than nourished the People; they put so much water of their own to his wine, that there were no spirits at all in it. The Jews had joyned the Statutes of the Heathen with the Statutes of the Lord, *2 King. 17. 8.* and the Statutes of Omri were observed, *Micah. 6. 16.* The Septuagint in the *5. of Genesis*, have added one hundred years more to the age of the Fathers, before they begate Children, than is in the Original; They have also added much to the end of *Job*, which the Hebrew hath not. The Post-scripts after *Pauls* Epistles, are not Canonical, but additions of those writ the Epistles, or of some others, and they have little truth in them; See Mr. *Perkins* upon the sixth Chapter of the Epistle to the *Galatians*, on the conclusion.

Some Anabaptists in former times, rejected all in the last chapter of *Mark*, from the ninth vers. to the end, and others have added unto the 14. vers.

3 *When the Translation is erroneous.* The Septuagint hath failed in many places, and the Vulgar in most. *Lindanus* a Polish prelate saith, *It hath monstrous corruptions of all sorts,* scarce one Coppy can bee found, that hath one book of Scripture undefiled and whole. Many points are translated too intricately and darkly, some improperly and abusively, some not so fully, nor so well and truly; Sundry places are thrust out from their plain and natural sense: The Translator possible was no Latinist, but a smattering Grecian. In our Old Translation there were $\sigma\phi\lambda\mu\alpha\iota\alpha$ $\pi\omicron\lambda\lambda\alpha$ many errors, as in *Mal. 2. 16.* *White*, in his *If thou hatest her, put her away*, saith the Lord God of Israel; whereas hee hated putting away; so in *1 Corinthians 12. 28.* *its* *helpers, governours;* whereas in the Greek, *helps, governments,* and our last Translation which is the best extant, is faulty in this place, reading those words thus, *Helpes in Government*, which was done to countenance all the Assilants Prelates had in their government, and not onely there, but

Glassius in
philol. tract.
de purit. textus
in N. T. p. 229,
230, 231. Edit.
secunda 1643.

Montan.
Junius.
Vulgar.
V. tabl.
Matiano.

in other places also, as Jer. 33. 16. its thus translated, *This is the name wherewith shee shall bee called, The Lord our righteousness*; whereas the Hebrew is, *yezeh asher jickra lah, he who shall call her, is the Lord our righteousness*; and the Contents before the 149 Psalm, insinuate that the Church hath power to rule the consciences of men.

White in his
way to the
Church p. 42.

4 *When the word is constrained to speak that was never intended of God, when a sense is drawn from it that was never included in it.* Tyrabosco Patriarke of Venice, preaching on the miracle of loaves and fishes, made the sense of Phillips words, *Two hundred penny-worth of bread will not suffice, to bee this, That all the mysteries of the Old and New Testament are not enough to enlighten the peoples blind and ignorant mindes, without the seven Sacraments*; which hee made to bee the meaning of Andrews words, *There is a boy here which hath five loaves and two fishes*: What forced senses have men put upon those scriptures: *Tell the Church, and, This is my body?* That is, the sense of Scripture which the Spirit intended, if any other sense bee imposed on, or extracted from the word, its a violation of it, and so it speakes not the minde of God, but the pleasure and phantasies of men.

They have prophaned mine holy things.

Non rite per-
ficiebant quæ
ad eorum perti-
nebant mini-
sterium.

By *Holy things*, the Lord means the *Sacrifices* and *Oblations*, which they were to order according to the institution and rules given them from God, by *Moses*; but what was *holy* upon a Legal account, they esteemed common and sleighted, which was a prophaning of them. In the 8. vers. God told *Jerusalem* shee had despised his holy things; and here he tells the Priests they had *prophaned* them, that is, they had ordinary thoughts and esteem of them, and handled them, so, as became not *holy things*. When the *holy things* were eaten of out of season, or by persons unfit, under legal uncleanness, they were prophaned, *Leviticus* 19, 8. chapter 22, from the first to the 16.

*They have put no difference between the holy
and prophane.*

The Law tells us what things and persons are said to be *holy*, or *prophane*, clean or unclean, as you may see *Levit. 11.* through out, *Numb. 18. 11, 12, 13. Deut. 14.* from the 3. to the 22. *Levit. 19. 7. 8. ch. 21. & 22.* The *Priests* should have instructed the people, what meats were lawful for them, what not; what Sacrifices were fit to be brought to the Lord, and what not, who were worthy, and who not to eat of the *holy things*, and to approach unto the *Holy God*.

This is acknowledged to have been the *duty* of the *Priests*, from *Levit. 10. 10, 11. Ezek. 44. 23.* where mention is made of *Teaching*; and from *Haggai, the 2. 11, 12, 13.* where they practised it, and told them what was *unholy*, and *unclean*: but this is not all contained in this Text, for the Hebrew word *Badal*, rendred here to put *difference*, imports *power and authority to separate persons and things one from another*, as *Gen. 1. 4. the Lord divided or separated the light from the darknesse*, *Deut. 4. 41. Moses severed three Cities on this side Jordan*, *2 Chron. 2. 10. Then Amaziah separated them*; and *Ainsworth* reads those words, *Levit. 10. 10. That yee may separate between the holy and prophane*: by that power God had put into their hands, they were to keep the *wicked* and *prophane* from the *Holy things*; to *separate* them from the *Congregation*, and so the word is used, *Ezra 10. 8.* The *Priests* sinned in that they did not teach the people what was *legally* holy, and *legally* prophane, and also in that they did not *put forth that power* they had, to preserve the *holy things* of God pure. These *Priests* therefore that withstood *Uzziah* the King, attempting to offer incense upon the Altar, and thrust him out of the Sanctuary, when the Leprosy appeared in his fore-head, they did their *duty*, and kept the things of God unpolluted, *2 Chron. 26. 20.* it was unlawful for him to offer incense; unlawful for him being Leprous to be in that place, where the incense was to be offered, and had not the *Priests* had *power*, it had been unlawful in them to have thrust him out.

*Neither have they shewed difference between the clean
and the unclean.*

The Hebrew word for *showing difference* is *למדו* *fecerunt*

*scire, they did not make to know, they neglected to teach, and
instruct them, which was a sin inexcusable, but more than so
may bee gathered out of this word; they did not make them to
know experimentally, by inflicting censures, what the diffe-
rence was between the clean and the unclean. They had three
sorts of Excommunication; the lesser called Niddui, the mid-
dle sort called Cherem, and the greatest called Sammatha. He
who was defiled with Leprosy was to bee removed out of the
Campe of Israel, the Campe of the Priests, and the Camp of
God. Hee was defiled with an issue, was to bee removed out
of the Campe of God, and the Campe of the Priests, but not
out of the Campe of Israel. Hee that was defiled by the touch
of a dead body was onely to bee removed out of the Campe
of God. Now its like the Priests failed in doing their part in
some of these, they suffered those were *legally unclean*, to
come amongst those were *legally clean*, and did not by remo-
val of them, make them to know what a mercy it was to bee
clean, and what an evil to bee *unclean*. Its said Judges 8. 16.
that Gideon took Bryers, and Thornes, and with them hee
taught the men of Succoth, וַיִּלְמְדוּהֶם *cognoscere fecit*,*

Weemes in
Christian Syna-
gogue.

*hee made them to know; by what they felt and suffered, hee
made them to know; so the Priests should have made them to
know by their removal from the Campe, and holy things of
God, what the great difference was between the clean and un-
clean. I have met with one Author, who reads the words
thus, Neither have they broken or divided between the clean and
the unclean.*

Vid. Gillespi
his Annotations
blossoming,
p. 119

And have hid their eies from my Sabbaths.

The Hebrew word for *Hid*, is, *אָלַם* *alam*, which proper-

ly is spoken of them that *have watery, blear, and bloud-shot eyes*; so that they cannot see well, as *Avenari*. saith, such eies had those *Priests* that they could not see. The Ordinary acception of the word is, to *hide* or *cover*. The Sept. is, *παρεκκλυαντες*, they have covered their eies from my Sabbaths. The Vulgar is, *averierunt*, they have turned away their eies. This Expression of *hiding their eyes* hath these things in it.

Proprie dicitur de oculis limis seu sippiis qui non clare vident ob maculam vel velamen in illis contractum *Avenarius*.

First, They did not mind the holynesse and honour of the Sabbath; That was a day to bee sanctified in a special manner, *Exod. 20. 8. Levit. 23. 3. Ezek. 20. 20.* they should have called the Sabbath a delight, holy and honourable, *Isa. 58. 13.* for it was a day as for honouring of God, so for Gods honouring them with his presence and blessings, but they minded not the holynesse or honourableness of the day, and this was *hiding their eyes* from it.

2 When men by their sinful practises *prophaned the Sabbaths of the Lord*; they took no notice thereof, they did not tell them of their sins, convince them of the wickedness of their doings, but connive and wink at their doings, *Jer. 17. 27.* there were those did carry in burdens at the gates of *Jerusalem* on the Sabbath day, which God by *Jeremy* complained of, and threatened the destruction of *Jerusalem* for, but the *Priests* though they knew and saw these things, yet they were silent, and this was *hiding their eies* from the Sabbaths of the Lord.

3 Themselves did those things on the Sabbaths which the Law of God did not justify, and they having their pretences and excuses for the same, they did not the duties of the Sabbath, they did their own pleasure, walkt in their own waies, and spake their own words, contrary to that in *Isa. 58. 13.* they did wicked things on that holy day, and prophaned the Sabbaths of the Lord, *vers. 8.* of this chapter, *Jer. 23. 11.* both Prophet and Priest are prophane, they did prophanely, and so they *hid their eies* from the Sabbath.

Videntes populum Sabbatorum diem contumelia affici & opus legem non permittunt perfici in die quietis, at quere nolabant eos, qui delinquere audiebant sed veluti conniventes oculis, d si nolabant ea videre quæ continenter cernebant. *Praed.*

And I am prophaned amongst them.

The *Prophaning* of holy things, the holy day, and holy name of the Lord, are oft mentioned, *Levit. 22. 15. Neh. 3. 17.*

Amos 2.7. Ezek. 20. 9. 14. 22. but here it goes higher, and comes to God himself, who saith, *I am prophaned*: God in his own nature cannot bee *prophaned*, that is incapable of all *prophanation*, but hee is laid to bee *prophaned*, when his commands are *despised*, his worship *corrupted*, and *evil is spoken* of him and his waies. God is *sanctified* when wee fear him in our hearts, *Isa. 8. 13.* and tremble at his word, *Isa. 66. 2.* worship him according to his own appointments, preserving his worship pure, and so live as to cause others to glorify his name, *1 Pet. 2. 12. Matth. 5. 16.* when the contrary is done, hee is *prophaned*; when men contemn the commands of God, break his Laws, defile his Sabbaths, they *prophane* the Lord, and by such doings cause his name to bee blasphemed by others, and in that, himself is *prophaned*.

Obf. 1 *That Holy things are to bee kept holy, they have violated my Law, prophaned mine holy things, put no difference between the Holy and Prophane &c.* This was the evil that *holy things* were *prophaned*. The *Holy Oyle*, spoken of *Exod. 30.* must bee *kept holy*, and none must make or compound any like it; *vers. 31, 32.* so for the *holy perfume*, *vers. 37.* The *Passeover* was an *holy thing*, and the Lord ordered it so, that it might bee kept holy, *Exod. 12. 43. 44. 48.* Strangers and uncircumcised might not eat thereof, because that was a defiling of it; those who were legally unclean, were not to keep the *Passeover*, till they were cleanted, *Numb. 5. 2, 3. ch. 9. 6, 7.* &c. they were put off from the fourteenth day of the first month, unto the fourteenth day of the second month, and so for other of the *holy things*, see what rules God gives and how strict hee was to prevent the *prophaning* of them, *Levit. 22. 3, 4, 5, 6, 7.* God threatened to cut off such a soul, that should meddle with the *holy things*, being unclean. Cut off from Children say some, hee should bee without posterity. Cut off by an untimely death say others, or cut off from God, and having inheritance with his people in heaven. Hence was it that God committed the *Holy things* to the charge of the Priests, *Numb. 3. 28. 31, 32.* and Levites *Numb. 18. 2, 3, 4, 5.* and they kept the door of the Lords house, *2 Kin. 12. 9.* and when they were defiled, they were not to meddle with the *holy things*, *Ezra 2. 63. Ezra 44. 13.*

Vide Goodwin
Antiqui. l. 3.
c. 4.

Obf. 2

Obf. 2 *When those are near to God are unfaithful, and do not improve their power and interest to preserve the things of God, and Ordinances holy, its matter of provocation and complaint.* The Priests here who were officers in his house, they dealt unfaithfully, and did not to their interest and power lay out themselves to preserve the things of God from prophaning, and polluting, and that offended the Lord, and made him to complain of them, *Ezek. 44. 7, 8.* God complains of them there, that they brought into his Sanctuary uncircumcised in heart and flesh, and polluted it thereby; that they did eat fat and blood which were prohibited most severely, *Levit. 7. 25, 26, 27.* and so broke his Covenant, and kept not the charge of his holy things: When *Nadab* and *Abihu* brought strange fire, that is, *unholy fire*, such as God commanded not, how greatly did it provoke God, even so far as to kindle a fire in his wrath, and to consume them; they were not faithful, they defiled themselves, their censers, and the worship of God with their *unholy fire*, *Levit. 10. 1, 2.* you may find the Lord angry with, and complaining of some of the Angels of the seven Churches, for their *unfaithfulness* and faultiness this way, *Revel. 2. 14, 15, 16.* there God Complains of the Angel of *Pergamos*, and tells him that hee did not keep out corrupt doctrines, that the doctrine of *Balaam* and the *Nicolaitans*, were suffered amongst them; so for the Angel of *Thyatira*, that *Jezabel* was suffered to teach, and seduce the Church, and to draw the members thereof to commit fornication, and to eat things sacrificed to Idols. Here the Lord was offended with the Churches, and complains of them.

Obf. 3 *That there is a difference to be made between person and person, when it comes to communion in, and participation of holy things;* It was the Priests sin here, that they did not put a difference between the holy and prophane, the clean and the unclean; This is to be done both doctrinally and practically.

1 *Doctrinally*, the Prophets and Priests were by their teachings to make a difference, *Jer. 15. 19.* if thou take forth the precious from the vile, then thou shalt be as my mouth; The Vulgar reads it, if thou shalt separate the precious from the vile, that is, saith *Adaltonate*, if thou shalt by thy word sever the elect from the vile, *Si separaveris pretiosum a vile.*

Si tuis admonitionibus se-
gregari feceris predestina-
tos a reprobo.

from the reprobate, *Pisc.* Likewise interprets the words *doctrinally*, *Si solis piis proposueris promissiones gratia mea ad consolandum ipsos non etiam impiis*, if thou shalt hold out my gracious promises onely for the comfort of the godly, and not of the wicked, then thou shalt bee as my mouth; I will own thee for my faithful servant, as having spoken and done what I my self would have spoken and done, *Ezek. 13. 22.* God is wroth with the false Prophets and Prophetesses for saddning the hearts of the righteous, and strengthening the hands of the wicked, that hee should not return from his wicked waies, by promising him life, they did not *distinguish* between the precious and the vile.

2 *Practically*, When any of the people were ceremonially unclean, they were to be kept from the clean, and from communion with them in the holy things: No stranger, no uncircumcised, none that had any running issue, that was leproous, were to eat the passcover, or joyn with the Congregation in their *holy things*, *Exod. 12. 48. Levit. 22. 3.* and if Ceremonial uncleanness did exclude Israelites from the holy things, under the Law, moral uncleanness may justly exclude Christians under the Gospel, *2 Cor. 6. 17. Come out from among them, & bee yee separate, and touch not the unclean thing.* Idols and Idolaters are *unclean things*, scandalous and ignorant persons are *unclean things*, and we must *come out from them*, if we will have God to receive us, yea, those are unbelievers, how civil and fair so ever their lives bee, are *unclean things*, *Tit. 1. 15.* those that have a form of godliness, and deny the power, are also such, and wee must turn from them, *2 Tim. 3. 5.* from such as well as the others before mentioned, you must turn away and not have communion with. There is a prophesy in the 52 of *Isaiah*, ver. 1. that the uncircumcised and unclean should not come into *Sion*, or the *New-Jerusalem*, and it suits with what you have, *Rev. 21. 27. There shall in no wise enter into it, viz. the New-Jerusalem, any thing that defileth.* Such must bee kept out as will defile: there were porters at every gate of *Jerusalem* when the passcover in *Josiah's* daies was kept, and they suffered not unclean or uncircumcised ones to enter, and the Annotations upon this place in the *Revelations* say; in the last Church on earth discipline in likelihood shall be so strictly

Aversam quod
est plus quam
devita. *Eras.*

2 *Chren.* 35

executed, that no prophane persons shall be found there, only elect persons, so far as men can judge. There shall be spiritual porters to keep out defilers, dead stones must not be laid in a living Temple.

Obs. 4 That the prophaning of holy things is a prophaning of God himself: They have violated my Law, prophaned my holy things, &c. and I am prophaned amongst them: When holy things are not ordered and regarded as they ought, as becomes them and him, who hath made them holy, its a prophanation of both. There is so near a relation between God and his Ordinances, his holy things, that the wrong done to them, hee accounts done to himself, and the prophaning of them, the prophaning of himself: When the Priests offered polluted bread upon the Altar, they polluted God, Mal. 1. 7. they brought that was defective, and not according to the Law, and that polluted the Altar, which God accounted polluting of himself, and this dealing with God so offends him, that sometimes hee breaks out, and smites, yea, destroys persons for the same. When the Bethshemites irreverently meddled with the Ark, the Lord did smite fifty thousand and seventy men, 1 Sam 6. 19, it was a prophaning of the Lord, so rudely to touch and peepe into the Ark. The Corinthians abused, prophaned the holy things of God, 1 Cor. 11. and for that very cause many were made weak and sickly, and others were cut off by death, Look to it then that you be holy, if you will meddle with holy things, and that you handle them holily, least you prophane the Lord, Eccl. 5. 1. keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

*Verf. 27 Her Princes in the midst thereof are like wolves rav-
ening the prey to shed blood, and to destroy souls, to get
dishonest gain.*

You had the Prophets and the Priests finnes in the two pre-
cedent verses; in this you have the Princes, which are,

Violence.

Cruelty.

Covetousness,

Her

Her Princes.

The Hebrew for *Princes* is, שָׂרִי from שָׂרָר *principem agere*, to all the part of a Prince, to bear rule. The Septuagint hath it, οἱ ἀρχόντες, *her chief men*, her Rulers, her Princes, that should have been such as feared God, men of truth hating Covetousnesse, *Exod. 18. 21.* they were now so degenerated, that they were become like wolves.

Like Wolves.

Historia animalium.

In lupis proprie sunt nobis insignes imagines diaboli hæreticorum latronum & tyrannorum. id. In lupo tanta est voracitas & crudelitas ut non solum quod ad ventrem suis est, interficiat, sed nisi impediatur totum gregem possim proster-
nat.
Imprimis humane carnis solet esse avidus & nihil tam appetit atque cruorem.
Franzius.
Herba quadam origano.

Wolves for their outward shape are like unto dogs, a creature that is strong, swift, fierce, cruel, and crafty, as *Franzius* observes; In them are seen notable resemblances of the Devil, Hereticks, Thieves, and Tyrants. When Princes and rulers oppress the people, they are Tyrants, and in Scripture language *Wolves*. Now two things in wolves especially they resemble.

1 Their *Subtlety*, or *craftinesse* in getting the prey, for the Wolfe, *animalia cornuta invadit a tergo ne possint sese defendere contra manifestas injurias*, hee comes behind horned beasts, sets upon them unawares, that they may not bee able to defend themselves; So Tyrants deal *craftily* with the people, take them suddainly in their stratagems, and spoil them of the benefit of Laws, and other helps, *Exod. 1. 10. Act. 7. 19. Pharaoh* that Tyrant, dealt subtly with the Jews, so did *Haman, Esther, 3. 8, 9.* so did *Ishmael, Jer. 41. 5, 6, 7.*

2 Their *Cruelty*, Wolves are very cruel and bloody, they will kill many Lambs, many sheep, and onely suck their bloods, nothing do they desire more, than blood, and mans flesh, and when they go out to prey, they do sharpen their teeth with a certain herbe they chew. So Tyrants are *wolvis* in this respect. *Adonibezek* was not hee such, when he cut off the thumbs and toes of seventy Kings? *Judges 1. 7.* was not *Herod* a ravenous wolfe, who sucked the blood of all the children in *Bethlehem*, and the coasts thereof, under two years old, *Mat. 2. 16.* what a she-wolfe was *Athaliah*, who

mayr.

murdered all the seed Royal? 2 King. 11. 1. what a *cruel bloody wolfe* was *Athenem*, who ript up all the women with childe in *Tiphfab*? 2 King. 15. 16. and was not *Manasses* a mighty *bloud-sucking and ravenous wolfe*? who filled *Jerusalem* with innocent blood from one end to the other? 2 King. 21. 16. *Jehoiachin* and *Jehoiachin* were *Lyons* and *wolves*, that caught the prey, and devoured men. *Ezek.* 19. 3, 6. and in *Zedekiah's* daies the *Princes* and *Rulers* were such, as filled the land with bloody crimes, *Ezek.* 7. 23. not unjustly therefore are they said to bee like *wolves*, yea to bee *wolves*, *Zeph.* 3. 3.

Ravening the prey.

These words wee had in the 25. ver. the *Prophets* were like *Lyons* ravening the prey; and the *Princes* were like *wolves* ravening the prey; *wolves* are more ignoble than *Lyons*, and the *Princes* were worse than the *false Prophets*, they rav-
 Tyranni nominabantur Lycaones & portæ fixerunt principes propter levitiam mutari in lupos.

To shed blood.

Of this *sinne* mention is made in the 4. 6. 9. & 12. verses of this Chapter. Its a *sinne* in any, but especially in *Princes*, who should protect their subjects from violence and blood, and rather venture the shedding of their own blood, than suffer the peoples to be wrongfully shed; but now the *Princes* were so wicked, that like *wolves* they destroyed and devoured their own sheep; by breaking *Covenants* made with other *Princes*, and drawing upon them barbarous Nations. By receiving bribes, and hearkening to tales, they gave way to the execution of innocent ones, by which *sinne* they destroyed the lives of men, their persons, and the image of God, for which thing no recompence can bee made, nor ought to bee taken if it could bee made, *Numb.* 35. 31. hee that shed blood unjustly, was to have his blood shed, whatsoever he were.

And to destroy souls.

Soules are not in the power of *Princes* or other men to *destroy* or hurt, *Mat. 10. 28.* They are the *Lords*, *Ezek. 8. 4.* and he only hath power over them. *Princes* here are said to *destroy souls*, because they do what lies in their power to *destroy* them; or we may take *souls* here *Synechdochically* for the *whole man*, they *shed blood to destroy men*; When the blood of *men* is spilt, they are *destroyed*,

To get dishonest gain.

למען למצא
למען לזכות
The Heb. is rendred by *Aloni. ad appetendum concupiscentiam*, to desire a lust, or to satisfy a lust, and in the Margent, he hath it thus, *ut avarie sectentur avaritiam*, that they might covetously, or greedily follow Covetousness: *Et faciant questum*, say others, that they might make gain. The French is, *Pour ensuiure le gain en avarice*, to follow gain in covetousnesse. These *Princes* did covet the wealth of the People, and found out waies to cut them off, that so they might enjoy their estates. These words, *dishonest gain*, wee had in the 13. vers. and therefore shall forbear to adde any thing more about them.

Obs. 1 That when Prophets and Priests are corrupt, the Magistrates are not sound, in the 25. vers. the Prophets were like Lyons, they devoured souls; in the 26. the Priests violated the Law, and prophaned the holy things; and here the Princes were like wolves, shedding blood: When the heads in the Ecclesiastick estate are evil, those in the Civil estate are seldome good; when Prophets and Priests do wickedly, Princes will quickly learn to follow them. They have great influence into the Courts and hearts of Princes.

Obs. 2 When Magistrates and Rulers are covetous, they are insatiably Covetous, and will be cruel to satisfy their covetous lusts: The Princes were greedy of gain, and to get it, they like wolves, did ravine the prey, shed blood, destroy souls. They being Princes had great revenues, but they were not content with what was their own, they cast their eyes and thoughts upon what the people had, and let out their desires after the same, and Covetous desires brought forth oppression in Taxes and cruelty

cruelty, in making away, and cutting off many rich ones, under pretence of delinquency, that they might enjoy their lands and livings. When men are greedy of gain, they will take away the life of the owners thereof, *Prov. 1.19.* *Ahab* and *Jezabel* took away the life of *Naboth* for his vineyard, which they greedily coveted, *1 King. 21.19.* *Solomon* tells you that a wicked Ruler is like a roaring *Lion*, and a ranging *Bear*; he is a great oppressor, *Pro. 28.15, 16.* he threatens them, fills them with fears, and dayly is plucking away their estates from them; he *rangeth* here for a prey one day, and there for a prey another day, and is never satisfied, till hee hath devoured them and theirs. *Zeph. 3.3.* *Her Princes within her are roaring Lyons, her Judges are evening wolves, they gnaw not the bones till the Morrow,* they devour the men one day, & their estates the next day, the flesh will not suffice them, but they must eat up bones and all. *Covetousnesse* is an insatiable horse-leech, that cries *give, give,* and will break all Laws, Bonds, Relations, to enjoy what it desires. There was much in it, when the Lord forbade Kings to multiply gold and silver greatly to themselves, *Deut. 17.17.* hee foresaw that if their hearts were carried out strongly after such things, that they having power in their hands, would oppress, shed blood, destroy souls, and all, for to get dishonest gain. *Isaiab* therefore calls such Princes, *Theeves*. ch. 1.23. they robbed, they murdered the people to enrich themselves; *Vespasian* was such a *Theif* to the *Roman* state, who put in the greatest Offices the greatest extortioners, whom he used like sponges, to fill them while dry, and to crush out their liquor when they were full; when they were grown rich then hee spoiled them. Its needful to pray for Rulers, that they may fear God, hate Covetousnesse, and never prove roaring Lyons, nor ravening wolves.

*Suetonius in
Vespasiano.*

28 And her Prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them; saying, thus saith the Lord God, when the Lord hath not spoken.

Here wee have the Prophets brought in again, where besides those sins mentioned, vers. 25. you have an addition of their flattery and lying.

Have daubed them with untempered mortar.

Of these words see before, *cha. 13. 10. 11.* I shall give you the various readings.

Montanus, liniebant eos infusa, they daubed them with that was unsavoury. *Sept. ελεγοιστες αυτους πικροτοι,*

Scholion, ἡλειφον εὐσεῖς πικρῶ ἁγιου ἀνθρώπου.

Vulg. Liniebant eos absque temperamento.

Vatabl. Oblinunt eis crustam infusam.

Jun. Pisc. Obducunt eis ineptum tectorium.

Lavat. Complanchant eos luto infirmo.

French, Les plastroyent sans estoffe.

Munst. Limerunt eis cementum infusum.

Taphel imports, *a thing unseasoned, weak, inept to adhere and cleave to a thing, and quickly falling off, having no tenacity in it.*

Materiam no-
rat quæ ad
compingendum
inutili est
quare cito
decidit.

When Plasterers lay loam or sand upon a wall, and there be nothing binding therein, ere long it falls off again, though for the present it covers deformities, and makes it seem goodly; So these *Prophets* flattered the *Princes* and great ones, and plaistered over their vile practices, with smooth and fair words, encouraging them in their waies, and promising them safety; which they did, having *countenance and maintenance from them*, *Mic. 3. 11.* and upon hopes of greater preferment, but it proved otherwise; for when the winds and storms of divine displeasure came, both *Prophets*, *Princes*, and the untempered mortar fell together.

Seeing vanity, and divining lies unto them, saying, Thus saith, &c.

These words were formerly spoken of, *cha. 13. 6. 7.* they told the *Princes* and *People*, that they had *visions* from God, that hee had spoken unto them, and sent them to prophesy such things unto them, whereas they *saw nothing*, neither heard or had any thing from God, but followed their own spirits, which were vain and lying. Herein they dealt perfidiously with God and man.

Falso mala.
sede & decep-
torie.

Obf. 1 Though *Princes* and *Rulers* bee exceedingly wicked, insatiably covetous, and cruel, oppressing and destroying the people,

ple, yet there be Prophets will flatter, countenance, and encourage them in those waies. The Princes were ravening wolves, shed blood, destroyed souls to get dishonest gain, and Jerusalem's Prophets daubed them with untempered mortar. They applauded their practices, justified their doings, and told them that God did approve of their waies. It was not the Nobles, Citizens, but the Prophets of Jerusalem which did this. Princes and great ones, want not false and lying Prophets to bolster them up, and to bear them out in their vile and detestable courses.

Abah was a wicked King, and hee had a multitude of flattering, daubing Prophets, 2 Chron. 18. 10, 11. Go and prosper, for the Lord hath delivered it into the hand of the King, the enterprise is warrantable, will prove successful, fear not. There were flattering divinations among the false Prophets, Eze. 12. 24. and with these they bedaubed the wicked Princes, and strengthened the hands of evil doers, Jer. 23. 14. when Princes are evil doers, and incouraged by false or true Prophets, they will do mischief with a witness. When the King that lately suffered, was upon oppressing designs, to get dishonest gain, did not Englands Prophets flatter, incourage, and daube with untempered mortar, when they told him, all the people had, and his, that hee might do what hee pleased with his subjects, and their estate?

Plus nocet lingua adulatoris, quam manus periculatoris.

Flattery is Evil in any, but worst of all in Prophets, and especially when they have to do with wicked Princes, whom they harden in their wickedness thereby, and ripen for destruction. Flattery pleases men greatly, its like tickling, but there is a tickling unto death, Reproof is a precious balm, Psalm. 141. 5. but flattery is a destructive net, Prov. 29. 5. let the true Prophets abhor it, and so speak the truth, that they may appeal to the consciences of great and small, as Paul doth, 1 Thes. 2. 5. Not at any time used we flattering words, as ye know. Its good to bee free from flattery, and also from reviling. Many, that they may not seem to flatter, yet will revile and speak evil of Rulers, both which are evil.

Obs. 2 That when false Prophets give out is unfavoury, and unsound weak and uselesse: its untempered Mortar: it may stick in mens heads a little, to strengthen them to do wickedly, but it will not stick in their hearts, to strengthen them against the day of evil.

evil, and to justify their doings, what is there in *vanity* and *lies* to establish? *False Prophets* see *vanity*, and *divine lies*, which are unsavory and unprofitable things; its truth, and divine truth which establisheth, *2 Pet. 1. 19.* the vain and lying imaginations of men, do deceive and disappoint. *Pashur* prophesied lies, the things of his own heart and spirit, which himself and others trusted in, but see how hee, and they believed him, were deceived, and disappointed, *Jer. 20. 6.* The scornful rulers which made lies their refuge, and hid themselves under falsehood, saying, *The over-flowing scourge shall not come unto us, Isa. 28. 14, 15.* see what the Lord saith in the *17. vers.* *The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place;* False Prophesies, false opinions, false confidences, will not advantage in a windy, and stormy time, they are all *untempered mortar*, and what men give out from themselves, and not from God, doth not profit at all, *Jer. 23. 32.*

Obs. 3 *The subtlety and impudency of false Prophets, to make way for their vanities and lies, they pretend they have messages from God, and say, thus saith the Lord God, there is their cunning; and to make God author of their vanities and lies, there is their impudency.* They knew their dreams, visions, vanities, lies, would not take with Princes or people, if not presented unto them, as from God. The true Prophets told them, *thus saith the Lord*, and the false made use of his name, and authority, the better to usher in what came from their own spirits, for whatsoever seems to have the authority of men or God to back it, hath the better acceptance, and greater influence. This was the constant practice of false Prophets, as you may see *Jerem. 28. 10, 11, ch. 14. 14. ch. 27. 14, 15. ch. 23. 17. Ezek. 12. 6, 7.* They made God the author of all their vanities, lies, dreams, and whatsoever came out of their own heads and hearts, which argued an height of impudency in them. They did not onely abuse men, but they greatly abused God, *Jer. 5. 12.* they have belyed the Lord, and made that to bee the word of God, which was not, they walked in lies, and strengthened the hands of evil doers; which provoked God so bitterly against them, *Jer. 23. 14, 15.* that he saith, hee would feed them with wormwood, and make them drink the

the water of gall, and because many Prophets amongst us have belyed the Lord, in making some Scriptures speak that to maintain their opinions and tenets which never was the minde of God in them, therefore hee is wrath with them, feeding them with worm-wood, and making them to drink the water of gall.

Verf. 29 The people of the Land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

Having spoken of the *Prophets, Princes, and Priests sinnes*, hee comes now to the *peoples*, they had no cause to insult over and censure them, for themselves were not free, and their sins were

1 *Oppression.*

2 *Robbery and Covetousness.*

Both these aggravated from the *persons they oppressed*, robbed; and they were

1 *The Poor and needy.*

2 *Strangers.*

The People of the Land.

There were four sorts of men in *Canaan*, *Prophets of Jerusalem*, *Jer. 23. 14.* *Priests of the Lord*, *1 Sam. 1. 3.* and of the high places, *2 King. 23. 20.* *Princes of the People*, *Ezek. 11. 1.* and *People of the Land*, which were the inferiour sort, the vulgar, whom the Prophet teares so, not by way of disgrace and opposition to the others, who were in places of eminency but for distinction onely.

Have used oppression.

The Hebrew is thus, *Did oppresse with oppression*, that is, did greatly oppress. The word for *oppressing*, notes *oppression by force or fraud*, as hath formerly been shewed, and is rendred here by *Janus*, *fraudant fraude*, and by *Piscat. fraudem exercet summe*, *This People deals very deceitfully*. Some read

Vu'gr.
Vatablus.

Fr. a fait ex-
coisier par vi-
olence.

read the words thus, *Calumniabantur calumniis*, or *Calumniando calumniati sunt*, They did calumniate one another, and so oppress; for *calumniation*, or *slandering*, is a great wronging and oppression of a man. Those are given to oppressing will use *slander*, *fraud*, *force*, any way to accomplish their wills and desires.

And exercised robbery.

These words are the same in the Hebrew, with those chap. 18. 12. *hath spoiled by violence*. There the verbe is in the singular number, and the substantive in the Plural, here the Verbe is in the Plural, and the Substantive in the Singular number. They did steal and get from one another what they could, secretly or openly, which was *violence* and *robbery*, and this they did frequently, they were *exercised* in it.

And have vexed the Poor and Needy.

The word for *vexed* here is, *עוּר* the same with *oppressed* or *used oppression*, of which with the other words *Poor and Needy*, was spoken chap. 18. 7. 12. ch. 16. 49. the *Poor and Needy* should have been counselled, comforted, not *vexed* or *oppressed*.

Yea, They have oppressed the stranger wrongfully.

Of *Oppressing the stranger* hath already been spoken in the 7. vers. of this chapter. The Hebrew for *wrongfully*, is, *belo mishpat*, *absque iudicio*, *without right*. The French is, *Sans une iugement*, *without any justice or equity*. They did *injustly* oppress the *stranger* against all law and right. There was no justice amongst them, in their dealings with natives or strangers, only fraud and force took place.

Obs. 1 That People are usually such as those over them in Church and State are. The Prophets, the Priests, the Princes, were wicked, and the People were like unto them. The Prophets were covetous, and thereupon oppressed, taking the treasure and pretious things, vers. 25. the Priests violated the Law, and prophaned the name of the Lord, ver. 26.
The

The *Princes* for dishonest gain, did dishonest and cruel things, *vers. 27.* and here the *People* were like them, covetous, using oppression, and exercising robbery, *Micah 3. 11. the heads thereof, that is, of Sion, judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money.* Here the chief in the state and Church had their eyes upon the reward, the hire, the money, and to enjoy the same, they would do, say, any thing. Covetousness is the root of all evil, and causeth all sorts of men in whom its found, to comply with the humors of others, for its own interest, and to make a prey of those do oppose the same; and were not the people suitable unto these that were over them?

Jer. 5. 31. The Prophets Prophecy falsely, and the Priests bear rule by their means, and my people love to have it so; the false Prophets by their lies and flatteries, did strengthen the wicked Priests in their practices, they took into their hands (so the words may be read) more power than they should, and gifts which they should not, and the people *love to have it so;* they love to hear the Prophets lies, and to feed the Priests with gifts: to bear them up in their waies, *cha. 6. 13. from the least of them to the greatest of them, every one is given to Covetousnesse, and from the Prophet even unto the Priest, every one dealth falsely:* and how came it to be so? the people

Accipiebant munera ad suas manus. Mont. in Margent.

learned it of those in place, *Jer. 23. 15. From the Prophets of Jerusalem is Prophanenesse gone forth into all the Land;* the word may be rendred *hypocrisy, dissimulation, deceit;* the false Prophets were notorious Hypocrites, Deceivers themselves, and they infected all the Land with their leaven. It was the Prophets and Priests principally that made the Kings glad with their wickednesse, and the Princes with their lies, *Hos. 7. 3. and when a Prince or Ruler hearkens to lies, all his servants are wicked, Prov. 29. 12. Wicked Prophets and Priests make wicked Princes; wicked Princes make wicked servants, and wicked Subjects.* They tell them tales, lies, accusing unto them those are contrary to their waies, designs, and interest, or not forwarders thereof; whereupon Princes set their servants, creatures, agents on work, to obstruct and pervert justice, to intrap and crush such persons. This was much practised in late daies. The Prelates possess the

The word for proph nation is פִּנְיָה from פִּנְיָה d similitude de l'age, & well as, pro-lane agere.

Princes, with their lies and falsehoods, concerning the book of Sports on the Lords day, concerning Altars and Altar-worship, and they quickly infected all their Servants, and too many of their Subjects therewith, so that if the *Prophets, Priests* and *Princes* be naught, the people are too like unto them.

Obf. 2 *Covetous Practises in deceiving of, or in getting, and griping from others, is plain thevery; the people of the land have used oppression, or deceit; as your margents have it, and exercised robbery.* When *Covetousnesse* puts men upon deceitfull practises; as to use false weights, false lights, false measures, its *robbery*, so when corrupt, counterfeit, imbased materials bee put off for sound and good, bee it in monies, cloathing, corn, meal, wines, flesh, fish, any vendible commoditie, its in the judgement of God, *robbery*; so exacting of Fees, expedition-money, taking advantages of mens necessities, of forfeitures of Bonds or lands; withholding of servants and labourers wages, altering of wills, forging of deeds, warrants, *Luke 19.8. Levit. 19. 13. thou shalt not defraud thy neighbour, neither rob him, the wages of him that is hired shall not abide with thee all night untill the morning*; the word for *defraud*, notes *wresting* and *plucking from a man*, and is the same with the word for *oppressing* here; so that he who *oppresseth*, who *wrests* any thing from another by subtilty, hee plaies the Theif, hee *robs* him; so for the hired mans wages, when the time agreed upon for paiment comes, you must not defer one night, one day longer, its *oppression*, its *robbery*, and cries out against men, *James 5. 4* when many for greedinesse of gain, bought and sold in the Temple, Christ called them *Theeves*, you have made it saith Christ, *A den of theeves, Mat. 21. 13.* the Priests for gain, gave way to others to buy and sell doves and other things which were of use for offerings & sacrifices, & they made them who bought the same for such purposes, pay dearly for them, and for this they were called theeves, not simply for being in the Temple, it was their *Covetous practises*, their *deceiving*, their *griping*, that made Christ brand them with that name. When men out of *Covetousnesse* do grate upon others, defraud, and over-reach them in bargaining, or otherwise, they are *robbers*, and such doings

is called robbery, *Amos 3. 10.* They know not to do right, saith the Lord, who store up violence and robbery in their Palaces; they were so exercised with Covetous practises, that they knew not to do right, onely they were acquainted with cheevery. *Niniveh* was such a City, *Nahum. 3. 1.* it is full of lies, and robbery, all shops, all places in it were full of them; I fear *London* is too like *Niniveh*, full of lies, and robbery; are not mens hearts, tongues, hands, exercised with covetous practises? is there not much fraud, griping, and catching advantages in most shops, places, and persons? when will the time come, that this City may bee called a City of righteousness, the faithful City? If you do finde your hearts carried out greedily after gain, and desire to be rich, consider these places of Scripture.

Prov. 28. 20. Hee that maketh haste to be rich shall not be innocent, *Lo jinnakeh, non erit impunis*, hee shall not go without punishment, God will plague him one way or other, send some secret curse into his heart or estate, if not some outward visible judgement.

Prov. 20. 21. An inheritance may bee gotten hastily at the beginning, but the end thereof shall not bee blessed. Men may think God blesses them, loves them, they thrive, they get great estates, but marke the end, the end of an estate so gotten shall not be blessed; how many get great estates in this City, and their children spend it shamefully, when they are gone.

Jerem. 17 11. He that getteth riches and not by right, shall leave them in the midst of his daies, and at his end shall be a fool; hee promises long life to himself, but hee shall soon be pluckt away, and bee declared to be a fool, *Luke 12. 19 20.* Soul, thou hast much goods laid up for many years, eat, drink, and bee merry; hee thought hee should live long, but what followed? *Thou fool, this night thy soul shall bee required of thee, then whose shall those things bee thou hast provided?* it may bee you think your children shall have what you get, but its more than you know, if you will beleieve *David, Psal. 39. 6.* suppose your heir do, can you tell what hee will prove? its more than *Solomon* could tell, *Ecc. 2. 19.* who knoweth whether hee shall be a wise man or a fool.

1 Tim. 6. 9. read, study, minde those verses well, they have much in them.

Obf. 3 *Who are a prey and spoil to the rich and great? its the poor, needy, and strangers: the people of the land vexed and oppressed them.* Those had States, purses, and power, they dealt wrongfully with others. The Scripture sets out this evil by various expressions. Men are said to have

An *Evil eye* against the poor, *Deut. 15. 9.*

To *set their eyes* against the poor, *Psa. 10. 8.*

To *Lye in wait* to catch the poor, *Psa. 10. 9.*

To *devise devises* to destroy the poor, with lying words when he speakes right, *Isa. 32. 7.*

To *shame the counsel* of the poor, *Psa. 14. 6.*

To *despise* the poor, *James 2. 6.*

To *mock* the poor, *Prov. 17. 5.*

To *hate* the poor, *Prov. 14. 20.*

To *Rule and Lord* it over the poor, *Prov. 22. 7.*

To *bend their bow* to cast down the poor, *Psal. 37. 14.*

To *grind the faces* of the poor, *Isa. 3. 15.*

To *turn aside* the poor in the gate, *Amos 5. 12.*

To *take away* the right from the poor and needy, *Isa. 10. 2.*

To *tread upon* the poor, *Amos 5. 11.*

To *sell* the poor for shoes. *Amos 2. 6.*

To *rob* the poor, because he is poor, *Prov. 22. 22.*

To *take away his house* violently. *Job 20. 19.*

To *devour* the poor secretly, *Hab. 3. 14.*

To *oppreffe* the poor, crush the needy, *Amos 4. 1.*

To *swallow up* the needy, *Amos 8. 4.*

To *turn aside the stranger* from his right, *Mal. 3. 5.*

To *oppreffe* him, as here.

To *slay* him, *Psal. 94. 6.*

The Lord takes special notice of the *Poor*, and mens cariages towards them; take heed then, that the *Spoil* of the poor bee not found in your houses, as its said, *Isa. 3. 14.* and that *their blood* be not found on your skirts, *Jer. 2. 34.* for the Lord will arise for the oppression of the poor, and sighing of the needy. *Psa. 12. 5.* hee will maintain their right, *Psal. 140. 12.* Let your hearts and eies bee towards them, let your hands bee stretched out to do them good, for *bleſſed is hee that*

that considereth the poor, *Psal.* 41. 1. and who so hath mercy on them is happy, *Prov.* 14. 21. be not of that generation, *Prov.* 30. 14.

Verf. 30 *And I sought for a man amongst them, that should make up the hedge, and stand in the gap before me, for the Land, that I should not destroy it: but I found none.*

The Lord having made a large catalogue of *Jerusalem's* finnes, and shewn an universal corruption of all sorts of men, what could bee expected but that hee should proceed to the destruction of them? But that hee might more fully justify his proceedings, towards these that were already in captivity, and likewise towards them that were yet remaining, hee tells them what hee did, hee *sought* for some one or other to have appeared, interceded, and prevented judgements. Hee looked some course should have been taken, the land being so guilty, to have kept off destroying judgements, and seeing there was *none* minded the publike good, doing ought that might occasion God to spare them; the fault was in themselves, and not in him; that they were wholly ruined.

And I sought for a man amongst them,

The Hebrew word *שָׁפַח* signifies to seek, *magno studio & conatu ambulatione & pedibus non verbis*, as *Kirker* observes, *An earnest, diligent seeking, a running up and down to finde out a thing.* So here the Lord made a diligent search, hee went up and down from *Prophet* to *Priest*; from *Priest* to *Prince*, from *Prince* to *People*, to see if hee could find out any man. Its spoken of the Lord after the manner of men, and is suitable to that expression, *2 Chro.* 16. 9. *the eyes of the Lord run to and fro throughout the whole earth*; that is, Divine Providence exactly observes all things in the world, especially what men do, and here, God looked earnestly upon all sorts of men, to see if any stirred to interpose, and stand in the gap. The French is *I demanded some one among them.* I called for a man to come forth, and see if he could prevent those judgements were coming upon them.

*J'ay demandé d'entre eux
quelque ho-
mine.*

That should make up the hedge.

The Hebrew is, *Goder gader, hedging an hedge.* Vulg. *Qui interponeret sepem.* The words are metaphorical; and the metaphor is taken from vineyards, gardens, and places inclosed, which use to have fences and hedges about them, to preserve them from every thing might harm them, both men and beasts. The Jews were Gods vineyard, *Isa. 5. 1.* and he had fenced and hedged them. *vers. 2. 5.* they were Gods garden, and hee had inclosed them, *Cant. 4. 12.* The fence, hedge, or wall, about this people was,

1 Gods protection of them, hee had a special care of them being his Church and people, above all others, as the City *Jerusalem* had a wall about it, *Nehem. 1. 3.* so God was a wall to the Citizens thereof, *Zach. 2. 5.* a wall of fire round about them. *Isa. 27. 3.* least any should hurt his vineyard, he kept it night and day, hee watched over it continually, and preserved it.

2 Those things and means God had given them to bee an hedge or wall unto them, as

1 Sound doctrine, which was as an hedge to keep out all errors, corrupt and heathenish opinions, which they were in danger of, having the Nations round about them, but God had given them good doctrine, *Prov. 4. 2.* right words, *Psal. 33. 4.* lively oracles, *Act. 7. 8.* faithful commands. *Psal. 119. 86.* sure testimonies, *Psal. 92. 5.* such as they were to try all doctrines and opinions by, *Isa. 8. 20.*

2 Pure worship, which was as a hedge between them and the Heathens, *Deut. 6. 13, 14.* Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, yet shall not go after other gods, the gods of the people that are round about you, *verse 17, 18.* you shall diligently keep the Commandements of the Lord your God and his Testimonies, and his statutes which hee hath commanded thee, and thou shalt do that which is right and good in the sight of the Lord, that it may bee well with thee, *2 King. 17. 36, 37.* God had appointed them, a pure way of worship, which hedged them in from all false waies of worship, from bringing in ought of their own and others.

3 Good

3 *Good Laws*, Dent. 4. 8. *what nation is there so great that hath Statutes and judgements so righteous?* No Nation under heaven had such Laws to bee governed by as the Jews had, and those Laws were *hedges* against all injustice, they might not wrong one another, nor strangers.

4 God had given them *good Prophets, Priests, and Princes*, for their safety, to bee an *hedge* unto them. The *Prophets* were to preserve the *doctrine* sound; the *Priests* to keep the worship pure, and the *Princes* to see *justice impartially* executed; *Elijah* a good *Prophet* was the horseman, and Chariot of *Israel*, 2 *King*. 2. 12. chap. 13. 14. the *Priests* were mediators between God and the people, *Joel* 2. 17. the *Princes* were the strength of the Land, *Prov.* 29. 4. Thus you see what the *hedge* was, and if you would have it more briefly, it was the *Covenant* made between God and this people, hee had promised to be their God, and to protect them, they had promised to be his people, and to walk in his waies. Now when they transgressed the *Covenant*, the *hedge* was broken, and gaps were made.

The Hebrew for *Gaps* is *bapperetz*, in the breach, from *paratz*, to divide and break through. They had now broke through the *Hedge*, and made many *Gaps*, which appears thus.

1 The *Doctrine* was corrupted, there was much chaffe mingled with the Wheat, *Jer.* 23. 28. false prophets gave in that to bee divine, which was from their own hearts, spirits, heads, *Ezek.* 13. 2; 3. They prophesied lies, *Jer.* 14. 14. the providence of God was denyed, and his omnipresence, *Ezek.* 8. 12. *The Lord seeth us not, hee hath forsaken the earth;* so his justice, *Ezek.* 18. *They said his waies were not equall, the fathers had eaten sowre grapes, and the childrens teeth were set on edge,* vers. 2. & 25. they taught the people to swear by a false god, even by *Baal*, *Jer.* 12. 26.

2 For the *Worship*, That was greatly corrupted. The Sanctuary was defiled with detestable things, *Ezek.* 5. 11. they had brought Images and Idols near to the Temple, and into the Temple, *Ezek.* 8. they had high places and Altars in every street, *Ezek.* 16. they burnt incense to other gods, and worshipped the works of their own hands,
Jerem.

Jerem. 1. 16. The Statutes of *Omry* were kept, and the works of the house of *Ahab*, *Micah 6. 16.* and the fear or worship of God was taught by the precepts of men, *Isa. 29. 13.*

3 The *Laws* were wrested and perverted, so that there was no justice, *Mic. 3. 9.* They abhor judgement, and pervert all equity; all that was right, equal, just, they oppressed or suppressed, and would not let it take place; so that according to *Isaiah*, judgement was turned away backward; and justice stood farre off; they thrust them out of doors, out of their gates and Cities, and when they pressed hard to come in, there was no admission, the doors and gates were lockt and bolted upon them, equity could not enter, *Isa. 59. 14.* only oppression was let in, *Isa. 5. 7.*

4 For *The men*, who should have been as strong stakes to keep up the hedge, they were rotten. The *Prophets* were Lyons, *Jer. 23. 14.* the *Priests* corrupters and wicked, *Lam. 4. 13.* the *Princes* were rebellious, and companions of Theeves, *Isa. 1. 23.* and all of them brake Covenant with God, *Ezek. 16. 59.* so that its evident the hedge was broken, and gaps made.

To make up the hedge, and stand in the gap.

What that is, falls in now to be considered, and it lies in these things.

1 In publicke opposing those corruptions were crept in, and practised amongst them. When of old the Jews had broken down the hedge, by making a Calfe, *Moses* appeared for God against this wickednesse, hee seized upon the Calf, *Exod. 32.* burnt it, ground it to powder, made the people drink it, sharply reprov'd *Aaron*, and stood in the gate of the Campe, saying, who is on the Lords side? let him come unto mee, and when the Sonnes of *Levi* came to him, he commissioned them to slay the Idolaters, and this was the beginning of making up the breach; so when *Josiah* beganne to purge *Judah* and *Jerusalem*, from the high places, the groves, images, and Altars, that were therein, then was the hedge making up which they had broken down, *2 Chron. 34. 3, 4.*

In

In *Nehemiahs* daies, when the hedge was new made about them, there were some began to tread down the *hedge*, and make a gap therein by doing unlawful things on the Lords day, whereupon the zeal of *Nehemiah* was kindled; so that hee contended with the Nobles of *Judah*, who countenanced them, and did violence to the Sabbath themselves: *Saying, what evil thing is this that yee do, and prophane the Sabbath? Neh. 13. 15, 16, 17, 18.*

2. In mourning for such breaches, and deprecating the wrath and judgements due for the same. When the Calfe was made and the people worshipped it, now the *hedge* was down, Gods wrath ready to break in upon them, and to consume them, *Exod. 32. 10.* but *Moses* being affected much with what they had done, and with what God was about to do, he falls to praying and interceding for the People, *Lord why doth thy wrath wax hot against thy people? &c. wherefore should the Egyptians speak and say, for mischief did hee bring them out to slay them in the mountains? &c. turn from thy fierce wrath and repent of this evil against thy People,* and he did so, *vers. 14.* now this act of *Moses* was standing in the breach, and making up the *hedge*, *Psalms 106. 23.* it kept out the fury of the Lord from breaking in upon them. The intercession of Gods servants is a strong *hedge*, and wall to prevent judgements. Therefore when the Lord was resolved upon the destruction of the Jews, he forbade *Jeremy* to pray for them *ch. 7. 16.* *Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee.* Intercession or deprecation is an obstructing of God in his way; The Vulgar hath it, *Ne obsistas mihi, do not thou stop or oppose mee.* When an Army is marching to a Town to destroy it, if there bee a strong wall in their way, that puts them to a stand, and oft causeth them to give over their attempt. So Prayers against judgements, when God is marching out to destroy a people, puts him to a stand, and oft causes him to retreat into heaven.

3. In putting things into their primitive condition. When the bushes trod down, and stakes pull'd out, are put into their places again, or new in their rooms, then is the *hedge* made up: When *Josiah* caused the house of the Lord to bee repaired

paired, the Covenant with God to bee renewed, the Law to bee ready and the Passeeover to bee kept according to the institution thereof, and all things were brought to their primitive condition, 2 Chron. 34. & 35. chapt. then was the hedge made up, then was there a manifest in the gap before the Lord. So when Jehoshaphat brought back the people, from false doctrine, and false worship, to the Lord God of their fathers, that was to the true Religion and worship, and set Judges in all the fenced Cities of Judah, and set Levites, Priests, and the chief of the Fathers in Israel, in Jerusalem, and instructed them to do all things faithfully, with a perfect heart, and for the Lord, 2 Chron. 19. 4. &c. when hee brought things to the pattern in Moses's daies, then was the hedge made up, then God was with them, and protected them against those wilde beasts, the Ammonites, Moabites, and these of Mount Seir, ch. 20.

For the Land, that I should not destroy it.

By Land, is meant the people of the land, the inhabitants, and their habitations, which were all shortly after laid waste by the Chaldaean Army. The Septuagint renders these words, that I should not destroy it, *That I should not leave it for ever.* μὴ εἰς τέλος
ἐξαλείψαι
αὐτήν.

God by degrees left the Temple, the City, the land, and none of them intreated him to stay, and when he was gone, destruction came upon them.

But I found none.

Was there not Jeremy and Ezekiel, who interceded with God for this people? were there not many that mourned for the abominations that were amongst them? Jerem. 9. 1. chap. 14. 11. Ezek. 9 4. 8.

Its true, Jeremy did appear for God, hee opposed the false Prophets, cryed out of their false and corrupt waies of worship, the perverting of justice, the iniquities of Priests, Princes, and People, but they would not hearken to him, Jer. 44. 16. they devised devices against him, and slandered him,

him, chap. 18. 18. they sought to put him to death, and cast him into prison, chap. 38. 4. 6. and God had forbid him to pray for them three times, *ch. 7. 16. ch. 11. 14. ch. 14. 11.* and hee could prevail with none of them towards making up the *hedge*.

As for *Ezekiel* hee was in *Babylon*, and the Lord looked for a man amongst them in *Jerusalem*, so the Lord tells *Ezekiel* here, *I looked for a man among them, not among you.*

For the sighers and mourners that were in *Jerusalem* they did it in secret, and durst not openly bee seen, they had not spirits to contradict the wicked Prophets, Priests, and Princes, or if they had, yet they saw there was no good to bee done, the times were exceeding and desperately wicked; a man was made an offender for a word, and a snare was laid for him. reprov'd in the gate, *Isa. 29. 21.* if any appeared openly to speak against them and their waies, they were made a prey. It was an evil time, and the time for the prudent to keep silence, *Amos 5. 12, 13.* So then there was none among the Prophets, the Priests, the Princes, or people, whom hee mentioned in the verses before, that minded or made up the *hedge*, or stood in the gap.

Obs. 1 That sinne makes breaches and gaps; In this chap. the Lord having enumerated the sins of all sorts in *Jerusalem*, here hee tells them the *hedge* was down, and gaps were in it. Their sinnes brake down the *hedge*, and made those gaps, *Isa. 30. 13.* *This iniquity shall bee to you as a breach, ready to fall, swelling out in an high wall;* as stormes, warres, do make breaches in a wall, so doth sinne make breaches in a State: *Solomons* sinnes made such a breach therein, that ten Tribes were rent there-from; and given to *Jeroboam*, *1 King. 11. 31.* whence it came to pass that *Ephraim* envied *Judah*, and *Judah* vexed *Ephraim*, *Isa. 11. 13.* Sinne made the breach between the Tribes, *Isa. 9. 21.* the breach between them and other Nations (*Zedekiahs* perfidioufnesse did it) *Ezek. 17. 15.* the breach between God and them, *Isa. 59. 2.* their iniquities separated between them and their God, and their sinnes hid his face from them, that he would not hear, and set God against them, *Ezek. 5. 8.* Sin makes breaches in Churches, *1 Cor. 1. 11, 12.* and breakes Churches, *Rev. 2. 5.*

it makes *breaches* in Cities; *Luke 19.14.* in families, *Ezek. 16.38.* in mens names, *Prov. 6.33.* in mens estates, *Deut. 28.15, 16, &c. Mal. 2.2.* in mens consciences, *Mat. 27. 3, 4. Prov. 18.14, chap. 15.4.* and between the chiefest friends, *Prov. 16.28.*

There bee some finnes which make such *breaches* as shake the foundations, *Psal. 82.5.* *all the foundations of the earth are out of course;* The Laws were their foundations, but the iniquitie of the Judges moved those foundations out of place, and the State was like a bowing wall, and tottering fence, *Psal. 62.3.* Religion was a foundation unto them, but they had so corrupted the doctrine and the worship, made such *breaches* therein, that God was departing far from the Sanctuary, and so from them, *Ezek. 8.6.*

Obf. 2 *When breaches and gaps are made by sinne, the Lord hath a purpose to let in his judgements thereby, and to destroy for the same;* They had trode down the hedge, and God had thoughts to destroy the land, to bring in a flood of wrath, *Ezek. 20.8. 13. 21,* you may see how upon their making *breaches*, upon the worship, Statutes, and Sabbaths of the Lord, hee resolved to pour out his *fury* upon them, and to *consume* them. *Isa. 1. 23.* you have the *gaps* their finnes made, and *vers. 24.* the resolution of God thereupon, *Ah I will ease me of mine adversaries, and avenge mee of mine Enemies.* They had made *breaches* upon his Law, and hee would make *breaches* upon them. Therefore *Isa. 5. 5, 6.* *I will take away the hedge thereof, and it shall bee eaten up;* They have trodden down the *hedge* of Justice, made great *gaps* therein, and I wil take away the *hedge* of my protection, & let in the wilde beasts, and boars to tread them down, and eat them up: which the Lord did quickly after. When lately the *hedge* was trodden down here in *England*, and *gaps* made in it, did not the Lord let in wilde beasts to *devour*? were not our Princes roaring Lyons, our Judges evening wolves? did not the Prelates and Priests raven the *prey*? Devour soules, take the treasure and pretious things? though now the wilde beasts bee destroyed, or driven to their dens, yet every *gap* is not stopt, nor the *hedge* fully made up.

Obs. 3 *When the hedge is down, gaps are made, and judgements ready to come in upon a people; the Lord looks that one or other should appear, put forth himself to prevent those Judgements. I sought for a man to make up the hedge, to stand in the gap before mee for the land, that I should not destroy it, Jer. 8.6. I hearkened and heard, but they spake not aright. God expected they should have repented, and some at least to have said, what have I done? and what have I done! Oh, I have trodden down the hedge of Jerusalem, made many gaps therein; I see Gods judgements coming in theeat, now I will labour to make up the hedge, stop the gaps, divert Gods wrath, and bring things to their primitive condition; this God lookt for, and would have been glad to have heard. So in Isa. 59. 13, 14, 15. the hedge was down, gaps were made, God was displeased, and now hee looked that one or other should have shewed a publike spirit, opposed the sinful practises, and deprecated judgements; he looks in all the gaps round about, and vers. 16. Hee saw that there was no man, and wondered that there was no intercessor, none to meet God to set upon him by prayer, and strong arguments, to with-hold his judgements. The Septuagint is, οὐκ ἦν ὁ ἀντιλαμβάνωνος, There was no helper, none to help up the hedge being down, none to help keep out the floods of Gods wrath; none to help the State or Church in that tottering condition it was; none to settle their foundations, and bring things into a right order.*

וְיִשְׁכַּח
יְהוָה signifies
obviare, occur-
tere verbis seu
corpore.

Obs. 4 *Making up the hedge, and standing in the gaps, is the way to save a Land from destruction: Let men oppose the sinful practises in a Land, deprecate the judgements of God, and reduce things to the primitive condition; to what is required in the Word, and then the Lord will spare a sinful Nation, a guilty City, Jer. 5. 1. run to and fro through the streets of Jerusalem, and see now, and know and seek in the broad places thereof, if ye can finde a man; if there be any that executeth judgement, that seeketh the truth, and I will Pardon; The hedge of justice was broken down, they had good Laws, but they were violated by all sorts, now if any man would have appeared against injustice and falshood, and seen justice executed, and so made up the breach, the Lord*

would not only have with-held judgements, but have pardoned. In such a case one man may do much; *Moses* stood in the *Gap*, and diverted the wrath of God, *Psalms* 106. 23. the *hedge* of Religion and Worship was broken down by a golden Calte, and hee made it up, *Numb.* 16. 41, 42. the people murmured, rose up against *Moses*, and *Aaron*, trod down the *hedge* of authority, whereupon the plague brake in upon them; Presently *Aaron* steps into the *gap*, makes up the *hedge*, and stops the plague, *vers.* 47, 48. That they did was honourable, and they were *repairers* of breaches. Wee through infinite mercy have had some *Moseses* and *Aarons*, to make up our *hedges*, raise up our foundations, to stop some *gaps*, but all our *gaps* are not yet stopped. Are there not *gaps* in the *hedge* of doctrine? if it were not so, how come in such erroneous, blasphemous, and wilde opinions amongst us? Are there not *Gaps* in the *hedges* of Civil and Ecclesiastical authority? Do not multitudes trample upon Magistracy and Ministry, all Powers, both Humane and Divine? Are there not *Gaps* in the worship of God? Do not too many tread down all Churches, all Ordinances, yea, the very Scriptures? Are there not *Gaps* in the *hedge* of Justice? through which the Bulls of *Bashan* enter, which oppresse the Poor, and crush the needy? *Amos* 4. 1. Are there not *Gaps* in the *hedge* of Love? is not that bond of perfection broken? Are there not bitter envying and strife amongst us? Do wee not bite and devour one another? Are there not *Gaps* in the *Hedge* of Conscience? is not the peace broken between God and your soules? doth not Satan come in oft at that *Gap*, and disturbe you? Are there not *Gaps* also in your several Relations, whereby he gets advantage? Surely if our eyes bee in our heads, we may see *Gaps* enough: Let us make up the *breaches*, stop all *Gaps* in the publike and private *hedges*; Otherwise, God will break in upon us by his judgements, *Levit.* 26. 18, 19. *If yee will not hearken unto mee, I will punish you seven times more for your sinnes, and I will break the pride of your Power?*

Obf. 5 That in times of general corruption in Church and state, its hard to finde a man of a publike spirit, to oppose those corruptions,

tions, to wrestle with God for mercy, and to bring things to their Original condition. The Lord sought for a man amongst them, that should make up the hedge and stand in the gap, but hee found none, *Isa. 59.4. none calleth for justice, nor any pleadeth for truth.* The Judges and great ones did oppress the People, and none appeared publicly for them, to plead their cause, and reprove the oppressors. Many disliked the carriage of things, but they had no spirit to oppose, they were not valiant for the truth, as *Jeremy saith, ch. 9.3. therefore Isa. 63.5. God saith, I looked, and there was none to help, and I wondered that there was none to uphold.* He doth not say simply, there were none, but none to help, none to uphold; the State and Church were sinking, and not a man stepped out to put to his shoulder, to help support them. God looked for, and sought for such a man, but could find none, and to convince them of the truth thereof, hee bids them see and seek all *Jerusalem* over, if there were a man that executeth judgement; Neither God nor men could finde. In common corruptions and Calamities, few have hearts to appear for the publike good, against over-spreading evils; sinful prudence, or fear of crushing makes them silent, and lye hid, *Ecc. 4.1. the oppressions under the Sunne were great, the tears of the oppressed many, but there was no Comforter, none pittied them, none appeared for them, none used any means to relieve them.*

Verse 31 *Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own waies have I recompensed upon their heads, saith the Lord God.*

Seeing they were guilty of such finnes as are mentioned in the chapter, and so universally corrupt, the Lord in this last verse, denounces judgements against them. The Verbes are in the preter tense, *I have poured out, I have consumed, I have recompensed.* So hee had done upon those in Captivity, but hee speaks of those in the Chapter, who were then at *Jerusalem*, and its usual in the Hebrew to put a preter tense for the future, to note the certainty of a thing, and so here

here, God saith hee had *done* so, because *certainly* hee would do so. The words of this verse wee have had before, chap. 21. 31. ch. 19. 12. & ch. 9. 10. 16. 43.

Obs. 1 *When a people is universally corrupt, the hedges of religion and justice trod down, and none appears to make up those hedges, God will certainly visit that people with his judgements.* Prophets, Priests, Princes, and people, were degenerated and greatly corrupted, all *hedges* down, God looked for some or other to appear against the corruptions were amongst them, and because there *was none*, therefore he would pour out his indignation upon them and consume them with the fire of his wrath, and they found it so shortly after, *Lam. 2. 4. ch. 4. 11.* they and their foundations were devoured.

Obs. 2 *That God in his severest judgements is most just, I have or will recompense their own way upon their head;* God did not punish them for others waies, but for their own; it was their own evil doings, brought his judgements upon them, he did them no wrong, when sword, famine, plague, fire, consumed them, what ever dreadful judgements have fallen out in our daies, in this or other nations, let us justify the Lord, hee hath recompensed mens own waies, upon their heads; he is righteous in all his works, and holy in all his waies.

CHAP. XXIII.

- 1 *The word of the Lord came again unto me, saying,*
- 2 *Son of man, there were two women, the daughters of one mother:*
- 3 *And they committed whoredomes in Egypt, they committed whoredomes in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.*
- 4 *And the names of them were Aholah the Elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Jerusalem Aholibah.*



N this chapter are contained these generals.

- 1 *A Complaint of, or prophesy against the idolatry and wickednesse of the whole body of the Jews, under the names of Aholah and Aholibah, shewing their several sinnes, and the greatnesse of Aholibahs above Aholahs.*
- 2 *Denunciation of judgement against them, and their destruction.*

1 *The Word of the Lord came, &c.*

This verse shews our Prophet spake not out of his own heart or spirit, as the false Prophets did, it was the spirit of the Lord brought the *word of the Lord* unto him, and hee spake as he was moved by the Spirit, which shews the divine authority of this prophesy.

- 2 *There were two women, the daughters of one Mother.*

The Jews were at first one people, till the days of *Rhebo-*
beam, and then they were divided. Ten Tribes fell off to
P p *Jerobeam,*

Jeroboam, which frequently after were called *Ephraim*, and *Israel*, or the children of *Israel*, the house of *Israel*. The other two Tribes were called *Judah*, and the house of *Judah*. One was the Kingdom of *Israel*, the other the kingdom of *Judah*. These two are the two women here mentioned.

The word for *Women* is, נָשִׁים which is from נָשָׂה to forget, they are so called, from their forgetfulness, and these metaphorical women, *Israel* and *Judah*, forgot their God greatly; and thereupon are called *Nashim*, women, or forgetters.

The Daughters of one Mother.

In the Scripture language, the whole of things is termed the *Mother*, and the parts thereof *Daughters*, Ezek. 21. 21. The King of *Babylon* stood at the mother of the way, so is the Hebrew, while the way was intire, and one, it was called the *Mother*, and when it divided into parts, those parts were as the daughters of that mother. The whole body of the *Jews* was as the one *Mother*, and when that body divided into two Kingdoms, those Kingdoms were as the *Daughters* of that *Mother*. When they were in *Egypt*, and a long time after, they were as one woman, but in *Rhehoboams* daies this woman grew big, brought forth Twins, and so became one mother of two daughters, 1 King. 12.

Verf. 3 They committed whoredomes in *Egypt*.

They being in the loins of their mother, forlook the God of *Abraham*, *Isaac*, and *Jacob*, and fell in love with the *Egyptian* gods, Josh. 24. 14. Ezek. 30. 7, 8.

They committed whoredomes in their youth.

This Jewish Nation at her first beginning, while young and little, plaied the Harlot, and defiled her self with the *Egyptian* idolatry; what she did is set out by way of aggravation, shee sinned in her youth, or these sisters sinned betimes, their

their spirits were carried out that way early, and that in *Egypt*, or house of bondage and suffering.

There were their breasts pressed, and there they bruised the teats of their virginity.

In this Metaphorical whoredome, hee alludes to the corporal. When Virgins are defiled, their *breasts* suffer also, they are more loose and hanging, whereas before they were *erecta, integra, & virginali pudore stantia*, and so natural signes of chastity. The Septuagint is, *ἐκεῖ ἐπὶ τοῖς μαστοῖς αὐτῶν καὶ ἐκεῖ διεπαρθενεύθησαν*. *There their breasts fell, there they were unvirgined*, the meaning is this, that quickly after the Jews came into *Egypt*, the Egyptians prevailed with them by Flatteries, or threats, to imbrace their idolatrous worship. whereby they lost their chastity, and became like the nations.

4. *The names of them were Aholah, the Elder.*

Here hee comes to the *Names* of these women, and shews you who they were. The name of the one was *Aholah*, and this *Aholah* was *Samaria*, the chief City of the Ten Tribes, where the Kings of *Israel* had their chief residency. *Aholah* is from *אָהֶל* a *Tent*, or *Tabernacle*, and *Aho-*

lah is *Tabernaculum suum*, his own, or *their own Tabernacle*, that is, *Samaria*, or the ten Tribes, have not mee, or my worship amongst them, they have devised a worship of their own, set up Golden Calves at *Dan* and *Bethel*, they have forsaken my Temple, and set up *their own Tabernacle*, and dwell by themselves, separate from me.

The Elder.

The Hebrew is not *Elder*, but the *greater*. This woman *Aholah*, had ten Tribes, the other, onely two; this wee had ch. 16. 46. where its said, *Thine Elder sister is Samaria*.

Aholibah her sister.

Thus is the name of the other woman, *Aholahs* sister was *Aholibah*, which signifies *my Tabernacle*, or *dwelling in her*, and this was *Jerusalem* where the Temple and worship of the Lord were, what was done there the Lord himself appointed, and that was the place he chose, *Psa. 132, 13, 14.*

They were mine.

I tyed them unto mee by a Covenant, *Ezek. 16. 8. I became their God, and they became my people*, the Hebr. is, *They were for mee*, that is, for mee alone, for no other God, no other way of worship than what I should prescribe them.

And they bare Sons and Daughters.

God blessed them, so that they multiplyed greatly, they had many Sonnes, and many Daughters, *Ezek. 16. 7. I caused thee to multiply as the bnd of the field.*

Obs. 1 *That going after false waies of worship, is in Gods account whoredome, they committed whoredomes*: when they bowed to any of the false Gods in *Egypt*, they did as basely and vilely, as she that commits filthiness with another.

Obs. 2 *The Lord takes notice where and when those are in relation to him do sinne*: *They committed whoredomes in Egypt and in their youth*, they sinned amidst the grand and bitter enemies of God, among Egyptians, and then when they were but growing up to bee a people. They should have considered what enemies the Egyptians were to their God, and to his worship, how odious their waies and worship were to him, that so they might have kept at a great distance from them, they should have walked circumspectly, that so they might have kept his name from being polluted, and likewise they being in their youth under bondage, should have minded Gods kindnesse in preserving them, and making them to prosper, but they did not, they sinned in *Egypt*; and in their youth, two great aggravations of their sinne.

When

When God is beginning to shew kindnesse to a people in misery, and raising them up to some height and greatnesse, and then for them to turn aside to lewdnesse, to superstitious, idolatrous and heathenish practices, this God observes in a special manner, and it provokes him greatly. See how it affected the Lord, that they sinned presently after he had shewed them kindnesse, in bringing them out of Egypt, *Psal. 106.*
 7. *They provoked him at the Sea, even at the red Sea,* I put forth my mighty power to bring them out to the Sea-side, & was ready to divide the Sea to carry them through, but even then and there they provoked mee. When States, Cities, Families, degenerate in their youth, it sorely displeases God.

Note 3 *Wheresoever a devised worship is brought in, there mans Tabernacle is set up; where true worship is advanced there is Gods Tabernacle.* The ten Tribes had a worship of Jeroboams devising, like unto the worship of Jerusalem in many things, but this was *Aholah*, *Their own Tabernacle*, God owned it not, hee was not in their Assemblies, hee accepted not their sacrifices, their incense was a stink in his nostrils; but Jerusalem was *Aholibah*, there Gods own worship was set up, and so long as his worship was there, hee acknowledged *his Tabernacle* to bee in her. Where his worship is, there hee dwells, *Psalms 68. 16.* and is to be seen and inquired of. *Psal. 27. 4.*

Verf. 5 *And Aholah played the Harlot when shee was mine, and shee doted on her lovers, on the Assyrians her neighbours.*

6 *Which were cloathed with blue, Captains and Rulers, all of them desirable young men, horse-men riding upon horses.*

7 *Thus shee committed her whoredomes with them, with all them that were chosen men of Assiria, and with all on whom shee doted, with all their Idols shee defiled her self.*

8 *Neither left shee her whoredomes brought from Egypt, for in her youth they lay with her, and they bruised the breasts of her virginity, and poured her whoredomes upon her.*

- 9 Wherefore I have delivered her into the hand of her lovers,
into the hand of the Assyrians, upon whom she doted.
10 These discovered her nakedness, they took her sons and
her daughters, and slew her with the sword: and she became
famous among women; for they had executed judgement
upon her.

In these verses *Abolahs* finnes and judgements are set out.

- 1 Her *finns*, which were
 - 1 Confederating with the Assyrians, vers. 5. see 2 Kin. 15.
19. and those Assyrians are described, vers. 6, 7.
 - 1 From their Garments.
 - 2 From their Titles.
 - 3 From their Age.
 - 4 From the Creatures they used.
- 2 Entertaining and defiling her self with the Assyrian i-
dols, vers. 7.
- 3 Retention of her old Egyptian Idolatry, vers. 8. there shee
had a Calfe, and under Jeroboam and others, shee had gol-
den Calves.
- 2 Her Judgements, which were
 - 1 Loss of her freedome, vers. 9.
 - 2 Desolation, vers. 10. in which verses wee have also,
 - 1 The Causes of the judgements,
 - 1 The Principal, God himself, vers. 9.
 - 2 The Instrumental, viz. the Assyrians.
 - 2 The Event of those judgements, vers. 10. shee became
famous among women.

Verf. 5 *When she was mine.*

The Hebrew for mine is, *Tachti*, sub me, when she was un-
der me, under my Covenant, under my worship, my power,
and authority. Septuagint is, *ἀπ' ἐμῶς*, shee hath gone out from
mee her husband, and plaid the harlot; or pro me, in stead of
me and my worship, Shee hath taken in other gods,
and their Worship. The Chaldee is, *a cultu meo*, she hath
left my pure worship, and fallen to the abominable idolatries of the
Assyrians.

She doted on her lovers.

The Hebrew word עני notes *violent and base love*, and is rendred by the Vulgar *insanivit in amatores suos*, shee was mad upon her lovers, the *Assyrians* and other Nations.

Verf. 8 *Neither left shee her whoredomes brought from Egypt.*

*Insano amore
flagrare, im-
portat turpem
& inhonestum
amorem. Prad.*

That superstitious idolatrous disposition which shee had being in *Egypt*, still abode with her, shee made leagues with the Egyptians, 2 *King. 17. 4.* shee had her calves like the Egyptian calf, 1 *King. 12. 28.*

Verf. 10 *These discovered her nakedness.*

The *Assyrians* took away her ornaments and cloathing, as *ver. 26.* and used her shamefully and cruelly, as women often are, being taken in war, *Isa. 47. 2, 3.*

She became famous among women.

Hebrew is, *shee was a name to women*; Septuagint ἐνέλετο λέλειμα ἐν γυναικάς, *shee was a talk among women*: Some talkt of her for her whoredomes and filchinesses. Others for her miseries, judgements, and grievous sufferings, and so shee was famous amongst women.

Obf. 1 *That when people go out from God to false waies of worship and confidences therein, they are violent and strong in their affections therunto. Aholah doted upon her lovers, her heart was fired with Babylonish gods, and confidences in them.*

Obf. 2 *What evil persons have practised in their youth, that they affect in their age. Aholah had loved the Egyptian Idols in her minority, and after shee was grown up, come to her latter daies, those Idols were not out of her thoughts, her Egyptian Lovers were still in her minde, like Harlots that minde their former lovers long after they are married; what*

cor-

corruption gets in in youth, grows up and abides. An unclean idolatrous heart in youth, will be so in age.

Obf. 3 *That Idolatry may continue long in a Nation, but shall at last be severely punished by the Lord.* Aholah had been an idolatresse from her youth, and when shee was grown up to some greatnesse, then shee brake out into gross notorious Idolatry, 1 King 12. in which shee continued some two hundred sixty and odde years, and then the Lord plagued, yea, destroyed her, her Sonnes and Daughters. Its wisdome to cleave to the Lord and his worship, not to follow or confide in other Nations or their waies.

Obf. 4 *God makes places and persons remarkable, by the judgements he executeth upon them.* Aholah was made famous among women, by those judgements hee brought upon her: Aholah was Samaria, which Shalmanezzer beliedged three years, and then took it, 2 King. 17. 5, 6. and after burnt it, as Lavater observes.

Verf. 11 *And when her sister Aholibah saw this, shee was more corrupt in her inordinate love than shee, and in her whoredomes, more than her sister in her whoredomes.*

12 *Shee doted upon the Assyrians her neighbours, Captains, and Rulers, cloathed most gorgeously, horse-men riding upon horses, all of them desirable young men.*

13 *Then I saw that shee was defiled, that they took both one way.*

14 *And that shee increased her whoredomes: for when shee saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion.*

15 *Girded with girdles upon their loines, exceeding in dyed attire upon their heads, all of them Princes to look to, after the manner of the Babylonians of Chaldaa, the land of their nativity.*

16 *And as soon as shee saw them with her eies, shee doted upon them, and sent messengers unto them into Chaldaa.*

17 *And the Babylonians came to her into the bed of Love, and they defiled her with their whoredome, and she was polluted with them, and her minde was alienated from them.*

- 18 So shee discovered her whoredomes, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.
- 19 Yet shee multiplyed her whoredomes, in calling to remembrance the daies of her youth, wherein shee had played the harlot in the land of Egypt.
- 20 For shee doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.
- 21 Thus thou calledst to remembrance the lewdnesse of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

Having set out *Aholahs* sins in the former verses, here he comes to *Aholibahs* sinnes, and the events of them.

Her sinnes were,

1 Her not taking warning by her Sister to amend, but growing worse, ver. 11.

2 Her Confederacy and Idolatry with

1 The *Assyrians*, ver. 12. who are described,

1 From their *nearnesse*, neighbours.

2 From their *Titles* or *Offices*, Captains, Rulers.

3 From their *habit*, cloathed most gorgeously.

4 From their *ranke*, horse-men riding upon, &c.

5 From their *age* and *comlineffe*, all of them desirable young men.

2 The *Chaldeans*, ver. 14. which idolatry is set out,

1 From the *occasion* of it, *viz.* pictures or images, which are described, ver. 14.

1 From their *colouring*, vermilion.

2 Their *form*, girded, dyed attire, &c.

3 *Aspect*, Princes to look to.

4 *Pattern* and *place*, ver. 15.

2 From the *haste* she made thereunto, ver. 16, 17.

3 The *Egyptians*, ver. 19. which is aggravated from the *violence* of her *affection*, ver. 20.

The *Events* were 1 Gods *displeasure*, ver. 13.

2 *Alienation* of his *mind*: from her, ver. 18.

3 *Alienation* of *Aholibahs* *minde* from the *Chaldeans*, ver. 17.

Verf. 11 *She was more corrupt in her inordinate love than she.*

The Hebrew is, *Corruptit amorem suum præ illa, shee corrupted her love more than shee.* The Septuagint is, *Αἰσχροειργὴ τὴν ἐπιθυσίαν, shee corrupted her desire, shee was more filthy and vile in her dotings and violent loves, than her sister. Corruptius exarsit amore suo quam illa. Pisc. Jerusalem was more addicted unto idols than Samaria.*

And in her whoredomes, more than her sister in her whoredomes.

In the Original its, *her whoredomes were before, or more than the whoredomes of her sister: shee exceeded Samaria and other places in her idolatries, as you may see Ezek. 16. 47. thou wast corrupt more than they all in thy waies.*

Verf. 12 *She doted upon the Assyrians.*

For *Assyrians*, the Text saith, *the Sonnes of Assur*, this you have verified *2 King 16. 7, 8.* when *Abaz* hired *Tiglath Pilezer* King of *Assyria*, with the gold and silver of the Temple to come and help him.

Cloathed most gorgeously.

In the Hebrew its *Lebushe miclol, cloathed with an absolute garment*, with every kinde of comely cloathing. *Junius* hath it, *cloathed most perfectly: with every kinde of pretious garments.*

Desireable young men.

Bachure chamed, *the elect of desire*, saith the Text, such men as desire it self would choose, they were no ordinary men, but such as were comely, amiable, even men of desires, very desirable.

Verf. 14

Vers. 14 *Portrayed with vermilion.*

The Hebrew for *vermilion* is *shafhar*, which signifies *red colour*, with which any thing is painted. The Rabbies say its *minium*, *red lead*, its but twice used in the holy Scriptures, in *Jer. 22. 14.* and here. Some render it, *Indico*, which abounds in those parts, and the French hath it, *peints d'azur*, painted with *blew*.

15 *All of them Princes to look to.*

The word for *Princes* is *sholishim*, which *Montanus* renders *Triarii, quasi tertii a rege*, *Those that were of the third rank or dignity from the King*, *2 King. 7. 2.* then a Lord on whose hand the King leaned, answered, the word is, *hshlish*, one that was a man in place third from the King.

17 *The Babylonians came to her into the bed of love, and defiled her with their whoredome.*

This is spoken of *Metaphorical whoredome*; the Jews sent to the Babylonians to enter into league with them, and that being done they brought in their Babylonish Idols, and worship amongst them, and taught the Jews to sacrifice unto them, and so defiled the Temple and Ordinances, the *bed of love*. *Abaz* brought in the Altar from *Damascus*, which did defile, *2 King. 16.*

Her mind was alienated from them.

In the Hebrew it is, *Her soul was removed from them*, the Sept. *ἡ ψυχὴ αὐτῆς ἀπ' αὐτῶν*, *Her soul departed from them*. The French, *Son desir se de partit d'iceux*, *Her desire departed from them*; she grew weary of them, and fell in with the Egyptians, *2 King. 24.* those she had doted upon before, now she affected no longer. *Luxata est anima eius*, *her soul was loosed from them*, and as a thing out of joynt.

19 In calling to mind the daies of her youth.

That is, ſhee remembered, and together with her remembering, exerciſed her former ſpiritual whoredome.

20 She doted upon their paramours.

The word for *Paramours* is, *Pilagſhehem pilgeſh*, or *pillegeſh*, is a *Concubine*, or *half wife*, one for the bed, not for the government of the houſe. *Montanus* renders the word here, *Pellices eorum, their harlots*. The Egyptians had the neighbouring Nations leaguening it with them, and imitating their idolatry, theſe were *Egypt's Concubines*, whores. Now *Aholibah* or *Jeruſalem*, doted upon theſe alſo, or rather thus; ſhee doted above their *paramours*, above their *Concubines*, more than they, ſhee was carried more ſtrongly towards the Egyptians, than other Nations.

Whoſe fleſh is as the fleſh of Affes, and whoſe iſſue is as the iſſue of Horſes.

Here *Rem inhoneſtam honeſtiſis verbis exprimit*. The Egyptians were great of fleſh, *Ezek. 16. 26.* they were like *Affes* and *Horſes*. *Quæ inter omnia animalia habent maximagenitalia*, burning in luſt, given to filthineſſe and idolatry, hereby is ſet out the ſtrength and wealth of *Egypt*, which provoked the *Jews* to make leagues with them. As whores luſt after thoſe are ſtrongeſt and ableſt to ſatisfy their luſt, and pour out their filthineſſe upon them, ſo did *Aholibah* luſt after the Egyptians.

Obſ. 1 That when God executes ſevere judgements upon Cities, hee looks that ſiſter Cities ſhould take warning thereby, and reform in thoſe finnes which brought ſuch judgements upon them. God deſtroyed *Aholah* or *Samarita* for her idolatry and confederating with heatheniſh Nations. When *Aholibah* ſaw this, ſhee reformed not, but was more corrupt: God expected that *Jeruſalem* ſhould hereupon have purged out all idolatry, knockt off her confidences in other Nations,

ons, and cleaved wholly to him, that so shee might have been spared, but shee made no good use of his dealings with *Samaria*.

Obs. 2 *That progresse in the same sinnes after judgement executed upon others for the same, and seen, is a fearful aggravation of sinne.* *Aholahs* sinnes were the same that *Aholibahs* were, and *Aholibah* saw Gods judgements executed upon her for those sinnes, and yet shee continued and proceeded in the same. *When she saw this, shee was more corrupt*; when Gods hand is lift up, judgement executed, men should fear and learn righteousness, but to go on in wickednesse is an horrible sleighting, yea, despising of God, and his judgements.

Obs. 3 *That sinful Cities usually grow worse, whatever judgements they see or hear to be executed upon others.* *Jerusalem* was more corrupt than *Samaria*, and abounded in whoredomes more than shee did, and doted more upon the *Affyrians*, *Chaldeans*, and *Egyptians*. So corrupt is the nature of man, that its not onely the worse, after mercies, but even after judgements. Are not wee in this City and land, worse now after all the judgements, and mercies, wee have seen, felt, and enjoyed?

Obs. 4 *The Lord takes notice what waies Cities go, and how they do defile themselves*, vers. 13. *I saw that she was defiled with Affyrians, Chaldeans, Egyptians*, by her trusting in them more than in mee; by her Idols shee fetched in from them. Gods eye was upon *Sodom*, *Gomorrha*, *Nineveh*, *Babylon*, *Tyre*, *Rabbath*, and all other Cities, and so its now upon *Rome*. &c.

Obs. 5 From this 13. vers. *That sinful Cities do tread in one anothers steps*; They took both one way; what one did, that the other did, if *Aholah* was gone to *Affyria*, *Aholibah* will follow her, if one runne to *Egypt*, the other will run after her, of one dote upon them both, so will the other, if one prostitute her self to corporal and spiritual whoredome, so will the other; *Simon* and *Levi* were brethren in evill, and went both one way: *Samaria* and *Jerusalem* were sisters in wickednesse, and went both one way.

6 From the 14, 15, 16. Obs. *That the eyes are instruments and occasions of great evil.* When shee saw the images of the

Chaldeans in their dresses, with their belts and aspects, shee was taken with them, as soon as shee saw them with her eyes, Heb. is, *At the sight of her eyes she doted upon them*, the images affected her eyes, and they conveyed corruption to her heart, or that which stirred the corruption pre-existent in her heart, which set her on work to send into *Chaldea*, for the men themselves. Adultery and idolatry have their chief entrance by the eye, and many other finnes likewise: if men and women would have chaste hearts, they must have special care of their eyes; what a sad thing was it, that *Jerusalem's eyes* should bee taken with the painted images of *Babylonians*. Some confesse there is danger by gazing upon living objects, the beauties of men and women, but they fear none from dead objects; but *Achan* saw a wedge of gold and a Babylonish garment, and they snared him. *Aholibah* here saw Babylonish Pictures, and they ensnared her; if you would bee safe, keep your eyes from wandering, and beholding wanton pictures, such sights have cost some dear, and brought forth much wickednesse.

Obs. 7 From the 17. v. *For Gods people to confederate with Babylonians, and admit of any part of Babylonish worship, is to defile the bed of love*; for a woman to make leagues with other men, and to admit any one into the marriage bed, is to defile it. God is a jealous God, his worship must bee pure, and the heart must bee pure; if the worship bee mixt, or heart lean upon an arm of flesh, the bed of love is defiled: in the bed is the love let out to the wife; in the worship and Ordinances, God lets out his love to the soul, when they are pure, in the heart, being pure and confiding in God, God lets out himself, and his love. Let us look to our hearts, that they may bee dis-engaged from all creature confidences, and to our worship that it bee according to God, and then the bed of love is undefiled, and we shall have communion with, and comfort from our beloved.

Obs. 8 *Wickednesse is unconstant*, *Aholibah* doted upon the *Assyrians*, ver. 12. and again shee doted upon the *Chaldeans*, vers. 16. and here in the 17. her minde was alienated from them. Wickednesse is violent and unconstant, shee was taken with the very images of the *Babylonians*, now shee
cares

cares not for the men themselves, her soul is dis-joynted from them, but it was to fall in with some others, and they were the Egyptians, verl. 19. but shee held not there long; which made the Lord to say, *Jer. 2. 36. why gaddest thou about so much, to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.*

Obs. 9 *Impudence and open sinning, causes God to disowne and renounce them do so.* *Aholibah*, verl. 18. discovered her whoredomes and nakednesse; shee talked openly what shee had done with the Babylonians, shee set up Altars and Idols in every street, was openly and impudently wicked, even like an whore that should prostitute her self to any in the streets; Now it being so, saith the Lord, *then my minde was alienated from her.* The Hebrew for *from her*, is *Meale-ah*, a *desuper ea*, my heart before was fastened upon her, and none could take it off, but seeing she is become such an whore, so audaciously wicked, I can affect her no longer; there is a necessity in it, that I should alienate my heart from her, as I did from her sister *Aholah*; else I shall bee thought not to have dealt justly with her, especially seeing *Aholibahs* sinnes exceed *Aholahs*. *Jerusalems* wickedness alienated Gods heart from her, that is, made him renounce her for an harlot. Its sad when God renounces. *Hos. 1. 9. Lo ammi, you are not my people, and I will not bee your God;* what more dreadful sound was there ever in the ears of *Ephraim*, *Samarita*, or *Aholibah* than that? There can be nothing more dreadful, than to have God disclaim and renounce, then is God turned against them; hee so renounces, and so hee was against *Jerusalem*, *Ezek. 5. 8 Behold, I am against thee, and will execute judgement in the midst of thee.* If wee would not have Gods heart alienated from us, and so bee dis-owned, renounced by him, let us take heed of all sins, especially of *impudency* in any sinne, let us give him our hearts, not alienate them from him, and so hee will not alienate his heart from us.

Obs. 10 From the 19, 20, 21. *That fresh sinnes bring to mind former old sinnes.* *Aholibahs* latter trucking with the Egyptians, minded God of her primitive whoredomes, and Abominations, when shee lived in *Egypt*, which was one thou-

thousand years before, there she had her lovers, there she defiled her self, with the Idols of Egypt, Ezek. 10. 7. and her affection now to Egypt, and Egypts paramours, caused God to minde those sinnes of her youth, hee had no pleasure in doing so, but *Aholiab* called them to remembrance, by acting the same or like things again, shee called them out of darknesse, and presented them to the view of God.

Verf. 22 Therefore, O *Aholiab*, Thus saith the Lord God, Behold, I will raise up thy Lovers against thee, from whom thy minde is alienated, and I will bring them against thee on every side.

23 The Babylonians and all the Chaldaans, Pekod, and Shoah, and Koa, all the Assyrians with them, all of them desirable young men, Captains and Rulers, great Lords and renowned, all of them riding upon horses.

24 And they shall come against thee with Chariots, wagons, and wheeles, and with an Assembly of people, which shall set against thee, buckler, and shield, and helmet, round about: and I will set judgement before them, and they shall judge thee according to their judgements.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose, and thine ears, and thy remnant shall fall by the sword, they shall take thy Sonnes and thy Daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy cloathes, and take away thy fair Jewels.

27 Thus will I make thy lewdnesse to cease from thee, and thy whoredomes brought from the Land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare, and the nakednesse of thy whoredomes shall be discovered, both thy lewdnesse and thy whoredomes.

- 30 I will do these things unto thee, because thou hast gone a whoreing after the Heathens, and because thou art polluted with their idols.
- 31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.
- 32 Thus saith the Lord God, Thou shalt Drink of thy sisters cup, deep and large: thou shalt be laughed to scorn, and had in derision, it containeth much.
- 33 Thou shalt be filled with Drunkenesse and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.
- 34 Thou shalt even Drink it, and suck it out, and thou shalt break the sheards thereof, and pluck off thine own breasts, for I have spoken it, saith the Lord God.
- 35 Therefore thus saith the Lord God, because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdnesse and thy whoredomes.

In these verses you have a *Declaration* of Gods dealings with *Abolibah*, and the grounds thereof: and herein,

1 *Whom* God would raise up against her, those had been her Lovers, ver. 22. and the *cause* thereof, her defection from them, ib. Now these are,

1 *Nominated* and described, ver. 23.

2 *The Manner* of their comming against, and judging *Abolibah*, is set down, ver. 24.

3 *Specification* of the evil they should do unto her, ver. 25, 26, 29.

2 *What* God would do himself.

1 Like an *Husband* enraged, he would set his jealousy against her, ver. 25.

2 Put her into the hands of those hated her, ver. 28.

3 Bring her to the condition her sister *Samaria* was in, she should drink of her cup, and that deeply, ver. 32, 33, 34.

3 *The Grounds* moving God thus to deal with her, which are principally two.

1 Her *Idolatry*, v. 30, 31.

2 Her *Forgetfulness* of God, v. 35.

R r

4 The

4 The *Events*, which are two.

1 *Cessation* from her idolatry and confederating with Egypt any more, v. 27.

2 *Scorn* and *derision*, v. 32.

22 *I will raise up thy Lovers against thee.*

The Babylonians were *Lovers* of *Aholibah* or *Jerusalem*, because shee had affected their gods, rites, and sacred things, and trusted in them for help against others, but being now fallen off to the Egyptians, God would stir up the Babylonians against her, and so generally that they should come and compass her round about.

As you may
see in Glassius
his philol.
Part. 3, p. 863.

23 *Pekod, Shoah, and Koa.*

Some make these the *Names of great men*, but they are rather the *Names of Provinces*, which were under the Babylonians, the people whereof God stirred up with others to come to the siege of *Jerusalem*. The Chaldee makes them *Nomina Gentilitia*, *Pecodoitas*, *Soiatas*, *Koaitas*, the *Pecodaites*, *Sonites*, and *Koaites*.

Vide Junii
notas in Bibl.
& commenta-
ria in locum.

24 *I will set judgement before them, &c.*

Mariana understands the words thus, *I will punish thee O Jerusalem, the Babylonians beholding it.* They were the executioners of Gods judgements, and must needs behold them. Wee may take the words thus, *I will make known my minde to the Babylonians concerning thy destruction, and leave thee to them to bee punished according to their Laws, seeing thou hast been perfidious and treacherous unto them.* I will put thee into their hands, give them power to punish thee, and they shall do it according to their Laws and judgements.

Verf. 25 *And I will set my jealousy
against thee.*

By *Jealousy*, *Maldonate* understands the Chaldeans, because they were the instruments of his wrath: but here the Lord alludes to the practice of *jealous Husbands*; who finding their wives faulty, set themselves against them, and turn them out of doors; so would God deal with this woman whom hee had taken to bee his, hee would drive her out of the land, for her spiritual whoredome, hee would give her a bill of divorce, and send her away.

They shall take away thy nose and thine ears.

This *Aholibah* did trust in her beauty, and play the Harlot, chap. 16. 15. and the Lord would have her deformed like a most filthy Harlot, whose nose and ears were wont to bee mangled or cut off: It was a law or custome in *Egypt*, that if a man were taken in adultery, hee should bee beaten with rods, *ad mille plagas*, to a thousand stripes, and that a woman found therein, should have her nostrils cut off. And *Prædus* saith, it was so in many Nations, that for the greater disgrace, they used to cut off the nose, lips, ears, tops of the toes, and fingers, of their enemies, runagates, and adulterers, which was shameful to any, specially to women. Hereunto its conceived our Prophet alludes, but because its doubtful whether any such thing was really done to *Aholibah*; Diverse interpret *Nose* of the King, and *Ears* of the Judges, or chief Priests: but wee need not allegorize; the meaning is, that God would bring *Jerusalem* to suffer open and extreame shame.

*Calius Rhod.
Lect. Antiq.
l. 2. c. 45.
Diod. Siculus
1. &c.*

26 *They shall also strip thee of thy cloathing.*

This *Metaphorical woman* was well clad, shee exceeded in her apparel, both for the matter, quantity, and quality, as appeared, chap. 16. shee took up the fashions of the Babylonians, and Egyptians, whom shee doted upon, and hid

confederated with, but what ever she had when the Souldiers came, they *strip* her of all. The Hebrew for *strip* is, *Hiph-shilnc, exuere te facient, they shall make thee to put off*, they shall handle thee so roughly, that thou shalt bee forced with thine own hands, to put off thy garments, and give them to them; those garments thou hast taken much pride and pleasure in. Of these words, and *fair jewels*, was spoken, cha. 16. 39.

27 *This will I make thy lewdnesse to cease from thee, &c.*

By my Judgements upon thee, Ile make thee give over thine idolatry, thou shalt minde neither *Egyptians*, nor *gods*, their *Idols*, thou shalt neither adore nor desire help from them, thou shalt bee made to minde other things, as food, raiment, habitations.

18 *I will deliver thee into the hand of them whom thou hatest.*

In the 16. chap. 27. God delivered her into the hands of them that *hated* her, chap. 21. 31. hee saith, hee would deliver her into the hands of *brutish men*, and *skilful to destroy*, and here into the hands of those shee *hated*, there was *hated* on both sides, shee *hated* her lovers, and her lovers *hated* her; and *into their hands* would the Lord put her, shee should find it was the Lords doings.

29 *They shall deal with thee hatefully.*

They shall speak evill of thee, do evil unto thee, they shall shew thee no mercy, they shall spare neither thee, nor thy estate, nor thy name, but shall take away all thou hast gotten by thy labour, and make known to the world, what a filthy strumpet thou hast been.

30 *Because thou hast gone a whoring after the Heathen, &c.*

Thou hast left mee thy Husband and guide, and gone out to the Heathenish gods, and Idols for help, thou hast bestowed thy self and love upon them, and art defiled by taking them into the bed of love, *vide ch. 6.9.* where you have the same or like words.

31 *Thou hast walked in the way of thy sister.*

Aholah doted upon the *Assyrians*, made leagues with them, defiled her self with their idols, manifested her idolatrous disposition shee had in *Egypt*, to bee still living, and thus did *Aholibab*, *vers. 12, 16, 17, 19.*

I will give her cup into thine hand.

32 *Thou shalt drink of thy sisters cup.*

Thou shalt bee punished with the same punishments *Aholah* was, shee was taken by the *Assyrians*, shamefully intreated, and her children carried into captivity, and so shalt thou bee dealt with. The *same cup* shee drank of, thou shalt also drink of. This Metaphor is very frequent in scripture, *Isa. 51. 17, 22. Jer. 25. 15, 17, 28. Psalm 75. 8. Lament. 4. 21.* Some think this Metaphor to bee borrowed *a re medica*, from Physitians giving potions in *Cups*, to their patients, which are troublesome to behold, and grievous to taste; so Gods judgements are *cups* of that nature. Others, think it taken from that practice of giving *cups* of wine or strong drink to those that were to suffer, *Amos 2. 8.* which hebetating their senses, should take away the sharpenesse of their pain. Others fetch it from the practice at feasts, where the Master of the feast, *singulis convivis suum calicem temperabat pro cuiusque aetate*, did temper and proportion a *Cup*, for each guest according to his capacity, and those they purposed to make drunk, they would fill the larger *Cups*. Let the Metaphor of *Cup* bee borrowed from which you will,

it notes out here, Gods ordering and measuring out of judgements for *Aholibah* and hers.

Deep and large.

It shall not bee a *Cup* to drink off at one draught, or in one day, but it shall bee a *Cup*, *deep*, *large*, containing much, grievous, great, and long afflictions; a *Cup* thou shalt bee seventy years a drinking.

Thou shalt bee laughed to scorn, and had in Derision.

When Whores are punished for their whoredomes, they become matter of *scorn* and *derision* to all. The like words wee had before, chap. 22. 4, 5.

33 *Thou shalt be filled with drunkennesse and sorrow.*

Thy afflictions, thy punishments shall bee such, as shall make thee *stagger* like one that is *drunk*, thy pains and sorrows shall bee great, it shall not bee a *cup of consolation*, but of *astonishment* to thy self and all about thee, yea, a *cup of desolation*, and as the Septuagint hath it, of *perdition*.

34 *Thou shalt even drink it, and suck it out.*

Thou mayest think this *Cup* shall pass away from thee, or if not, that thou shalt drink onely a *little* of it, but thou deceivest thy self, it shall not pass from thee, thou shalt *drink it, and drink it off all*, thou shalt *suck it out*, even the lees and dregs of it, how bitter soever they be.

Thou shalt break the sheards thereof.

Not onely *drink up* what is in the *Cup*, but as drunkards oft *break* the vessel, and lick the fragments, not suffering the least drop to bee lost; So would God make *Aholibah* to drink every drop of his fury, which he had put in this *Cup*.
The

The greatnesse of their punishment is set out hereby.

And pluck off thine own breasts.

In time of great afflictions many do strange things, rend their garments, bite their flesh, tear their hair, and *Aboliah* should pluck off her breasts: Before shee had let Egyptians and Assyrians, bruise the breasts of her virginity, and draw her to idolatry, and now shee should scratch and rend them, shee should expresse signes of great grief, and great misery upon her.

35 *Because thou hast forgotten mee, and cast me behind thy back,*

Here is the ground of her wickednesse, and Gods judgments comming upon her, *she forgate God*, which words wee had, chapter 22. 12.

And cast me behind thy back.

The Hebrew is, *Behind thy body*, the sense is this, thou hast turned from mee to thy lovers, to the Assyrians and Egyptians, so that thy face and heart are towards them, and thy back is towards mee. A like expression wee had chap. 8. 16. where its said, *Their backs were towards the Temple of the Lord, and their faces towards the East*. Or thus, thou hast dealt by mee, as men do by things they throw behinde them, they sleight them and mind them no more, *Neh. 9. 26. they cast thy law behind their backs, and slew thy Prophets*, that is, they sleighted the Law, minded it not, it was out of their sight as a thing behind them, as if there were no such thing. When *Jeroboam* sleighted the Counsel of the Prophet, *1 King. 11. 38.* and set up other gods, then hee cast God behind his back, *1 King. 14. 9.*

Obf. 1 God makes them instruments of our woe and misery, with whom wee have sinned. I will raise up thy Lovers against thee, the Babylonians, Chaldeans, Assyrians, I will bring them against thee on every side. *Jerusalem* had doted upon,
and

and trusted in them, and by them would God plague *Jerusalem*. Shee had oft sinned by her confidence in *Egypt*, *Isa.* 30.2. chap. 31.1. and God by the Egyptians scourged her, 2 *Chron.* 36.3. Parents dote upon their children, and oft God makes them rodde to whip them, yea, clubs to break their hearts and bones.

Obs. 2 *When People go out from God to false waies of worship; and put confidence in armes of flesh, God will deal severely by them.* God would put *Aholibab* into the *Babylonian* hands, they should do with her as they pleased, judge her according to their judgements, God would set his jealousy against her, thrust her out of doors, and what then? the *Babylonians* should deal furiously with her; abuse her body, destroy her children, burn her habitation, strip her of her vestments; and jewels, take away all shee had gotten, lay open her shame, and do hatefully by her; shee should bee punished with the same punishments *Aholab* was.

Obs. 3 *Judgements and afflictions are cups which the Lord gives sinners to drink of, some more, some lesse. Thou shalt drink of thy sisters cup, deep and large.* Sometimes Gods judgements are cald a cup of trembling, as *Isa.* 51.22. sometimes a Cup of fury, as *Jer.* 25.15. and sometimes a Cup of astonishment, as here, and *Aholibab* had all these Cups given her to drink, they were deep, large, contained much, and shee was made to drink them all off, yea, to drink the very dregs of them, as men fill up the measure of their sinnes, so God fills up the Cups of his judgements, *Rev.* 18.6. fill to her double. *Babylons* sinnes were come to the full, and the cup of the Lords fury was full.

Obs. 4 *Neglect and contempt of God, and his word, causes him to execute judgement: because thou hast forgotten me, and cast mee behind thy back, therefore bear thou also thy lewdnesse, and thy whoredomes:* That is, bear the punishment of thy lewdnesse and whoredomes, thou hast made mee bear thy sinnes, and thou shalt bear my punishments. As the fear of God is the beginning of wisdom, so the forgetting of God is the beginning of Folly, and all evill; then God is out of sight, behind the back, and what will not men do, when no awe of God or his word is upon them? Then like *Aholibab*,

bab, they will commit any lewdnesse, and because they do so, God lets out his wrath, loads them with his judgements, and makes them bear the merit of their wickedness.

God had done much for *Aholibab*, dealt by her like a loving husband, but shee sleighted him, went out a whoring from him, did those things which greatly dishonoured him, and so provoked him to minde her, that forgate him; for hee fell upon her with his judgements, and destroyed her; and so will the Lord do by all that forget him, *Psalms. 9. 17. the wicked shall be turned into Hell and all the Nations that forget God: whatever sins the Nations commit, they are comprehended in their forgetting God, that's the root of all evil; and because they did forget God, they should be turned into Hell, and bear the burden of their sins there for ever.*

Verf. 36 *The Lord said moreover unto me; Sonne of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;*

37 *That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their Sonnes, whom they bare unto mee, to pass for them through the fire to devour them.*

38 *Moreover, this they have done unto mee: they have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.*

39 *For when they had slain their Children to their Idols, then they came the same day into my Sanctuary to prophane it, and loe thus have they done in the midst of mine house.*

40 *And furthermore, that yee have sent for men, to come from far, unto whom a messenger was sent, and loe they came, for whom thou didst wash thy self, paintedst thine eyes, and deckedst thy self with ornaments.*

41 *And satest upon a stately bed, and a table prepared before it, wherupon thou hast set mine incense, and mine oyle.*

42 *And a voice of a multitude being at ease was with her, and with the men of the common sort were brought Sabaeans from the wildernesse, which put bracelets upon their*

hands, and beautiful crowns upon their heads.

43 Then said I unto her, that was old in adulteries; will they now commit whoredomes with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah, and unto Aholibah, the lewd women.

In these nine verses, *Aholahs* and *Aholibahs* finnes are further declared and amplified.

1 Here is a *mandate* to the Prophet, to declare their abominations, vers. 36.

2 The Declaration of those abominations, which are

1 *Idolatry*, expressed by the term of adultery. v. 37.

2 *Cruelty*, in sacrificing their children, v. 37. and slaying of them, v. 39.

3 *Defilement*, of holy things {Sanctuary } which

{Sabbaths, } is set out with aggravation, v. 38, 39.

4 *Invitation*, and alluring men of other nations to commit lewdness, vers. 40, 41, 42.

5 *Incorrigibleness*, they were reprov'd for their wickedness, warn'd and counsell'd to desist, but they went on, v. 43, 44.

36 Wilt thou judge Aholah and Aholibah?

God being very angry with these two women for their lewdness and abominations, turns to the Prophet, who being charitable, was ready to excuse them (for so the words may be read, and are by *Piscator*) see thou do it not, they are inexcusable: but take the words as they are here, *Wilt thou judge Aholah and Aholibah?* thou seest what they have done, what vile strumpets they are, how justly they deserve severely to be punished? what sayest thou, *wilt thou judge them*, wilt thou reprove and sentence them for their finnes? speak sonne of man? I see thou art backward to it, thou thinkest there will no good come of it, thou art discouraged, but rouse up thy spirit, it is thy duty to do it, and thou shalt do it. The French translation is, *Ne jugeras*

*in pás; wilt thou not judge? of these words see chap. 22.3.
 & 20.4.*

37 That they have committed adultery, and bloud is in their hands, &c. and have also caused their Sons whom they bare unto me, to pass, &c.

For this vers. see what hath been said, ch. 16. v. 16. 20, 21, 32. ch. 9.9. cha. 22.3.

38 Moreover, this they have done unto mee, they have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.

Of Defiling the Sanctuary, see chap. 5. 11. where these words, *because thou hast defiled my Sanctuary*, were handled: and of prophaning the Sabbaths, was spoken chap. 20. 13. 16. and chap. 22.8.

One thing here is to be considered, viz. *the time* when they did defile the Sanctuary, and prophane the Sabbaths, its said *in the same day*, what day that was, the next verse tells us more fully.

39 When they had slain their children to their idols, then they came the same day into my Sanctuary to prophane it.

It was unnatural and barbarous for them to slay their children, impious to offer them to idols, to Devils, and to do those things upon the Sabbath days, wherein they were to rest from ordinary works, how extreamly wicked, and abominable was it, and then after such evils to come into the Temple, and appear before God, as if they had done no wickedness, but well; what height of iniquity was here? It was as if a woman playing the whore with another, should immediately come from him to her Husband, pretending conjugal love. The bloud of their children was yet hot upon their hands, and fresh upon their skirts, and in that pickle they came into the Temple to have communion with God in his worship.

Loe, Thus have they done in the midst of mine house.

They have not onely set up Idols in Hills and Groves, offered their children to *Molech* in the valley of *Hinnom*, but they have set up Idols in the Temple, and have sacrificed their children to them there. So I find some interpreters to understand these words, *Maldonate* saith, *Etiam in ipso Templo filios suos sacrificaverunt*, and hee grounds it upon, *Jer. 7. 30. Ezek. 8. 10, 11.* which places prove there were Idols in the Temple, that they sacrificed unto them, but not that they sacrificed their children *there*; but rather came with the guilt of their childrens blood upon them into the Temple, and so polluted it, and the worship of it.

Obs. 1 That wicked ones make little or no conscience of horrible sinnes, or holy duties; they do pass from the one to the other immediately. When *Aholah* and *Aholibah* had slain their children to their idols, the same day they came into the sanctuary and joyned in the duties of the place and day; from shedding of blood and sacrificing to Idols, they step into the Temple, and worship of God. Had not their *Consciences* been seared, they would have accused them, and told them, they were unclean, not fit to meddle with holy things, that they might look for vengeance every hour, who had done such things, and that if they came before the Lord, hee would bee a consuming fire unto them, but they go boldly and impudently into his presence, not being troubled for what they had done, nor considering how they polluted holy things: So in *Jerem. 7. 9, 10.* they did steal, murder, commit adultery, swear falsely, burn incense to *Baal*, walk after other gods, and then come presently and stand before him in his house, and say, wee are delivered, they passed from wicked practises unto holy duties, making no conscience of the one, or the other.

Obs. 2 The Lord takes notice how men draw near to him on his daies, in the duties of his worship: when they slew their Children to their Idols, then they came to my Sanctuary the same day; they defiled themselves with blood and idolatry, on my Sabbaths, and in those defilements they came to wor-

wor-

worship mee, *Jer. 7. 10.* God observed them there, how they came in their finnes, and stood before him, they were notoriously wicked, and thrust into the Temple worship, and into the presence of God, as if they had been innocent, and as acceptable to God as any. Men may deceive others and themselves: but they cannot deceive the Lord, hee sees their spirits, knows them *intus & in cute*, whether they come before him with bloody, idolatrous, unclean, prophane, covetous, proud, froward, and malicious hearts, or no; whether they come unprepared in the guilt of former or present finnes.

Obs. 3 *Prophaning of holy things is wronging of God, provokes greatly, and causes him to set an emphasis thereon.* When they had sinned, and so came into the Sanctuary, and prophaned that and the Sabbath, saith God, *This they have done unto mee. Loe, Thus have they done in the midst of mine house.* God takes the wrong done to his house, worship, and day, as done unto himself, for hee dwelt in the Temple, instituted the worship, and day, had stamped holinesse upon them, and therefore the defiling and prophaning of them, hee counted the defiling and prophaning of his name, and of himself, and it did so sorely offend him, that he sets a double mark, or brand thereupon.

This have they done to mee, Thus have they done in my house.

Three waies especially are holy things defiled, prophaned.

1 *When men come in their finnes*, without purging themselves, and preparing for them, *James 4. 8.* if men draw near to God without cleansing their hands, and purifying their hearts, God will not draw near them, hee will not touch unclean things, they will defile him.

2 *When we mingle ought of ours therewith*: Additions of humane things, are pollutions of divine things: when they brought ought into the Temple which God appointed not: that was a defiling that, and the worship thereof: when *Nadab* and *Abihu* put strange fire into the censers, they defiled them, the worship, and provoked God, to their destruction, *Levit. 10.* and when they set their threshold with Gods threshold, they defiled his name and worship, *Ezek. 43. 7, 8.*

3 *When holy things are handled irreverently.* The Bethshemites in a rude manner peeped into the Ark, and profaned it, which caused the Lord to smite them with sudden death, 1 Sam. 6.19. Hence it is, that Solomon gives Counsel, Eccl. 5.1. that men should keep their feet, when they go to the house of God; why then? because they are to bee conversant in holy things; and if they look not well to their affections, they will play the fools; and prophane those holy things, and procure a curse instead of a blessing.

40 *And furthermore, that yee have sent for men to come from far, unto whom a messenger was sent, and loe, they came.*

They were not content to do wickedly themselves, but they sent to and invited others, the Chaldeans, Assyrians, and Egyptians. These Metaphorical Harlots were wanton with those did provoke them thereto, and also provoked others a farre off to wantonize with them, according to what you had, Ezek. 16.33. the meaning is, they sent for men of other Nations to make leagues with them, and being come, admitted their idols, and idolatrous waies of worship, as appeared vers. 17.

For whom thou didst wash thy self, paintedst thine eyes, and deckedst thy self with Ornaments.

Here is set forth the practice of whores, they wash, they paint, they deck themselves for their lovers, and so did these City Harlots, Aholab and Aholibab, they fitted themselves for the Babylonians and Egyptians, their courtings and loves.

Paintedst thine eyes.

The Hebr. word קָחַל *Cachal*, is onely in this place, and

signifies to colour, to paint, with stibium or Red; Montanus renders the words, *Thou hast coloured thine eyes.* The Septuagint is, ἐστίβισας, *Thou hast stibium'd thine eyes.* Stibium was a colouring stuffe women used to make themselves black browed

browed withall. *Eyes* here are put Synechdochically for the whole face; and by *painting their eyes*, is meant the painting of their faces, 2 King. 9. 30. its said of Jezebel, *Shee Painted her face*, the Hebrew is, *Shee put her eyes in painting*, the eyes are put for the face. Painting of faces was long ago in practice. Some out of pride painted them, that none might seem more beautiful than they, some out of lust, that they might please men therewith, and allure them thereby to folly and wickednesse: painted faces are like *Sampsons Foxes*, which set the corn on fire. This practice is not warrantable. If women may not counterfeit and change their habits, *Deut. 22. 5.* why should they counterfeit and change their faces? if the body bee more than meat, the face is more than cloathes. The Apostle forbids us to take the members of Christ, and make them the members of an Harlot, 1 Cor. 6. 15. and may wee take the faces which are the Lords, vers. 19. and make them the Faces of Harlots by painting them?

Again, All *Hypocrisy* is odious in the sight of God, and there is *face-hypocrisy*, as well as *heart hypocrisy*, this painting is *face hypocrisy*; women thereby seem that which they are not; Christ calls them Hypocrites for dis-figuring their faces, that they might appear unto men to fast, *Mat. 6. 16.* and do not they paint their faces, dis-figure the workmanship of God, that they may appear unto men beautifull which they are not? *Mat. 23. 27, 28.* by this painting you say you are beautifull, but you lye both to God and man, pretending it to bee the work of God, when it is not.

Ornamentorum insignia & lenocinia fucorum non nisi prostitutis & impudicis feminis congruit. Cyprianus de habitu virginum.

And deckedst thy self with Ornaments.

Of *Ornaments* and *Decking* therewith, was spoken in the 16. chap. v. 11. 13. *Abolibah* put on her bravery, and trim'd up her self for strangers, as whores do for their lovers.

41 *And satest upon a stately bed.*

The Hebrew is, *Mittah, cehndah*, a bed of honour, or an honourable bed. The Vulgar is, *in lecto pulcherrimo*. Others

thers, *Glorioso, magnifico, honorato, in a bed of state.* The Scriptures mention two kinds of beds: *Letti cubiculares*, which men sleep in, *Psalms. 6. 6. all the night make I my bed to swim*; and *Letti discubiterii*, which they did eat and feast at, *Esth. 1. 6. Amos 6. 4.* and these were called *Tricliniaries, Tables*, or beds, with three feet. Which bed shee fate upon is not much material, like the Harlot in the *Proverbs*, chap. 7. 16, 17. Shee prepared all things to affect and please her lovers; shee had a Table furnished, and set the incense and oyle which were for Gods worship, in a readinesse for idolatrous worship, or to bee spent upon the Chaldeans, and Egyptians, when shee entertained and feasted them; shee was profuse in her expences upon Idolaters.

42 And a voice of a multitude being at ease, was with her.

When the Chaldeans and Egyptians came to *Aholibah* and *Aholah*, they were feasted, leagues made between them, and all were at peace; so that the *voice of a multitude at peace, was with her*, so the word for *ease* signifies, being shales from *shalah*, to bee at *peace and quiet*. Peace being made they were at *ease*, and the voice of musick, singing, and rejoycing was amongst them, they walkt, they worshipped, they feasted together.

With the men of the Common sort, were brought Sabaeans from the wilderness.

These Harlots were not satisfied with the Captains, Rulers, Lords, and Princes of the Assyrians, Chaldeans, and Egyptians; but, they invited the baser sort of people, who thought it a great honour, that they should bee entertained by these famous Harlots, *Samaria* and *Jerusalem*, *Jer. 27. 3.* there were messengers sent from the Kings of *Edom, Moab, Ammon, Tyre and Sidon*, which were inconsiderable to the Kings of *Babylon* and *Egypt*; and as these were drawn in, so men inferiour to them, those of the common sort, yea, *Sabaeans*, or Drunkards, as some render the word.

which

Which put bracelets upon their hands, and beautiful crowns upon their heads.

They brought their presents with them, *bracelets and crowns* which they bestowed upon those Harlots, who hired and gave gifts to the great ones, to come unto them, *ch. 6. 33, 34.* but were cunning here, and received gifts of the meaner and under sort. Of *bracelets and beautiful crowns*, the *16. chap.* gave occasion to speak, *v. 11, 12.*

Obs. *Wicked ones are active and expensive to draw others to themselves, and their wicked waies.* These Harlots *Aholah* and *Aholibah* sent to *Assyria*, to *Egypt*, to others, to come unto them, they trimmed and deckt up themselves, made great preparations to entertain them, they spared not for any cost whereby they might please and satisfy them. Thus did the Harlot, *Prov. 7.* *shee perfumes her bed, trims up her self, goes forth, and diligently seeks, finds, and brings in a prey.* Some bad enough, compass Sea and land to make profelites; shall wicked ones, and wickednesse, bee active, expensive to draw, and ruine others, and shall not godly ones, and godlinesse, be as active and expensive, to win, and save sinners?

43. *Then said I unto her that was old in adulteries, will they now commit whoredomes with her, &c.*

What, art not thou yet satisfied, thou art old in wickednesse, art like a dry and dead thing; What, can thy Lovers have any pleasure in thee, or thou in them? Cease yee Harlots from your wicked and lewd practises, here the Lord chides and reproves them, upbraiding them from their long continuance in their sinne, *Aholah, Samaria*, was oldest in her adulteries, shee had continued from the time of *Jeroboam*, in her idolatrous worship; and *Aholibah* had many years lived in that sin. Gods reproof, upbraiding, prevailed not, for

thers, *Glorioso, magnifico, honorato, in a bed of state.* The Scriptures mention two kinds of beds: *Letti cubiculares*, which men sleep in, *Psalms. 6. 6. all the night make I my bed to swim;* and *Letti discubiterii*, which they did eat and drink on.

l
b
n
x
c
o
u
g
p

ai
th
ai
sh
r
re
th

let
Eg
th
by
th

Ammon, Tyre and Sidon, which were inconsiderable to the Kings of *Babylon* and *Egypt*; and as these were drawn in, so men inferiour to them, those of the common sort, yea, *Sabaeans*, or *Drunkards*, as some render the word.

which

IRREGU
PAGINA

Which put bracelets upon their hands, and beautiful crowns upon their heads.

bracelets and
ts, who hired
them, *ch. 6. 33.*
of the meaner
the 16. *chap.*

draw others to
to *Abolab* and
to come unto
made great
it for any cost

Thus did the
her self, goes
a prey. Some
roselites; shall
, expensive to
es, and godli-
ve sinners?

alteries,

t old in wick-
What, can thy
thou in them?
fewd praiftes,
pbraiding them
Abolah, Sama-
continued from
thip;and *Aboli-*

had many years lived in the same house and reproof, up-
braiding, prevailed not, for

thers, *Glorioso, magnifico, honorato, in a bed of state.* The Scriptures mention two kinds of beds: *Lecti cubiculares*, which men sleep in, *Psalms 6.6. all the night make I my bed to swim*; and *Lecti disubiterii*, which they did eat and feast at, *Esth. 1.6. Amos 6.4.* and these were called *Tricliniares, Tables*, or *beds*, with three feet. Which *bed* shee sate upon is not much material, like the Harlot in the *Proverbs*, chap. 7. 16, 17. Shee prepared all things to affect and please her lovers; shee had a Table furnished, and set the incense and oyle which were for Gods worship, in a readinesse for idolatrous worship, or to bee spent upon the Chaldeans, and Egyptians, when shee entertained and feasted them; shee was profuse in her expences upon Idolaters.

42 *And a voice of a multitude being at ease, was with her.*

When the Chaldeans and Egyptians came to *Aholibah* and *Aholah*, they were feasted, leagues made between them, and all were at peace; so that the *voice of a multitude at peace, was with her*, so the word for *ease* signifies, being shaled from *shalah*, to bee at *peace and quiet*. *Peace* being made they were at *ease*, and the voice of musick, singing, and rejoycing was amongst them, they walkt, they worshipped, they feasted together.

With the men of the Common sort, were brought Sabeans from the wilderness.

These Harlots were not satisfied with the Captains, Rulers, Lords, and Princes of the Assyrians, Chaldeans, and Egyptians; but, they invited the baser sort of people, who thought it a great honour, that they should bee entertained by these famous Harlots, *Samaria* and *Jernsalem*, *Jer. 27. 3.* there were messengers sent from the Kings of *Edom, Moab, Ammon, Tyre and Sidon*, which were inconsiderable to the Kings of *Babylon* and *Egypt*; and as these were drawn in, so men inferiour to them, those of the common sort, yea, *Sabeans*, or *Drunkards*, as some render the word.

Which

Which put bracelets upon their hands, and beautiful crowns upon their heads.

They brought their presents with them, *bracelets* and *crowns* which they bestowed upon those Harlots, who hired and gave gifts to the great ones, to come unto them, *ch. 6. 33, 34.* but were cunning here, and received gifts of the meaner and under sort. Of *bracelets* and *beautiful crowns*, the *16. chap.* gave occasion to speak, *v. 11, 12.*

Obs. *Wicked ones are active and expensive to draw others to themselves, and their wicked waies.* These Harlots *Aholah* and *Aholibah* sent to *Affyria*, to *Egypt*, to others, to come unto them, they trimmed and deckt up themselves, made great preparations to entertain them, they spared not for any cost whereby they might please and satisfy them. Thus did the Harlot, *Prov. 7.* shee perfumes her bed, trims up her self, goes forth, and diligently seeks, finds, and brings in a prey. Some bad enough, compass Sea and land to make profelites; shall wicked ones, and wickednesse, bee active, expensive to draw, and ruine others, and shall not godly ones, and godlinesse, be as active and expensive, to win, and save sinners?

43 *Then said I unto her that was old in adulteries, will they now commit whoredomes with her, &c.*

What, art not thou yet satisfied, thou art old in wickednesse, art like a dry and dead thing; What, can thy Lovers have any pleasure in thee, or thou in them? Cease yee Harlots from your wicked and lewd practises, here the Lord chides and reproves them, upbraiding them from their long continuance in their sinne, *Aholah, Samaria*, was oldest in her adulteries, shee had continued from the time of *Jeroboam*, in her idolatrous worship; and *Aholibah* had many years lived in that sin. Gods reproof, upbraiding, prevailed not, for

44 Yet they went in unto her, as they go in unto a woman that playeth the Harlot, &c.

Obf. 1 Those are given to corporal or spiritual uncleanness, are seldom recovered, but go on, and grow old in those finnes. These women had many reproofs, and threatnings, but none prevailed. Such finnes are bewitching, and hold men captive, Prov. 2.19. none that go unto her return again.

Obf. 2 The Lord takes notice of persons beginning, progressing, and continuance in sinne: Hee observed when Aholah began her whoredomes, when the Calves were set up at Dan and Bethel, how shee grew up, and grew old in adulteries. Gods eye goes along with sinners, from the beginning to the end.

Verf. 45 And the righteous men, they shall judge them after the manner of adulteresses; and after the manner of women that shed blood, because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to bee removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords: they shall slay their sonnes, and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdnesse to cease out of the land, that all women may bee taught not to do after your lewdnesse.

49 And they shall recompense your lewdnesse upon you, and yee shall bear the finnes of your Idols, and yee shall know that I am the Lord God.

In these verses the judgements of God upon those Harlots are further set out, and amplified with the events thereof.

1 They shall bee punished like adulteresses, and murderers, v. 45.

2 They shall be carried into captivity, and spoiled, v. 46.

3 They, their Sons and daughters, shall bee stoned and slain, v. 47. and their houses burnt, ibid.

The Events or effects are,

- 1 *Cessation* of lewdnesse, v. 48.
- 2 *Instruction* of other women to take heed of doing the like. *ibid.*
- 3 *Conviction* of the equiry of Gods dealings, v. 49.

45 *And the righteous men.*

The Assyrians and Babylonians who destroyed *Samaria*, and *Jerusalem*, are called *righteous* or *just men*, not that they were so really, but comparatively, they are stiled so, in respect of the Jews, they were such, *Ezek. 5. 6, 7. chap. 16. 37, 47.* who exceeded the Nations in wickednesse, or because they were Gods instruments to execute his just judgments upon them, especially for their perfidiousnesse with those Nations.

*They shall judge them after the manner of adulteresses,
and after the manner of women that
shed blood.*

Adulteresses were punished with death under the Law, *Lev. 20. 10. Dent. 22. 22.* and the death was stoning, *John 8. 5, 7.* else Christ would not have commissioned them to have thrown stones at the woman, if they had been faultless themselves, and as these were to dye for their uncleannesse, so were those that shed blood. Of these words see chap. 16. 38.

46 *I will bring up a company upon them.*

I brought up an Army against *Samaria*, and destroyed it; and so I will do with *Jerusalem*, I will bring the Babylonians, upon her, who shall spoil her, by stoning, slaughtering, burning and removing her into Captivity. No enemies can stirre out of their cuntry to mischief others, till the Lord call and bring them; and when hee doth so, sad effects follow; they lay all waste, making Cities heaps, and pleasant Lands wildernesses. Of this 46. and 47. vers. see chap. 16. 40, 41.

48 *Then will I cause lewdnesse to cease out
of the land.*

When the Lord should have accomplished his *judgements* upon these Harlots, when *Aholah* and *Aholibah* should be destroyed, then idolatry should *cease*, and be no more in the Land; then sacrificing their children to idols, and shedding of blood should be no more heard of. Gods *judgements* will silence wickednesse, and take away evil from the land.

*That all women may bee taught not to do af-
ter your lewdnesse.*

By *Women* here understand, *Cities, Provinces, Nations*, which seeing the *just judgements* of God upon these whorish *women, Aholah* and *Aholibah* might learn to beware of such sinnes, and not to go out from God, having once given up themselves to him, least they draw such severe and shamefull *punishments* upon themselves.

Obf. Gods *judgements* are teaching things; hee brought dreadful judgements upon *Aholah* and *Aholibah*, that all women might bee taught thereby. Gideon by thorns and briers taught the men of *Succoth*, *Judges* 8. 16. and God by his peircing *judgements* teaches the *Nations*; hee *punisheth* one *City*, that others may take *warning*. There is no *judgement* of God upon any *City, Nation, or people*, but it speaks and teaches, *Micah* 6. 9. *hearye therod*, it hath a voice, a teaching voice.

1 It Teaches all who are guilty of the same sinnes, and not visited with the same judgements, to *admire* the long suffering, and goodnesse of God towards them.

2 It Teaches those presently to consider their waies, turn to the Lord by repentance, who are guilty of such sins, least the Lord being now in a way of judgement, should break out also upon them, and make them examples of his justice.

3 It Teaches others to *fear and fly* from such practises, as bring such destructive judgements. When *Samaria* and *Jerusalem* shall be destroyed by dreadful judgements for their confi-

confidence in armes of flesh, by confederating with other nations, for their idolatry, cruelty, prophaneness, and perfidiousness, will not other Cities *fear* to do the like? will not every City learn to see what is the reward of wickedness, in the sufferings of others. This Gods *judgements teach* sinners to do, that so they may consult for their credit and safety.

49 *And they shall recompense your lewdnesse upon you.*

The Hebrew is, *And they shall put your filthinesse and lewdnesse upon you*, that is, the Nations and Cities round about, shall concur with the Babylonians to punish you for your wickedness, to bring upon you the merit of your sinnes; or thus, they shall approve of what the Lord doth in destroying of you, saying, all is the fruit and just recompense of your own doings.

And ye shall bear the sins of your idols.

Their *Idols* did not *sin*, but they *sinned* with their *Idols*, and the *fruit* of those sins they must eat, the *punishment* due to them they must *bear*: there is a *near connexion* between *sinne* and *punishment*, they have the same names, so v. 35.

Obs. Gods *proceeding with sinners in judgement righteously*, brings them to acknowledge the equity of his dealing with them: when the just punishment of your lewdnesse and idolatry shall bee upon you, *ye shall know that I am the Lord God*, who observed all your waies, who waited long for your repentance, who have dealt justly with you in all the evils, I have brought upon you, you cannot but justify me, and condemn your selves.



CHAP. XXIV.

Verf. 1 *Again, in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,*

- 2 *Son of man, write thee the name of the day, even of this same day: the King of Babylon set himself against Jerusalem this same day.*
- 3 *And utter a parable unto the rebellious house, and say unto them, thus saith the Lord God, set on a pot, set it on, and also pour water into it.*
- 4 *Gather the peices thereof into it, even every good peice, the thigh, and the shoulder; fill it with the choice bones.*
- 5 *Take the choice of the flock, and burn also the bones under it; and make it boyle well, and let him seeth the bones of it therein.*



His Chapter is conceived to bee the *last prophesy* against the Kingdome of *Judah*, before the final *destruction* thereof, which with the great Calamity thereof, is set out under the type of a boyling pot, and the death of the Prophets wife.

In the Chapter is contained a *double prophesy*.

- 1 That of the *boyling pot*, and the interpretation thereof, to the 15. v.
- 2 That of *Ezekiels wife dying* suddainly, his not mourning for her, and the explication thereof, from the 15. ver. to the end.

In the verses before us we have,

- 1 The *Time* of this prophesy, v. 1.
- 2 The *Occasion*, ver. 2. which was the King of *Babylons* setting himself against *Jerusalem*.
- 3 The *Prophecy* it self, in the 3, 4, & 5. ver.

1 *In the ninth year, the tenth month, and the tenth day thereof.*

Our Prophet being in *Babylon*, reckons from the ninth year of the Captivity, the time that *Jehoiachin* himself, and others were brought into *Babylon*, *Ezek. 1. 2. ch. 8. 1.* and not from the Time of *Zedekiah's* reign, though it were the ninth year, tenth month, and tenth day thereof, for that day the one was carried away, the other was made King. It concerned them in *Babylon* to keep account of their captivity.

The word of the Lord came unto me, saying.

Hee had nothing of his own to give out that day, but the word of the Lord came to him, the spirit of the Lord brought it, and with such power, that he must write and speak.

2 *Write thee the name of the day, even of this same day.*

The Hebrew is, *Write the name of the day, and the body or substance of the same day*; it was a day wherein something considerable and substantial was a doing. God would have the Prophet write the day, not onely to adde weight to his Prophecy, but to stir them up to bee affected, and to see how the providential hand of God ordered things at a great distance.

The King of Babylon set himself against Jerusalem this same day.

Here was the Occasion or cause of his writing down the day, and so prophesying upon it; *Nebuchadnezzar* was that day sitting down before *Jerusalem*, as you may clearly see *1 King. 25. 1. Jer. 39. 1. ch. 52. 4.* when *Nebuchadnezzar* was upon a warlike expedition, hee knew not whether he should go to *Rabbath* or *Jerusalem*, chap. 21. 21. but hee was ordered by a divine hand, to lay siege to *Jerusalem*, the tenth day of the tenth month, in the ninth year, which *Ezekiel* could

not

not possibly know, had not the Lord revealed it. This was a businesse of high concernment to the Jews in *Judea*, and those in *Babylon*. The Hebrew for *set himself*, is *Samach*, which *Montanus* renders, *adjunxit se*. Others, *Corroboravit se*, *fulcivit se*, and the French. *Est fortifié*, he joyned, strengthened, and fortified himself against *Jerusalem*.

Obs. 1 The Lord takes notice of what men do, and can make known the same to whom hee pleases at what distance soever. *Nebuchadnezzar* and his Forces were in *Judea*, sitting down before *Jerusalem*, and this the Lord revealed to *Ezekiel* being in *Babylon*. It was declared to *Elisha*, whether the King of *Syria*, would march, and where hee would pitch his Campe. 2 *Kin.* 6. 9, 10. The death of *Herod* in *Judea* was discovered to *Joseph* being in *Egypt*, *Mat.* 2. 19, 20. and when *Moses* was in *Midian*, the Lord told him that all the men were dead in *Egypt*, which fought his life, *Exod.* 4. 19.

Obs. 2 There bee some things and times the Lord would have his take special notice of, and keep the Chronology thereof: *Ezekiel* must write the year, the month, and day, of *Jerusalem*s besieging: In the ninth year, the tenth month, the tenth day, the King of *Babylon* set himself against *Jerusalem*; that was a sad businesse, and a sad time. When God hath been upon executing great judgements, or shewing great mercies, the daies and months have been recorded.

The day and Month of *Noahs* entrance into the Ark: and of his comming out again, are mentioned, *Gen.* 7. 11. chap. 8. 14, 16. The Time of the Jews going out of *Egypt*, you have punctually set down, *Exod.* 12. 41, 42. so the Time of their passing over *Jordan*, *Josh.* 4. 19. of *Solomons* building the Temple, 2 *Chron.* 3. 2. Of *Hamans* plot to destroy the Jews, *Esth.* 3. 8, 13. and several other things, the year, month, and day, stand recorded; Which shews they were providential, not casuall, that the wisdom and power of God were interested in them, whoever were the instruments, and that being so exactly set down, Posterity should not forget them. And questionlesse the Lord expects, that wee should keep a Chronology of the great and remarkeable things done by him for us: as the fight at *Marston-more*, July 2. 1644. at *Naseby* the 14. of June 1645. at *Adamsstone*, 2 June 1648.

Scots routed in England, August 17. 1648. Ormond beaten from Dublin, August 2. 1649. &c.

3 Utter a Parable unto the rebellious.

The Hebrew is, *Speak thou parabolically to the house of rebellion, a parable*; That is, speak thou darkely unto them, that they may the better attend, and make the more diligent inquiry after the meaning of what thou deliverest. Of *Parable* and *Proverbs* formerly have been spoken, chap. 17. 2. and of the *rebellious house*, chap. 2. 5.

Set on a Pot, set it on.

Its for Cooks to *set on Pots*, put in water, then the meat. Ezekiel hee must bid them *set on a Pot*, a strange work for a Prophet, and because strange, it would make the People minde it the more, and search out the mystery.

By this *Pot*, is meant *Jerusalem*, Ezek. 11. 3. *This City is the Caldron, Haffin*, its the same word is here for *Pot*, which notes *strength*, *comprehensiveness*, and *Durableness*, so *Jerusalem* was strong, comprehended much, and was more durable than other places when besieged. Not *Jerusalem* simply, but under judgement was the *Pot*.

And also pour water into it.

When *Pots* are set over the fire, they *put in*, and fill them with *water*, that so what ever they please may be *boiled* therein. By this *water* is meant the *afflictions* and *Judgements*, in which as in *water*, God would *boil Jerusalem*: Now the King of *Babylon* was set down round about it, had straitly besieged it, and variety of *Calamities* were upon it, and the *waters* of *affliction*, begun to be hot. So *Calamities* are called, *Isa.* 8. 7.

4 Gather the peeces thereof into it.

When the Cook hath set on the Pot, filled it with water,
Vv then

then hee takes the severall peices of *flesh*, which are to bee boiled, and puts them into the Pot, and they are called the *peices thereof*, because they are to be boiled therein.

Even every good peice, the thigh and the shoulder.

Here the people or *Common wealth* of *Israel*, is likened unto a body dissected, as the *Levites Concubine* was, *Judges 19. 29.* and they must take the good or *principal peices*, those that were the strength and support of the body and head, as the *thighs* and *Shoulders*, that is, the Nobles, Councillors, Priests, and chief Souldiers amongst them.

Fill it with the choice bones.

The Hebrew is, *Electione ossium imple*, fill it with the choicenesse of bones, which *Rabbi David* interprets, as wee do, fill it with choice bones, that is, with choice peices, because the peices saith hee, are cut *secundum ossa*, according to the bones. This *Pot* must not have a peice or two, a bone or two put into it; but must bee filled with the choicest peices and bones were in all the body.

5 *Take the choice of the Flock.*

By the *Choice* may bee understood the *King himself*, who is the *Head* of the flock, or the fat and wealthy ones. The *Vulgar* hath it, *Pinguissimum pecus assume*, take the fattest of the Cattle, which *Varatius* calls, *opulentos ex plebe*, the wealthiest of the People, or those have the choice offices, and places in the City.

Burn all the bones under it.

By *Bones* here, divers Expositors understand the bones of the innocent Prophets, and others, who were slain unjustly; Those the Prophet bids them to burn under the Pot, and that to manifest the cause of Gods great wrath against, and just destruction of the City. But this interpretation of bones,
suirs

suits not with the scope of the place; Which is not to disquiet the *bones of the innocent*, and lay punishment upon them, but to revenge their death. The *bones* here are to suffer as well as the *flesh*; wee may understand these words thus; Let *flesh* and *bones* boyle together, and when they are so *boiled*, that all the *flesh* and fat is taken from the *bones*, then *burn* them; that is, when all the wealth, places, honour are taken from the rich, then let them be destroyed by Famine, Plague, or Sword, and that is the burning of the *bones*. Let nothing of them or theirs bee spared, but let all bee consumed; Or thus, *boile* the fat ones, in the *Pot*, and *burn* the *poor* under it; they are like *bones* without *flesh*, make them instrumental to consume the rich; and doubtlesse in the famine, they were like a *fire* devouring the *flesh* in the *Pot*.

And make it boile well.

The Hebrew is, *Rattach retacheah*, which Montanus renders, *Fac ebullire ebullitiones ejus*, *make its boilings to boile, boile it thoroughly*, There bee old tough peices in the *Pot*, which will not easily or suddainly bee *boiled*, they will require a hot and continued fire, therefore Buxtorf. interprets the words, *fac ut vehementer ferueant*, *see that the boilings be very hot*. The Chaldaean Army were not the *bones*, and *fire* under this metaphorical *Pot*, but the *bellows* rather to blow up and increase the *fire*.

And let him seeth the bones of it therein.

The Hebrew is, *Let the bones thereof be sodden in the midst of it*, and the stream of interpreters carry the words plurally, and so it suits best with the words going before, *make it boile well*, and *let the bones thereof bee sodden in the midst of it*; that is, let them bee thoroughly sodden. *Bones* are strong things, they require more than ordinary *seething*, especially if old, and there bee many old bones in the *Pot*, many hardned sinners, many stout spirits amongst the Souldiers, Princes, Nobles, and others, but let them bee soundly *boiled*, in this *Pot* of affliction, and that will make them tender.

der. The Vulgar is, *Discocta sunt ossa illius in medio ejus*, that is, the bones are boiled, till the flesh and they are sundred, they are thoroughly boiled; and *Varablu* makes this the sense of it, *Fortissimi quique conficiantur in ea obsidione*, let the strongest and stoutest men bee slain and consumed in that sledge.

Obs. 1 *The sinfulness of men hath occasioned God to give out much Scripture. Speak a parable to the rebellious.* God took occasion from their rebelliousnesse, to give forth this Parable and many others. Much of *Jeremy* and our Prophet was occasioned to see the world, by the wickednesse of the Jews. Sinne accidentally occasions good; Sinne made way for Christ, and as for him, so for much, if not the greatest part of the holy Scriptures.

Obs. 2 *Teaching by Parables is warrantable.* God sends and commands the Prophet to utter a Parable. *Isaiah*, *Jeremy*, *Zachary*, were not without Parables. Christ was abundant in them. The Parables they used were taken from ordinary things, known, and familiar, such as were obvious to the senses, as here from a Pot, water, peices of flesh, bones, &c. Hereby the mind & memory are much invivened, and stronger impression made upon the heart, *ch. 22. 18. all they are brasse and Tin, and Iron, and Lead in the midst of the Furnace:* and here they were as flesh, and bones, in the midst of the Pot.

Obs. 3 *The judgements of God upon places, makes them Pots, in which hee boiles sinners.* Now *Jerusalem* was a Pot over the fire. The *Babylonish Forces* were round about it, dreadful Calamities upon it, multitudes in it, who were like peices of flesh in a boiling Pot; what boiling thoughts, fears, cares, distractions, discontents, were amongst them? we may judge what boiling was therein, by the Armies lying near this City, and being in readinesse to come upon it.

Obs. 4 *That God at his pleasure commands judgements upon places: Set on a Pot, pour water into it: make Jerusalem miserable with Plague, Famine, and Sword; if hee speak the word, the thing must bee done; whatever hee calls for, takes place, Jerusalem, that was a Paradise, must now become a boiling Pot.*

Obs. 5 *That when Gods judgements are abroad, hee meets with*

with all sorts of men, the Fat and Lean, the strong and weak, the rich and poor: when the Pot is on the fire, God will have the choice peeces, and choice ones into it, the shoulders, the thighs, the choice bones, Prince, Nobles, men in place, of wealth: as well as the poor and lean ones.

Obf. 6 When God is boiling of sinners in the fire of his judgements, he will boile them to purpose. Make it boile well, and let the bones thereof be sodden in the midst thereof. This Pot was bailing not a few hours, daies, or months, but a year and half, 2 King 25.1, 2, 3. So when God made Samaria, a boiling Pot, 2 King. 17.5. he boiled the sinners in it three years together. God so boiled them there, and these here, that he made the proudest and stoutest of them to stoop, yea, all of them to become meat to their enemies.

Verf. 6 Wherefore thus saith the Lord God, woe to the bloody City, to the Pot whose scum is therein, and whose scum is not gone out of it; bring it out peice by peice, let no lot fall upon it.

7 For her blood is in the midst of her, she set it upon the top of a rock, shee poured it not upon the ground to cover it with dust.

8 That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it should not bee covered.

Here the Lord comes to interpret the Parable, denouncing a fearful woe to Jerusalem, and giving the grounds thereof, which are,

1 Her Blondinesse, with the aggravation thereof, verf. 6, & 7.

2 Her unprofitablenesse under judgements, when shee was boiling, her scum abode with her, went not out of her.

6 Woe to the bloody City.

Jerusalem was guilty of much blood, Ezek. 22. 3, 4, 6, 9, 12, 13, 27. 2 Chron. 21. 16. Jerusalem was now as bad as Nineveh, which Nahum 3. 1. is called the bloody City, and

and hath the same *woe* denounced against it. By *blood*, not only *murther*, but also other *notoriou wickednesses*, which deserved death are to bee understood, *Ezek. 7. 23. the Land is full of bloody crimes.* Of such finnes for which men ought to bee cut off. *Vide loc.*

*To the Pot whose scum is therein, whose scum
is not gone out of it.*

Here its clear, that by this Metaphorical *Pot* is meant the *City*; hee calls the *City* the *Pot*, which was not without its *scum*. *Chelatta* from *Chalah*, *Aegrotavit*; for the *scum* is *Avenarius*. *Aegritudo olla*, the *sicknesse* of the *Pot*. *Rabbi Solom.* calls it, *excrementum*, the *excrement and filth of the Pot*. The *Septuagint* is, *ios*, the *poysen* of it: the *Vulgar* is, *rubigo*, the *rust* of it. *Frosterus* hath it, *sordes*, those *filthinesses*, which through great boiling do adhere to the *Pot*, from what is boiled therein. By *scum* is meant the *sinne* and *wickednesse* of the *City*, which is likened thereunto, in respect,

1 Of its *Loathsomenesse*, *scum* and *filth* are *loathsome* things, and do *nauseam* create. The *sinnes* of this *City* were *loathsome*, it was full of abominations, *bloud*, *idolatry*, *uncleanness*, &c. such evils as made it to be abhorred, *Ezek. 16. 25.* as made the *Philistims* ashamed, *vers. 27.* such finnes as were *loathsome* afterwards to themselves, *Chapter 20. 43.*

2 Of its *visiblenesse*, the *scum* and *filth* is upper most, next to *view*, such were *Jerusalems* finnes, they were *open*, shee had an eminent and high place in every street, *Ezek. 16. 24.* shee opened her feet to every one that passed by, *v. 25.* shee and her *Princes* shed *bloud openly*, *ch. 22. 36.* nothing but *sin* and *wickednelle* appeared in her.

3 Of its *adherency to the Pot*. So *Jerusalems* finnes did cleave close to her, the more shee was boiled in the judgments of God, the more faster shee held her finnes, her *scum* and *filth* stuck to every side of her, *Jerem. 8. 5.* They hold fast deceit: their finnes cleaved to them, as *flesh* to the bones, as *rust* to a pot; though they were oft in the fire,

fire, or over it, yet their filthinesse departed not from them, their scum, their dross, boiled in, and *cleaved fast to them*, *Jeremy 6. 29.*

Bring it out peice by peice.

Hee persists in the allegory of the *Pot*, and orders how they should bee dealt with who were in the City, they should bee *brought out severally*, not all at once, but as peices are taken out of the Pot, one after another, till there bee no more; so it should bee done with this City, one peice of it should bee brought out and consumed with Famine, another peice of it with the Plague, *vers. 3.* with the Sword, *vers. 4.* should bee carried away into Captivity; so that it should bee emptied of all; so the words are rendered in *Uatiblus*, *Per frustra ejus evacuacem*, *part by part empty it.* This City was emptied somewhat under *Jehoiachim*, when hee was carried to *Babylon*, *2 Chron. 36. 6, 7.* it was emptied more when *Jehoiachin* was taken, and many with him also carried thither, *2 King. 24. 15.* but it was *wholly emptied* when *Zedekiah* was taken, and carried away, *2 King. 25.*

Let no Lot fall upon it.

Let it not have that favour or mercy. Among Souldiers in their military discipline, when they take many enemies worthy all to dye, they single out some by *Lots* to suffer, and spare the rest; but *Jernsalem* should not have any spared; they should all, young and old, taste of one judgement or other; wee may refer this lotting to the *City* itself, let it not come to that, as to cast a *Lot*, whether the *City* shall bee saved or destroyed. Such a famous great ancient City might fall into Consultation, whe her it should bee ruined or no. *Carthage* was long in debate in the Senate of *Rome*, saith *Lavater*, whether it should bee utterly destroyed. But the Lord prevents such a consultation, and saith, *Let no Lot fall upon it.* I have decreed it to be ruined, and it shall be ruined, utterly ruined.

7 *Her blood is in the midst of her, shee set it upon the top of a rock, &c.*

The meaning of this verse is, *shee shed blood openly*, did bloody and notorious things *publikely*, as if shee had done them *upon the top of a rock*; if *blood* bee shed there, its dry, hard, drinks not in the *blood* at all, but it lies to bee seen of all, that come upon the *Rock*; Whereas if blood bee shed upon the earth, that drinks it in quickly, or it may bee covered with dust, that others may not discern it, *Jerusalem* did not *sin closely*, and hide her wickednesse from the world, but *so openly*, that all Nations took notice of it.

8 *That it might cause fury to come up to take vengeance.*

They did not sinne to that end that God might take *vengeance* on them, but the nature of their sinne was such, as it provoked God to *fury*, and to *hasten vengeance*, their sins were *open*, great, and crying for *vengeance*, their *sinnes* ascended, and Gods *fury* descended. The Hebrew for, to take *vengeance* is, *Linkom nakon, ad ulciscendum ultionem.*

I have set her blood upon the top of a rock.

As shee did, so did the Lord, shee *shed blood openly*, and was not ashamed of it, and I have *shed her blood openly*, and am not ashamed of it; Shee did not *cover* her sinne, but exposed it to the view of all, and God by his punishments set it on the top of a rock, and made it *known* to the whole world.

Obs. 1 *That Cities have their filth and scum in them: Jerusalem* here is likened to a *Pot* with the *scum* in it. The poor are not the *scum* of the City, but the *sinne and wickednesse* of poor and rich that is the *scum*, *Jerusalem* was full of it, *Ezek.* 8. 16. and 22. tells you, what *scum*, and abundance of it was in *Jerusalem*. There was much *scum* in *Sodom*, much in *Samaria*, much among the Nations; but most in *Jerusalem*. To great Cities there is a confluence of all sorts of people, who bring *scum* and filth with them, and adde to what they finde there: what *scummy* doctrine did the false Prophets teach

teach in *Jerusalem*, *Jer. 23.* what *scummy* counsel did *Jaazaniah* and *Pelatiah* give in that City? *Ezek. 11. 1, 2.* what dung-hill Gods did *Jerusalem* entertain? *Jer. 2. 28.* according to the Number of thy Cities, are thy gods, O *Judah*. There was no sinne against God or Man, but it was in *Jerusalem*. And other Cities are not without their *scum*, no not this City.

Obs. 2 Heavy judgements upon sinful places do not work out the wickednesse is in them. *Jerusalem* was besieged, suffered hard things, and her *scum* went not out of her, it boiled in, she was the worse for all those fiery judgements God brought upon her, *Jer. 5. 3.* Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction, they have made their faces harder than a rock, they have refused to return. God did strike them with Egyptian and Babylonish rods, but there were no tears, no relentings, no returnings, but grew harder and harder, even to a rockish hardiness. *Ahaz* the head of this City, in the time of his distresse, sinned the more against the Lord, *2 Chron. 28. 12.* When *Samaria* was besieged by the Syrians, *2 Kin. 6.* did the *scum* of it boil out? no, *Jehoram* at that time, sent to take off *Elisha*'s head, *vers. 31.* and said, hee would wait no longer for the Lord, *vers. 33.* His *scum* boiled in, and boiled up to a greater height. Is the *scum* gone out of *Ireland*? by all the bloody judgements of God have been upon them? is it gone out of *England*, or *London*, by all the sad strokes we have had?

Obs. 3 When judgements prevail not with sinful places to cleanse them from their iniquities, God threatens, and will certainly destroy such places, and that without mercy. *Jerusalem* was as a pot over the fire, her *scum* went not out of her, and what then? woe to the bloody City, bring it out peice by peice, let no lot fall upon it, because the *scum* wrought not out, the flesh, the people, must bee brought out to destruction, and the pot bee broken in peices, God said of *Jerusalem*, *Jer. 32. 31.* This City hath been to mee as a provocation of mine anger, and of my fury, from the day that they built it, even unto this day: sometimes there were good Kings, and good people in it, but generally the people were wicked, and therefore, *Jerem. 19. 11.* I will break this people, and this

City, as one breaketh a Potters vessel, that cannot bee made whole again: It was bloody, merciesse, and now should have bloody judgements without mercy.

Obf. 4 Open impudent sinning provokes to vengeance, and shall bee punished openly. The 7. and 8. verses together yeild this observation. Jerusalem shed blood, not in a corner, or some secret place, shee had no care to conceal and cover what shee did, but openly as on the top of a rock, shee set up scaffolds to execute the innocent, this caused fury to rise in the Lord, and hastened him to take vengeance, and to punish her openly; hee called for Nebuchadnezzar to come out of Babylon, hee led him to the gates of Jerusalem, caused him to sit down there, and visibly to execute his vengeance upon her, so that her punishment was as open as her sinne; shee sinned as on the top of a rock, and God set her blood on the top of a rock. The besieging, taking, and burning of Jerusalem, was so known, and famous, as that all the Nations took notice thereof, and made themselves sport therewith, Lam. 2. 15, 16. she would not cover her sin and shame, and God would not cover her punishment.

Verf. 9 Therefore thus saith the Lord God, woe to the bloody City, I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

11 Then set it empty upon the coals thereof, that the brasie of it may bee hot, and may burn, and that the filthinesse of it may be molten in it, that the scum of it may be consumed.

12 Shee hath wearied her self with lies, and her great scum went not forth out of her: her scums shall bee in the fire.

13 In thy filthinesse is lewdnesse, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthinesse anymore, till I have caused my fury to rest upon thee.

14 I the Lord have spoken it, it shall come to pass, and I will do it, I will not go back, neither will I spare, neither will I repent; according to thy waies, and according to thy doings, shall they judge thee, saith the Lord God.

In these verses the Lord proceeds,

1 In *Threatning* of judgements, vers. 9. woe to the bloody City, as before, v. 6.

2 In a *Paraboliſcal declaration* of thoſe judgements, in the end of the 9. v. and in the 10, & 11. ver.

3 In ſhewing the *cauſes* thereof, ver. 12, 13.

4 In *ſealing up the certainty* and irrevocableneſſe of theſe judgements, v. 14.

9 *I will even make the pile for fire great.*

I will bring a multitude of Babylonians, a mighty army, which ſhall beſiege *Jeruſalem*, and bee as a great fire unto it: by them I will execute fiery judgements upon the *bloody City*. The Heb. is *I wil make a great fire*, that is, I will conſume the whole City. Here are a multitude of houſes, ſtately buildings, and they ſhall bee all as a pile of wood for fire; yea, the inhabitants thereof, ſhall bee conſumed by the fire of my wrath.

10 *Heap on wood, kindle the fire, conſume the fleſh.*

The Hebrew *verbes*, in this verſe are *infinitive*, but rendered *imperatively*. *Vatablus* reads them in the *future*, *I will heap on wood, I will kindle the fire*; that is, ſaith hee, I will adde ſpirit and power to the Babylonish forces, to beſiege the Jews, that ſo by famine, ſword, and plague, they may be conſumed. According to our reading the words, God calls for, and haſtens the deſtruction of *Jeruſalem*.

Spice it well.

The Hebrew is, *Harkach hammerkachah*, which *Montanus* renders thus, *Condi condimentum aromatibus*, *ſeaſon a ſeaſoning with ſpicery*. *Rakach* ſignifies, to make an oylment, ſawce, or ſeaſoning, *Ex diverſis ſpeciebus aromatatum*, of diverſe kinds of Grocery or ſweets, that ſo it may bee the more pleaſing to the noſtrils or pallate. Cooks *ſpice* their meats and ſawces, that ſo they may be more acceptable to the taſte of thoſe feed upon them. The *ſpicing* here, I conceive to bee the *various judgements* which were to be in-

hicted upon *Jerusalem*, which made it as savoury meat both to men and God; when it was *salted* and *spiced* with his judgements, God was at rest and comforted, *Ezek. 5. 13.* Their tears, sorrows, distractions, sufferings famine, were severall *spices*, they were *spiced* withall, and it was meat and drink to the Chaldeans at last, to destroy them, being made faint, and feeble with a long sledge.

Let the bones be burnt.

Let the strongest Souldiers, wealthiest Citizens, and principal men of the City, bee weakened and consumed in this sledge, or at the end of it; not onely the poor and low ones, but the highest and mightiest ones, the Chaldee hath it, *fortes viri ejus insaniant*, let her strong men be mad.

11 *Then set it empty upon the coals thereof.*

When the City should be emptied of the inhabitants thereof, it should bee as a *Pot*, set on the fire without any thing in it, when it is so, it quickly melts, consumes, and comes to nothing. This *Pot* must be set on,

- 1 That it may be melted.
- 2 That the filthinesse of it may be separated.
- 3 That the scum and rust may be consumed.

Obs. 1 That sin and wickednesse do defile the places and persons where they are, as filthy liquors, scum, and rust, do the vessels and Pots in which they are. This Metaphorical *Pot* had her filthinesse in it; *Jerusalem* had shed blood, set up Altars and Idols, oppressed the fatherlesse, widdows, and strangers; and these things defiled her; not onely were the Citizens, but even the City itself was defiled. The Leprosy defiled the garments and the houses, *Levit. 14.* sinne is that Leprosy which defiles men, garments, houses, Towns, Cities, and Lands, *Ezra 9. 11.* The Land which ye go to possess, is an unclean Land with the filthinesse of the people; filthy people make all like themselves.

Obs. 2 Destructive judgements upon sinful places are pleasing unto God; hee encouraged the Chaldeans to heap on wood,

wood, to kindle the fire, Consume the flesh, and to spice it well. Execution of justice, destruction of sinful Cities, and persons, its a Sacrifice well pleasing to God, delighting him as much as any spiced meats do the pallates of men. When Jehu had executed justice upon Ahabs Sonnes, and Baals Priests, see what the Lord said, 2 King. 10. 30. *Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, all that was in mine heart, thy children of the fourth generation shall sit on the Throne of Israel;* was not the destruction of those wicked ones very pleasing unto the Lord, when he rewarded it so well?

12 *She hath wearied her self with lies.*

Montanus renders the Hebrew thus, *injuriis se afflictavit*, *shee hath afflicted or wearied her self with injuries*, that is, with wronging others. Vatablus in his notes hath it thus, *in mendaciis laboravit*, *shee hath wearied her self*, and that *aliis inferendo injuriam*. Her self is not in the Original. The words may therefore refer to God, and so both Junius and Piscator read them, *she hath wearied me with her lies and vexations*; I often reprov'd her for her sinnes, threatned her by my Prophets, visited her with my judgements, but all was to no purpose, if at any time shee promised amendment, it was hypocritically, she performed it not; or shee took those waies and courses pleased not mee, nor profited her self, and in those shee both wearied mee, and her self. The word for *lies* signifies *iniquity, vanity, as lye*.

Her great scum went not forth of her.

In the sixth vers. the words are, *whose scum is not gone out of it*: here, *her great scum went not out of her*, what course soever shee took to advantage her self: her scum rather increased than diminished, shee pretended oft to part with her scum, but never did.

Her scum shall be in the fire.

Seeing her *scum* and *rust* (for so the word may bee interpreted) will not bee gotten out of her, shee shall be served like the unclean vessels that were to pass through the fire, *Numb. 31. 22, 23.* so this *For* or *City* should bee *burnt with fire*, and so her *scum* and *rust* should be *consumed* with her.

Obs. 1 Wicked, vain, sinful practices, doe weary God, and those that do use them: shee hath wearied mee, shee hath wearied her self with lies, that is, with her wretched doings; I have oft presented mercy to her, shee refused it; I have oft called upon her to turn from her idolatry, unjust and bloody doings, but shee hath had a deaf ear; I have waited long for her repentance, and shee hath dissembled with mee, and is grown impenitent; I am weary of waiting any longer. *Isa. 65. 2, 3.* *I have spread out my hands all the day to a rebellious people, which walketh in a way that is not good, after their own thoughts, a People that provoketh mee to anger continually to my face, &c.* How could it bee but that God should bee *weary* of such people, and such doings? God tells her, shee had *wearied* him with her *iniquities*, *Isa. 43. 24.* *O Jacob, Israel, Jerusalem*, thine iniquities are so great, many, oft iterated, that I am *weary* of beholding, of hearing, of bearing them any longer. Others have *wearied mee* with their words, *Mal. 2. 17.* but you have *wearied me* with your lying words, and wicked deeds. When my fury hath been kindled in mee, so that I have been ready to pour out judgements upon you, I have been stopt by the Prayers of some precious ones. and repented mee of what I intended against you, but I will do it no more, I am *weary* with repenting, *Jer. 15. 6.* God repented, but they repented not, hee would repent no more. And as sinners by their *sinful waies*, doe weary God, so they *weary themselves*, *Jer. 9. 5.* *They have taught their Tongue to speak lies, and weary themselves to commit iniquity*: Some tire themselves more in the service of sinne and Satan, than others do in the service of God and Christ, *Isa. 5. 18.* they draw iniquity, and they toile at it as horses in a cart:

Obs. 2

Obs. 2 *When the scum will not bee got out by the word and lesser judgements, God will destroy both scum and Pot together.* Her scum went not forth of her, Gods threats by the Prophets did no good, his lesser judgements procured it not, the scum still boiled in, the rust still cleaved to the Pot: what then? *her scum, her rust, shall bee in the fire: when neither wind, nor water will do it, fire shall.*

13 *In thy filthinesse is lewdnesse.*

Thou hast defiled thy self with all manner of sinne, with Idols, bloud, prophanenesse, hypocrisy, Covetousnesse, &c. and to these thou addest *lewdnesse*, that is, obstinacy, thou art settled upon thy lees, and wilt not bee reclaimed; no Counsell, Admonition, reproof, takes with thee, thou standest out against them all. The Vulgar reads it, *immunditia tua execrabilis, thy Filthinesse is execrable.* Zirumah notes, *destinatum scelus*; a resolved wickednesse, which is execrable. *Acclampad.* makes the *Filthinesse* to be *pravum consilium, evil counsell*: Jerusalem had hearkened to the false Prophets, taken in their counsell against the true Prophets, and was resolved to go on in her waies, *Jer. 23. 14. they strengthen the hands of evil doers, that none doth return from his wickedness.*

Because I have purged thee.

The Hebrew is, *Tihartich*, which *Montanus* in the margin gives the sense of, *Jussi ut mundares te, I have purged thee*, that is, *I have commanded that thou shouldst purge thy self.* God sent Prophets unto Jerusalem, *2 Chron. 36. 15.* to tell her of her sinnes, and danger, and to invite and presse her to repentance, as *Jer. 3. 12, 13, 14.* who fully declares throughout his prophesy, what sad judgements God would bring upon her, if shee did not purge and cleanse her self. See *ch. 6. 26. ch. 7. 14 ch. 9. 11. chap. 13. 17.* God affording them means for *purging*, as Prophets, reproofs, admonitions, counsels, exhortations, corrections, is said to have purged them, hee did that which in his wisdom hee thought meet to do.

The

The *Purging* here meant is from idolatry, injustice, prophaneſſe, &c.

And thou waſt not purged.

Hebrew, *Thou haſt not purged thy ſelf*. Thou didſt not entertain and improve the means afforded; when the Prophets came to thee, and told thee of thy ſinnes and dangers, thou didſt mock at them, 2 Chron. 36. 16. and deſpiſe the word they brought. When I ſmote thee with my correcting hand, thou didſt revolt more and more, Iſa. 1. 5. and thy children received no correction, Jer. 2. 30. that is, no benefit by thoſe blows I gave them. Thou ſaidſt, *I have loved ſtrangers, and after them will I go*, verſ. 25. and thoſe in thee ſaid, *wee are Lords, wee will come no more unto the Lord*, verſ. 31. So Jer. 44. 16, 17. *They did not ceaſe from their wicked waies.*

Thou ſhalt not be purged from thy Filthineſſe any more.

I will ceaſe from uſing means to purge thee, my Prophets ſhall labour no more in vain about thee, they have ſpent their lungs and ſtrength to reclaim thee, but they ſhall not do it again, they ſhall neither reprove, threaten, counſel, or invite thee any more to turn, but thou ſhalt bee left as deſperate and incurable. Hebrew is, *Thou ſhalt not purge thy ſelf from thy Filthineſſe any more*, if thou wouldeſt now go about it, it will bee in vain, its too late, I am reſolved upon thy deſtruction.

Till I have made my fury to reſt upon thee.

Anger, indignation, wrath, fury, is *ira nunquam, qui-eſcens, donec ſumatur vindicta*. There is now no purging, but deſtruction, I ſhall ſpend all my judgements upon thee, conſume thee, and thine, and ſo my fury ſhall reſt upon thee, theſe words we had before, ch. 5. 13. 21. 17.

Donec doth not imply a purging afterwards, *Pſalm 110. 1. Rom. 8. 22. Mat. 5. 26. until thou haſt payed the uttermoſt, &c.*

Obl.

Obs. 1 *Obstinacy in sinne, provokes God to the destruction of sinners: Her scum shall be in the fire. Jerusalem shall be burnt, and why? in thy filthiness is lewdnesse, thou art obstinate, hardened in thy wickednesse; all sinne offends, some sinnes provoke to judgements, obstinacy provokes to destruction, Jerem. 44. 15, 16, 17. in those verses you have the obstinacy of the Jews in Egypt (they, and others of them had been so obstinate in the land of Judea, that God could bear them no longer, but laid the Land desolate, and made it a curse, v. 22.) and see how the Lord threatens them, v. 27. I will watch over them for evil, and not for good, and all the men of Judah, that are in the land of Egypt, shall be consumed by the sword, and by the famine, untill there be an end of them: and not onely would hee destroy them, but Egypt likewise, where they were, vers. 30. even that should fare the worse for their being in it. Obstinacy in sinne, is worse than the sinne it self, many sinnes are committed, *renitente, voluntate*, against mans will and purpose, but *obstinacy* in sinne, is *pleno consensu voluntatis*, it hath the will fully in it, and therefore must needs exasperate the Lord, *Nehem. 3. 30.* many years didst thou forbear them, and testifiedst against them by thy spirit in thy Prophets, yet would they not give ear, therefore gavest thou them into the hand of the people of the lands, this stubbornnesse of theirs, made the Lord cast them off, and put them into the hands of Heathens. *Zachary* tells you, that for this sin, came a great wrath from the Lord of Hosts upon them, *ch. 7. 12.* not only wrath which is destructive in it self, but great wrath, and that not only from the Lord, but from the Lord of hosts; as if the Lord mustered up all his forces, to come against obstinate and rebellious sinners, and poure out great wrath and vengeance upon them. Certainly obstinate sinners are those the Lord will accomplish his wrath upon, 1 *Thess. 2. 16.* the wrath of God came upon the Jews to the uttermost, even to perfection.*

Obs. 2 *In Scripture Language, that is said to be done, which God or men indeavour to do, though it be not done. I have purged thee: God using means, and indeavouring by his Prophets, Mercies, Threats, and judgements, to purge*

Jerusalem from her sinne, is called purging, though Jerusalem were not purged, Psalm 69.5. *They that destroy mee; Qui excindunt me, are mighty. Davids enemies who sought to destroy him are said to do it, Rom.2.4. The goodnesse of God leadeth thee to repentance, that is, its agency and tendency is that way, Dent. 26.5. A Syrian ready to perish, Jacob increased and prospered when hee was with Laban, but because Laban did that which tended to his perishing, hee changed his wages, hee pursued him returning home, therefore hee is said to bee in a perishing condition, 1 Cor.10.33. I please all men in all things.* In the fourth chapter, hee tells you hee was reviled, persecuted, defamed, made as the filth of the world, and the off-scouring of all things, how then did hee please all men in all things? he is said to do it, in that hee endeavour'd to do it, seeking their good, their salvation, Matt.5.32. *whoever shall put away his wife, saving for the cause of Fornication, causeth her to commit adultery, that is, this action of putting her away; exposes her to that sinne, whether shee fall into it or no, because therefore the mans act in putting away his wife, is likely to produce such an effect, hee is said to do it, to cause her to commit adultery. Gal. 5. 4. Christ is become of no effect unto you, whoever of you are justified by the Law; they sought to bee justified by the Law, and thereupon are said to bee so, not that the Law justified any, or any could bee justified by it. This should teach us how to understand the like scriptures. Things may be said to bee done, when onely there hath been means used, conducing thereunto.*

Obs. 3 *A people may have the means, and not improve the same for their good.* Jerusalem had Prophets, Ordinances, Sabbaths, Sacrifices, Mercies, Judgements, by which God would have purged her, and shee was not purged; shee did not purge her self, shee improved not the same for her good, shee did not hearken to the Prophets, humble her self for her sins, fear the Lord and his threatnings, observe his Sabbaths, worship him onely, and execute justice. God called upon her oft, to purge her self, Jerem.4.14. *O Jerusalem wash thine heart from wickednesse, that thou mayest bee saved; how long shall thy vain thoughts lodge with in thee? I have given thee water*

water to wash thine heart from all thy vains; base, destructive thoughts, why doest thou not use it? chap. 13. 27. O Jerusalem wilt thou not be made clean, when shall it once be? my Prophets would cleanse thee if thou wouldest receive them, and my word by them; mine Ordinances would sanctify thee, if thou didst use them according to mine institution of them; my mercies and judgements would cause thee to cleanse thy self, if thou didst well weigh them. But thou hast means, and dost not improve them. Its not the having of means, but the right use of means will do good. Jerusalem thought her self clean, not needing to be purged, Jer. 2. 23. how canst thou say, I am not polluted? Jerusalem that was more guilty than Sodom or Samaria, justified her self, and so neglected purging; yea rejected the word of the Lord, which should have purged her, Jer. 8. 9. shee gave ear to false Prophets and Priests, Jerem. 23. 14. who strengthened her in her wickedness, and defamed the true Prophets, chap. 18. 18. shee prophaned the means, Ezek. 22. 26. shee idolized the means and rested in the act done, Jerem. 7. 4, 9, 10. chap. 8. 8. shee went on still in her own waies, whatever God or man said unto her, Jer. 7. 28. This is a Nation that obeyeth not the voice of the Lord their God, nor receiveth correction. God had spoken to Jerusalem and Judea oft, yea, corrected them oft, but neither word nor rod did better them.

Obs. 4. People may so slip the time of repenting, and turning to God, as that it may be too late for them to go about the same: They may sinne away the time of mercy, because Jerusalem having means, took not the opportunity of purging her self, shee should never be purged, her filthinesse should abide with her. As Judea was the land not cleansed, Ezek. 22. 24. So was Jerusalem the City not purged, shee passed the time of her purging: shee lost the season for mercy. The Scripture is clear for it, Psalm 81. 11, 12. My People would not hearken unto my voice, and Israel would none of mee, so I gave them up to their own hearts lusts, and they walked in their own counsels; God invited them by means and mercies which they entertained not so as to profit by them, they stood it out with God who cast them off, and now it was too late for them to come: O that they had hearkened! not, O

that they would hearken.--- The Foolish Virgins staid so long before they got Oyle, that the door of the Bridegroom was shut, and no entrance for them, *Matth. 25.* they came too late, *Matth. 23. 37. 38.* O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as an Hen gathereth her Chickens under her wings, and ye would not: I used all means, but Jerusalem took not her time to do her self good, therefore her house was left desolate, her Temple, her City, should bee emptied of all means, and mercies, and her Children be left in a desolate condition. God would have purged the old world, but it slipt the time of its purging, *Gen. 6. 3.* My Spirit shall not alwaies strive with man, they have been warned, counselled, reprov'd, convinced by my Spirit, in the Patriarchs, and in their bolomes that hath been labouring to bring them to repentance, but they grieve, resist, and vex my Spirit, therefore it shall cease to strive any more with them, to do them any good. Let us not presume upon hereafters, that wee will purge, repent, and turn to God hereafter; thy hereafter may bee too late: Seek the Lord while hee may bee found, call ye upon him while he is near, *Isa. 55. 6.* There is a time when hee will not be found, a distance at which hee will not hear, *Prov. 1. 28.* Then shall they call upon mee, but I will not answer, they shall seek me early, but they shall not find mee: They sleighted and improved not the means which God afforded them, thereupon judgements came on them, whereupon they betake themselves to a more serious use of the means, but it was too late, God had no ear to hear them, neither would make any appearance for them. Time present is the acceptable time, *2 Cor. 6. 2.* Let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God, *2 Cor. 7. 1.*

Obs. 5 Those have had means and not profited thereby, God will deal most severely with, there is no mercy, but altogether judgement for them. Jerusalem had means, but was not purged, and shee should not bee purged, but Gods fury should rest upon her. Thou shalt not bee purged from thy filthinesse any more, till I have caused my fury to rest upon thee, that is, thou shalt never be purged in mercy, but destroyed in my fury; and so it was quickly after, by the Chaldaean Army. Capernum was

was exalted to Heaven in means, but what said Christ, seee *March. 11.* should bee brought down to hell; that is, suffer extreame punishment, and why? seee improved not the means; for if the mighty works which have been done in thee, had been done in *Sodome*, it would have remained unto this day: Had *Sodome* had the Preaching and miracles thou hast had, it would have made such improvement of them, as to have kept off the fire and brimstone fell upon it, therefore the punishment of the *Sodomites* should be lesse than of the *Capernaïtes*, at the day of Judgement. God is severe against those have the means to purge them, and do it not, that have the Gospel, and improve it not. *Luk. 13.7.* The Fig-Tree in the vineyard had stood there three years, and was not better at last then at first; the influences of Heaven, and fatnesse of the earth had done it no good; and behold the severity of the owner, Cut it down, why cumberst it the ground?-- Hee saith not, dig it up, set it elsewhere, but cut it down, its a burden to mee, to the earth, and reproach to all the Trees in the Garden, -- what made the Lord deal more severely with the Jews, than other Nations? It was because they had the means to do them that good which others had not, *Amos 3.2.* You onely have I known of all the families of the earth, I have so known you, as to own you for my people, as to give you my Prophets, my Law mine Ordinances, my Covenants, &c. therefore I will punish you for all your iniquities, you shall be made as exemplary by my judgements, as ever you were by my mercies.

14 *I the Lord have spoken it.*

This verse seals up the Certainty of all threatned, and cuts off all evasions which *Jerusalem* might make whatsoever, as

1 She might say, *Ezekiel* hath had thoughts of me, he speaks these things out of his own head and spirit, they are his devices, and I weigh them not. This is answered in these words, *I the Lord, I Jehovah*, who am of my self, and give being, life, to all my threats, have spoken. What is said, it is no vision, lying Prophecy, like to what the false Prophets have given out; what *Ezekiel* hath said, hee had from mee.

I commissioned him to speak, and its not hee, but *I that have spoken it.*

It shall come to passe.

2 Be it so that thou hast spoken it, yet the time may be long ere these threats against mee may take place, such thoughts were in the breast of *Jerusalem*, chap. 12. 27. this is answered here; *It comes* **הנה** *venit*, saith *Montanus*, its not a far off, for

many daies, but its at hand. Others have it, *Eventurum est*, *Its ready to come*, *Nebuchadnezzar* is upon his march, hastening to thy gates, and will suddainly sit down before them.

I will do it.

3 What if *Nebuchadnezzar* bee comming, hee and all with him are but men, they may fail of their purposes, sink in their undertakings, and never bee able to perform what they enterprize. This shift is here taken off, *I will do it*, I am not man, but *Jehovah*, I fail not in my purposes, I sink not in my undertaking, I am able to perform what ever I enterprize, the whole work is mine, I have called forth *Nebuchadnezzar* and his Army, I will bring them to thy gates, and inable them to do all my pleasure, *feci*, *I have done it*, so is the Original, its as certain as done.

I will not go back.

4 Grant it, that the work is thine, and thou hast determined to see it done, yet upon second thoughts thou maiest change thy resolutions, when thou shalt consider, that *I Jerusalem* am thy City, and the onely City thou hast chosen in all the world; and wilt thou bring an Heathenish King, and an Army to destroy mee and the Temple where thou dweldest, and art worshipped? surely it cannot bee, *Lam. 4. 12.* This conceit of hers is blown away by these words, *I will not go back*, thou art a *bloudy City*, thy *scum* is not gone out of thee, thou art *filthy*, and in thy *filthiness* is *lewdnesse*, *obstinacy*, thou goest *not back* from thy wicked doings, *I will not go back* from doing

doing what I have purposed. The Hebrew is, וְאֵינִי נֹכֵחַ

I will not retract what I have said and purposed, Non subtraham me, I will not withdraw my self from it. Avenarius renders the words thus, Non feriamur, I will not make holy daie, and cease to prosecute what I have determined.

Neither will I spare.

5 *Jerusalem* might yet say, The Lord is merciful, though hee bee angry, and in his anger bring the enemy to my Gates, hee will not keep his anger alwaies; when I shall fast, weep, pray, hee will bee intreated, hee will pardon, spare, and not suffer mee to bee destroyed. This refuge is here made uselesse, *Neither will I spare*, fasting, prayers, and tears, shall do her no good. *Jerem. 14. 12.* when *Jerusalem's* children should fast, God would not hear their cry, no nor *Jeremy* for them, *cha. 11. 14.* nor *Ezekiel, cha. 9. 8, 9, 10.* though themselves, their Prophets should importune God, hee saith, *As for mee, my eye shall not spare, neither will I have pity; thou hast caused my fury to come up to take vengeance, and I will bee avenged on thee. I will not abstain from revenge,* so the word signifies.

Neither will I repent.

6 Thou hast oft repented thee, when thou hast been upon destroying designses, *Jonah 3. 10. Hos. 11. 8. Ezek. 10. 8, 9, 13, 14, 17, 21.* and I hope thou wilt repent thee of what thou art about, if thou dost not repent before my destruction, thou wilt repent after it, that thou hast dealt so by me. This strong-hold is here battered down, *Neither will I repent*, what though I have oft repented mee of the evil I purposed to bring upon thee, and thy Children, must I alwaies bee upon those tearms with thee? No, no, *Jerusalem* my repentings have not caused thee to repent, my repenting shall now cease, *Jer. 15. 6. I will stretch out my hand against thee, and destroy thee, I am weary with repenting: I will neither repent* when thou art destroying, nor when thou art destroyed; it will bee an ease

to me, to see thee and thy children consumed.

Repentance sometimes in Scripture is attributed to God, and then its spoken ἀνθεωποπαθῶς, *after the manner of men*, and it must warily bee understood, θεοπεπῶς, so as God may not bee wronged in mens apprehensions thereby. In mens *repentance* there is, griefe, change, *quia fefellit eventus non ante Previusus*, something falls out they did not foresee; *David Repents*, of murthering *Uriah*, defiling *Bath-shebah*, because that fell out in it hee did not foresee, as the blaspheming Gods name, and the sword it brought upon his house, hereupon hee changed his minde. was affected with grief, these things are not in God; hee foresees all events, he grieves not, hee changes not; therefore in this sense he cannot bee said to *repent*. *Theodore* speaks right, when he saith. *Penitentia in Deo nihil aliud est quam mutatio dispensationis ejus*, it is a change of Gods dispensation; if God had not destroyed *Jerusalem*, hee should have been said to *repent*. His *repentance* is alteration of things and actions, no change of his purpose and will. In humane *Repentance* there is the change of the will, in divine *Repentance* there is the willing of a change, and that in the thing, not in the will or Counsel of God, which are unchangeable: Here God would not change the thing, *I will not repent*.

*According to thy waies, and according to thy doings,
shall they judge thee.*

7 *Jerusalem* might yet say, if it bee so, that thou wilt not repent, and shew mercy unto mee, thou wilt shew thy self, a cruel and merclesse God. This imputation is here prevented, *According to thy waies and doings*, shalt thou bee dealt with all, if thy judgements bee sharpe and dreadful, thou hast deserved them, the equity of my proceedings shall bee so conspicuous, that all the world shall clear mee, and say, the fault is thine own, that thou sufferest such hard things, thou hast done such wickednesses, lewdnesses, abominations, that God is righteous in consuming of thee, all is suitable to thy waies.

These words, *They shall judge thee*. By the Septuagint are
ren-

rendred in the first person singular *κρίνω σε*, *I will judge thee*; and so by the Vulgar. By *Junius* in the second person, *judicaberis*, *Thou shalt bee judged*. By others, as here, *they shall judge thee*, that is, the Babylonians; and these several readings or rendrings of the word make up but one and the same sense, *Thou shalt bee judged*, that is, by the Lord, and the Babylonians, who are his instruments to execute his pleasure, *Ezek. 23. 24. I will set judgement before them, and they shall judge thee*. I will make known to them my purpose of utter destroying thee, and they shall do it.

Obs. 1 *Great sinners do not beleve judgements threatned, but are apt to shift them off, and flatter themselves with hopes of mercy.* *Jerusalem* had great scum, God threatned to consume her, and her scum in the fire, but shee beleevd it not, shee shifted off all threatnings, shee still expected peace and safety. *Jerusalem's* Prophets had so bewitched and posselt her with thoughts of peace and security from evil coming upon her. *Jerem. 23. 17.* that nothing *Jeremy* or *Ezekiel* threatned could bee heard; therefore saith God here, *I the Lord have spoken it, it shall come to pass, &c.* thou thinkest I will not do it, that I will recal my threats, spare thee, and repent, such vain thoughts lodged in *Jerusalem*, *Jerem. 4. 14* and such vain speeches were uttered by *Judah*, *Thou sayest, because I am innocent, surely his anger shall turn from me*, *Jer. 2. 35. Jerusalem* and *Judah* thought, said, they were innocent, and therupon shifted off all was threatned, & flattered themselves with hopes of mercy, but they were guilty, yea; more guilty than all the Nations and Cities round about them, *Ezek. 5. 5, 6.* and had such judgements comming upon them, as never had any the like, *vers. 9, 10.* which they would not beleve, though the Lord himself told them thereof, for *Jerem. 5. 12.* *They belyed the Lord, and said it is not hee, neither shall evil come upon us, neither shall wee see sword nor famine:* We shall do well enough in this City, and if they should come, wee will appear before him with our sacrifices, and wee shall bee delivered, *Jerem. 7. 10.* wicked men do flatter themselves, in their own phausies, shifts, evasions they have, till their iniquity bee discovered, and judgement surprizeth them, *Psalms 36. 2.* that wretched art they have of putting off the

Z z

evil

evil day, of shitting the threats and judgements of God, undoes them: and many pretious souls are too well skilled in this wretched art and work of putting off the Promises and Mercies of God from themselves, which greatly prejudice their Peace and Comforts, and gratifies the enemy of their souls; Those make conscience of their waies, that desire to bee purged and wait on God in the use of means, they lye not under these threats, but are under many gracious Promises, especially that, *Psalm 145. 19.* hee will fulfill the desire of them that fear him.

Obs. 2 Those professe themselves Gods People, may bee such sinners, as that God resolves their destruction, excluding all hope of mercy. Jerusalem which was the Lords City, and the People of it his, had so sinned, that God would irrevocably destroy both it and them. *I the Lord have spoken it, it shall come to passe, and I will do it, I will not go back, neither will I spare, &c.* God was fully set upon it, and therefore peremptorily cuts off all hope of mercy, *Jerem. 16. 5. I have taken away my peace from this people, saith the Lord, even loving kindnesse and mercy. Asaphii collegi, I have gone up and down and gathered up my peace, my kindnesse and mercies, and carried them away from this people, what hope was then left for them, both the great and the small shall dye in this land, Gods heart was so against them, that Moses and Samuel could not incline it towards them, if they should intreat for them, chap. 15. 1. and therefore saith God, cast them out of my sight, I have no pitty, no mercy for them, Ezek. 9. 10. As for mee, mine eie shall not spare, neither will I have pitty, if God would not spare them, who would? if he would not have pitty on them, who could? they were hopeles, their case was desperate, chap. 5. 8, 11. Behold, I am against thee, I will not have any pitty, Jer. 11. 11. I will bring evil upon them, which they shall not bee able to escape.*

Obs. 3 When God cuts off hope of mercy, and brings sinners into a forelorn condition, the fault is in their own, not the Lords. its their own doings, their own waies, which bring irrevocable judgements upon them, according to thy waies, and according to thy doings, shall they judge thee, thou hast been irrevocable in thy sinnes, and I am irrevocable in my judge-

judgements, thou hast gone on to commit great iniquities, and I am going on to execute answerable punishments; I could not prevail with thee to desist from sinning, and thou shalt not prevail with mee to desist from destroying; thou by thine obstinacy madest me without hope of thy amendment, and now by my threatnings, I have made thee hopelesse of any mercy. *Jerusalem* might thank *her self*, that shee was brought to so desperate a condition. *Jerem. 13. 22.* if thou say in thine heart, wherefore come these things upon mee? why must I bee besiedged? why must Plague, Famine, and Sword, devour my Children? why must I bee burnt to ashes and have no mercy shewed mee? The Answer is, for the greatness of thine iniquity, and what that iniquity is, you have specified, *cha. 16. 11, 12.* they forsook God, worshipped other gods, walked after the imaginations of their own hearts, and did worse than their fathers, they sinned till there was no remedy, *2 Chron. 36. 16.* *Jerusalem* with her children provoked God, so that his glory, his Truth, his Name, his Prophets, must have suffered if they had been spared; therefore the Lions roared upon *Israel*, yelled, and made his Land waste, when his Cities were burnt, and without inhabitant, what said God, *Jerem. 2. 15. 17.* hast thou not procured this unto thy self, in that thou hast forsaken God.

- Verf. 15. Also the word of the Lord came unto me saying,
 16 Sonne of man, behold, I take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shall thy tears run down.
 17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.
 18 So I spake unto the People in the morning, and at even my wife dyed, and I did in the morning as I was commanded.

The second general Part of the Chapter begins here, being a Prophecy declaring the destruction of Temple, and City, represented under the Type of the suddain death of *Ezekiel's* wife. This Type is in the words read, the interpretation is in the words following.

The parts of these verses are.

- 1 The *Divine Authority* for this Type, and for what is commanded and done thereupon, v. 15.
- 2 The *Narration* of the Type, ver. 16. Son of man, behold, I take away from thee the desire, &c.
- 3 *Several Commands* laid upon the Prophet, v. 16, 17.
- 4 The *Execution* of the Type, v. 18.

15 *The word of the Lord came unto me.*

The false Prophets ran when they were not sent, and spake when they had no word, but *Ezekiel* was sent, *cha. 2. 3.* and hee had a word from God, when hee spake, hee durst not bee the mouth of God to others, untill the Lord had opened his mouth to him, the spirit of Prophecy brought the word to him, and then moved him to utter it to others.

16 *Son of Man.*

Hee saith not, man of God, or Sonne of God, but *Son of Adam* (for so the Original is) that is, son of him was made of the earth, that had an earthly beginning. *Ezekiel*, thou art a weak, worthlesse Creature, that ere long must away to the earth from whence thou camest, see thy heart do not swell with the Prophetical honour I have put upon thee, the many appearances of my spirit unto thee, nor bee thou refractory, that I put thee upon hard services, or command thee hard things, when thy Father *Adam* disobeyed mee. I turned him out of Paradise. obey therefore my voice, and do what I command thee, therein shalt thou show thy self, a Sonne of God.

Behold, I take away from thee the desire of thine eyes.

By *Desire of thine eyes*, is meant, *Ezekiels wife*, v. 18. The Septuagint is, τὰ ἐπιθυμήματα ὀφθαλμῶν, *The desires of thine eyes*. This Expression, *The desire of the Eyes*, *Rem charam significat*, it imports a thing very dear to one, and what is dearer to men than their wives? There bee many things so
indear

indear a woman to her husband.

1 She was made for man, 1 Cor. 11. 9. The man was not created for the woman, but the woman for the man, shee was made an help meet for man, Gen. 2. 18.

2 She is a gift of God, Prov. 19. 14.

3 She is joynd to man, by a divine Ordinance, and is made one with him thereby, Gen. 2. 24. Matth. 19. 5. 1 Cor. 6. 16. Ephes. 5. 31.

4 Shee is the glory of Man, 1 Cor. 11. 7. man represents God being his image and glory, and woman represents man, and so is his image and glory.

5 Shee is a Crown to her Husband, a great ornament unto him, Prov. 12. 4.

6 She is the builder of the house, Ruth 4. 11. Rachel and Leah did build the house of Israel.

7 She is a companion in all conditions, the wife of thy youth, and the wife of thine age, Prov. 5. 18.

8 Shee is a bosome friend, in whom the heart of her Husband, may safely trust, Prov. 31. 11.

9 She is an heir of the grace of life, together with her Husband, 1 Pet. 3. 7.

These things besides beauty, amiablenesse, and sweetnesse of nature, do indear wives to Husbands, and so cause them to eye and minde them the more; for *Oculos conjicimus in rem seu personam nobis charam*, things or persons which are dear to us, our thoughts, our eyes are upon; where Love is, there will bee the eye. Christ loved his Church dearly, and therefore said, Cant. 2. 14. *Let me see thy countenance*, the Church was black, chap. 1. 5. yet the delight of Christs eyes, because shee had inward glory, beauty, excellency; so, many wives, though they bee not outwardly so amiable, and beaurifal as others, yet they may have inward vertues, excellencies, and those graces which may make them the desires of Husbands eyes, if gracious themselves; and if such inward attractives bee wanting, propriety may do it? Every one affects what is his own, a peece of Land, a House, a Ship, a Childe that is ones own, is more delightful to the owner, then what is anothers.

Doubtlesse Ezekiels wife was amiable, vertuous, gracious,

indeared much unto him upon several grounds, so that thee was a delight unto, and the desire of his eyes, else the Lord would not have forbidden him to mourn and weep for her. His love was such to her, that it would have carried him out strongly thereunto, if the Lord had not prohibited it.

With a stroak.

The Hebrew is, *Bemaggepheh*, which *Montanus* renders, in percussione, in striking, or by a stroak, its from *Nagaph*, which signifies to beat, to smite, yea, *ad internecionem percussere*, to smite unto death, it hath some affinity with the word נגנ which is to touch or hurt more lightly, but this notes

hurting more vehemently, and is applied in scripture to Gods striking with extraordinary judgements, --- as *Exod. 8. 2. I will smite all thy borders with Frogs*, *1. Sam. 4. 2. Israel was smitten before the Philistims*, *2 Chron. 23. 15. God smote Jeroboam, and all Israel*, *Exod. 12. 29. At midnight the Lord smote all the first-born in the land of Egypt*. Hence the Nouns *Negeph* and *Maggephah* signifie a stroak, and the heavy stroaks of God, *Exod. 9. 14. I will at this time send all my Plagues upon thy heart, and upon thy servants, and upon thy people*; the word for *Plagues* is the same with that here, the ten *Plagues of Egypt*, were ten stroakes of God, sometimes the word is put for that sad stroak of God, viz. the *Plague*, *Numb. 16. 46. Hechel Hannageph, the Plague is begunne*. Some think the *stroak* here was the *Plague*, but whether that an *Apoplexy*, *Impostume*, or *Palsy* is not set down, this onely wee have for certain, that it was suddain whatever it was, she did not lye long with a pining disease, but was suddainly snatched away from *Ezekiel*.

Yet neither shalt thou mourn.

The Jews were wont to honour their dead with great mourning; when *Aaron* dyed, they mourned for him thirty daies, *Numb. 20. 29.* and so many daies they mourned for *Moses*, *Deut. 34. 8. Joseph mourned forty daies for the death of his Father*

Father Jacob in Egypt, and seven daies alter that in the Land of Canaan, Gen. 50. 3, 10. and seven daies mourning for the dead was the ordinary practice, as Ecclesiasticus observes, chap. 32. 12. but Ezekiel is here forbid to mourn at all in a publike and solemn manner. The Hebrew word for mourning is, *Suphad*, which notes mourning by striking the head or breast, and refers most *Ad Pompam funebrem*.

Nor weep, neither shall thy tears run down.

The word for weeping in Hebrew is, *Bacah*, which signifies weeping *cum elevatione vocis*, as Judges 2. 4. Job 2. 12. They lift up their voices and wept, and herein it differs from *בכה* which is to weep also, but silently without noise. Weeping, oft is a great ease to the heart, but Ezekiel must not testify any grief, by voice, tears, or any outward gesture.

17 Forbear to cry.

The Hebrew is, *Heaneck dom, tace clamando*, hold thy peace from crying. The Vulgar is, *ingemiscere tacens*, sigh, holding thy peace, so sigh as none may hear thee. Others, allow not so much as sighing, but read the words thus, *a gemitu tace*, let there be no sign of any sigh.

Make no mourning for the dead.

The Jews were wont to bewail their dead, 2 Chron. 35. 24, 25. All Judah and Jerusalem mourned for Josiah, Jeremy lamented for him, and all the singing men and singing women. Abraham mourned for Sarah, Gen. 23. 2. they were wont to cry, Ah my Brother, Ah my Sister, Jerem. 22. 18. to cut and make themselves bald in their Lamentations for their dead, Jer. 16. 6. which was forbid the Priests, Levit. 21. 5. though they might mourn for their near kindred, *ibid.* v. 23. but Ezekiel must make no mourning, he must not put on Sackcloth, shave his head, or the corners of his beard, nor cut his flesh at all, he is forbid all funeral pompe and expressions.

Binde the tire of thine head upon thee.

It was in practice among the Jews, sometimes to *cover* their heads in their mournings, as being unworthy to see the light, or any creatures, and sometimes to *uncover* them, as not being worthy of any Ornament, 2 Sam. 15. 32. David and those with him, had their heads covered, and went weeping. Levit. 10. 6. When Nadab and Abihu were destroyed by fire, and Aaron with his remaining Sonnes, had great cause to *mourn*; Moses commands them not to *uncover* their heads, or rend their cloaths, clearly demonstrating that that was their custome in their mournings. They made *bare* their heads, and laid ashes or earth upon them, as you may see, 1 Sam. 4. 12. Lament. 3. 10. This Ezekiel might not do, hee must not throw off his *head tire*. The word is *Peer*, or *Pear*, which signifies, *Gloria, ornamentum, decus*, what ever the Prophet did wear upon his head, hee must keep it on, and not lay it aside.

And put on thy shoes upon thy feet.

In their mournings and funerals they went *bare-foot*, 2 Sam. 15. 30. David was *bare-foot* when hee went up the ascent of Mount Olivet. Antonius Margarita who of a Jew became Christian, and writ of the Rites of the Jews, saith, that the kindred at the death of a friend do tear their garments, eat nothing that day in that house, but abroad, that they eat no flesh, drink no wine, unlesse it be upon the Sabbath, and that they follow the Hearse, *nudis pedibus*. To this agrees what Leo Modena hath lately commended to the world. The nearest kindred of the party deceased, when they are returned to their house, they sit down altogether upon the ground without shoes upon their feet, this rite of going *bare-foot* was a token of griet and shame, Isay. 20. 24.

History of the
Rites, Cu-
stomes and
manner of life
of the present
Jews.

And cover not thy Lip.

Another Ceremony the Jews used in their mournings, was the *covering of their chin, month*, all under the nose, which is under-

understood by the word *Lip*, *Levit. 13. 45.* the Leper was to put a covering upon his upper Lip, that so his mouth being covered, his breath might not infect any, or wee may by *Lip* understand the whole face, and so that in *Micah 3. 7.* may bee taken, *They shall all cover their lips*, the Hebrew is, *Their upper lip*, for there is no answer of God: The Seers and diviners should bee ashamed and confounded having no vision, from being discovered by him to bee false Prophets, they should cover their faces, so the Vulgar reads it, *Operient omnes vultus suos*, they shall all cover their faces.

And eat not the bread of men.

Jerome and the Vulgar have it, the bread of mourners, the Hebrew word *Anashim* signifies men, not simply, but woful, sorrowful, miserable man. *Euseb* as *Prædus* observes, is not *Nomen naturæ*, a word signifying the Nature of Man, as *Adam*, nor *nomen sexus*, a word to distinguish the sexes, as *Ish*, but *conditionis miserrime*, it sets out the miserable condition of men, whose daies are few, and full of sorrow. It was a custome among the Jews at the death and funeral of friends, to send in meats and drinks to those were chief mourners, to comfort and refresh them. *Jeremy* bears witness to this practice, chap. 16. 7, 8. *Neither shall men give them the cup of consolation to drink, for their father or their mother*; they feasted with them as the next verse shews, and sought hereby to drive away their sorrows. Not onely did the Jews make feasts at the funerals of their dead, but the Gentiles also had it much in practice. They had their feasts called *Parentalia* & *Silicernia*. Sometimes their feasts were *ad mortuorum memoriam*, for memorials, and honour of the dead. Sometimes, *Ad Heredum gratiam*, in behalf of their Heirs which succeeded them; and mostly, *Ad amicorum solatium*, for the comfort of their friends, *Pro. 31. 6, 7.* they that had heavy hearts, were to have wine given them to drink, that being comforted therewith, they might remember their misery no more; *Ezekiel* must not mourn, neither drink of any thing belonged to mourners, nor meddle with any of their Rites.

Cibos ad te missos a vicinis in solatium. Varabl. Vide Leo Modena, History of the present Jews 5 Par. ch. 9

18 So I spake unto the people in the morning.

The next morning Ezekiel makes known unto the people what hee had received from the Lord, viz. the parable of the boiling Pot, the taking away of his wife by a suddain stroak, and how all mourning and funeral Rites were prohibited unto him; which the Lord therefore did, that hee might provoke the people to make diligent inquiry into the meaning of the thing being unusual, yea, contrary to custome.

And at even my wife dyed.

The Hebrew word for wife is, *אִשָּׁה* signifying both woman and wife, from *Is* both man and Husband; the woman was of man, and being a wife is for man, for mans help and good, some therefore derive *uxor* from the Hebrew, *אִשָּׁה* *auxilium*, help. Others from *αὐξω* *augeo*, because shee increases the family. Here was accomplished what the Lord said, v. 16.

I did in the morning as the Lord commanded me.

I did forbear all signes of open mourning, I did not weep, sigh, or cry out, I kept my tire upon my head. I walked out with shooes on my feet, with my lip uncovered, I ate not with those that brought *panem lugentium*, the bread of mourners, I drank not with them that brought *poculum consolationis*, the cup of consolation.

Obf. 1 Marriage even in Prophets, and men in spiritual functions is lawful. Ezekiel a Prophet and Priest, was in that condition. Jehoiadab the High Priest was married, and had no meaner person to his wife, than a Kings Daughter, 2 Chron. 22. 11. Moses was a great Prophet, and hee had to wife Zipporah, Daughter to the Prince of Midian, Exod. 2. 6. 21. Isaiah that Evangelical Prophet, had his Prophetesse, which conceived and bare him a Sonne, Isa. 8. 3. Samuel the Seer, and man of God, had sonnes who were Judges over Israel, Judges 8. 1, 2, 3. few of the Prophets lived sin-

single lives, *2 King. 4. 1. There cryed a certain woman, of the wives of the Sonnes of the Prophets, that is, one of the Prophets wives cryed unto Elisha, which shews that their calling did not exclude them from marriage.* God took special care about the Priests marriage, ordering whom they might marry, and whom not, *Levit. 21. 13, 14. Ezek. 44. 22.* Neither was it lawful onely for Prophets and Priests to marry, but for Apostles and Ministers of the Gospel also, *Peter* himself had a *Toak-fellow*, *Matth. 8. 14. Paul* tells you, *1 Cor. 9. 5.* that hee had power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and *Cephas*; which evidences, that most of the Apostles had their wives, and that *Paul* had not done ill, if he had had his. Its a doctrine therefore of Devils, to forbid marriage to any sort of men, *1 Tim. 4. 1, 3.* when marriage is honourable in all men, *Heb. 13. 4.*

Obs. 2 *Conjugal affection between man and wife is warrantable and pleasing unto God.* *Ezekiels* wife was the desire of his eyes, dear and delightful to him, hee took pleasure and content in her, as husbands ought to do in their wives, *Col. 3. 19. Husbands love your wives, and bee not bitter unto them.* God would have no waters of *Marah*, no bitter passages to come from husbands, against their wives, but altogether and alwaies streams of love, their love to, and delight in their wives, should bee not onely at first while youth, beauty, and means do last, but all the time they are their wives, no bitter looks, no bitter words, no bitter actions, but their looks, words, carriages, should bee full of love and sweetnesse. God hath therefore not onely prohibited bitterness, and commanded love, but given direction for the manner, how they should love their wives, *Eph. 5. 25. Husbands love your wives, even as Christ also loved the Church, and gave himself for it.* Christ loved the Church, notwithstanding all its spots, wrinkles, blemishes, sincerely, spiritually, and strongly; and so should men their wives, notwithstanding all infirmities or deformities, they should love them sincerely, spiritually, strongly, yea, *v. 28.* So ought men to love their wives as their own bodies, men are great self-lovers, and they should be as great wife-lovers, hee that loves not, that takes not complacency in his wife, doth not love nor take

delight in *himself*. God would have men so love their *wives*, as to honour them whatever objection lies in the way, *1 Pet. 3. 7.* though the wife bee the weaker vessel, yet shee must bee honoured, her weaknesse must not hinder her honouring; a *Venice* Glasse is a vessel of more honour in the house than a brasse pot. The Husband is to honour his *wife* by making knowne bolome secrets to her, by taking her counsel and advice, by speaking well of her, as his glory and crown, by trusting her, by esteeming of her above others, and by taking her part against all others. If God did not approve of love in Husbands producing such effects, hee would not have said, *Let her breasts satisfy thee at all times, and bee thou ravished alwaies with her love, Prov. 5. 19.* God would have men abound in their love to their *wives*, and because they fall short therein, he bids them *erre* in their love, for so is the Hebrew, *Tishgeh Tamid, errabis jugiter*, thou shalt love thy wife rather too much than too little. And did Husbands consider besides Gods command, and Christs example, how it would further their prayers, prevent temptations, and honour a married condition, they would love their *wives* more conscientiously, sincerely, spiritually, & strongly.

Obs. 3 *Our nearest and dearest comforts are in the hand of the Lord, to dispose of as he please. Behold I take away from thee the desire of thine eyes:* I have let thee enjoy her thus long, I have continued her with thee many daies and years, but now I take her away, shee shall abide with thee no longer; a prudent wife is from the Lord, given by him, hee brought the woman unto *Adams*, *Gen. 2. 22.* and as hee gives, hee takes at his pleasure, hee took away *Sarah* from *Abraham*, *Gen. 23.* *Elijah* from *Elishah*, *2 King. 2. 3.* and *Rachel* from *Jacob*, *Gen. 35.* Wives, Husbands, Children, Friends, are onely lent us of the Lord for a season, and when that season is expired, hee takes them to himself, wee should therefore in all such cases look unto the hand of God.

Obs. 4 *That God can, and sometimes doth suddainly deprive us of our choicest comforts. I take away the desire of thine eyes with a stroke:* There was no antecedent sicknesse, no visible symptoms of death, but in a moment was *Ezekiels* wife snatched away. How suddainly was the fire kindled that consumed

Nadab

Nadab and Abihu? Levit. 10. 2. There went out fire from the Lord and devoured them presently; was not Sodom overthrown in a moment? Lamen. 4. 6. Did not the Lord strike fourteen thousand and seven hundred with the Plague in a moment? Num. 16. 44. 49. were not all the first-born of the Egyptians smitten and destroyed in an hour at midnight? Exo. 12. 29. Was not Sisera in a minute deprived of his breath, and head? Judg. 5. 26. God hath a scourge, yea, many scourges to slay suddainly, Job 9. 23. hee hath arrows to shoot, which wound suddainly, Psal. 64. 8. there is no foresight, no preventing of them, nor cure of their wound. How unexpectedly was Rachel made childlesse, Matth. 2. 16. 18. when Herod slew the children. God hath various stroaks, and suddain ones, to take away us, and our comforts, by gunpowder, by fire, &c. Mans calamity comes suddainly and he is broken suddainly, without remedy, Proverbs 6. 15. The consideration hereof should cause us,

1 To fear the Lord, that can strike such stroaks as to deprive us of our chief comforts in a moment, wee should sanctify him in our hearts, and make him our fear, that so he may be a sanctuary unto us, to defend us, and not a hammer or sword to strike or destroy us.

2 Not To promise long continuance of any creature comfort unto our selves, use them for the present, but expect not much, nor long continuance of them. 1 Cor. 7. 29. *The time is short, let them that have wives bee as if they had none, Isa. 2. 22. Cease ye from man whose breath is in his, &c.*

3 To prepare for death. Men put off the evil day, and are snared in an evil time, when the stroak falls suddainly upon them, Eccl. 9. 12. *They spend their daies in wealth, and in a moment go down to the grave, Job 21. 13. which is a sad thing; but if men spent their daies in getting grace, labouring to win Christ, and bee found in him, their end would be happy, though their death be suddain, for blessed are those dye in the Lord, Rev. 14. 13. live every day therefore as your last day.*

Obf. 5 Bitter and great afflictions are not alwaies arguments of Gods hatred and indignation. Ezekiel was a Prophet, a choice servant of the Lords, yet from him doth God take away the desire of his eyes, which was a very bitter and grie-

vous affliction, if wee consider the *aggravations* were in it.

1 Hee was now in *Captivity* among *Babylonians*, where his wife was a sweet companion and comfort unto him, in the midst of all the troubles, reproaches, and difficulties he met withall.

2 Shee was taken away, not in the common way of men and women, but by a *suddain stroke*, such strokes go to the quick, wound deep, and might have sunk our Prophet had not the Lord given him a little notice of it.

3 That it should bee to *Type out the destruction of the Temple, and City of Jerusalem*, that God should suddainly strike, and take away his wife thereby, to represent the suddain ruine of them, could not but be grievous to him.

4 Hee is *forbidden to mourne, weep, or performe any funerall rites* for her; might hee have sighed, mourned, wept, that would have eased his heart; might hee have used the Jewish Rites and Customes at her death and burial, that would have testified respect and love unto her, but hee might not do either of them.

So then *by these aggravations*, you see hee had *no light affliction* upon him, and whatever they were, in them was nothing of *divine hatred and indignation*. Aaron was the Saint of the Lord, *Psalme 106. 16.* and him the Lord gave a *bitter Cup* to drink off, hee slew two of his Sonnes at once, both the eldest. *Exod. 6. 23.* and for offering a little kitchin or strange fire, which was not prohibited, though not commanded, being the first time, and then forbad him and his other Sonnes to mourne for them, *Levit. 10. 1, 2, 6.* Christ was more than a Prophet, than a Saint, hee was a Son, the onely begotten, the wel-beloved, yet hee had a *cup* given him to drink, which had more *gall and wormwood* in it, than any, yea, than all the *cups* the Prophets and Saints had before or since. *Afflictions* argue not Gods *hatred*, if wee say so, wee shall condemn the generation of the righteous, and falsify the truth, for its said, *whom I love, I rebuke and chasten, Rev. 3. 19.* Those therefore that have *bitter and heavy affliction*, should take heed how they yeild unto the perswasions of Satan and corruption, saying, surely if God loved you; hee would

would never deal so by you.

Obf. 6 *That mourning for the dead is not unlawful.* Ezekiel would have *mourned, wept*, and used all funeral rites, amongst the Jews, not superstitious, if hee had not been forbidden by the Lord. Hee was not Stoical without affection, neither are the people of God now unnatural, they do and may *mourn for their dead*, so it be neither *excessively* nor *despairingly*. Davids mourning for Absalom, and Rachels for her children were too *excessive*, and the Thessalonians too *hopelesse*, 1 Thes. 4. 13. Paul allowed them to *sorrow* and *mourn for their dead*, but not as others which had *no Hope*; Christianity doth not abolish, but moderate and direct affections. Christ himself *wept* for Lazarus when he was dead, his *weeping* was with *moderation* and *hope*. Many forget themselves in this kind, and give so much scope to their Passions, that they offend God, shame their professions, and hazard their own health. But wee should remember what Solomon commends unto us, Prov. 16. 32. *Better is he that ruleth his spirit, than he that takes a City*, the bridling our spirits, and keeping our affections, hath a great excellency in it.

Obf. 7 *A gracious spirit will deny it self, and obey God in difficult cases, and that speedily too.* No sooner had God made good his word, in taking away Ezekiels wife, but hee did *what the Lord commanded*. Nature prompted him to mourn, to weep for his wife, but hee *denies* the dictates of nature, and is content to seem unnatural for God, his credit and love to his wife called upon him to shew respect unto her dead corps, as others did in that kinde, by funeral Rites, but he prefers *Gods command* before his credit, love, and respect to his wife, and is willing to bear the censures, and reproachings of the people in this case, his wife dyes in the night, and next morning hee appears in his wonted habit and tire, hee sheds no tears, puts off no shoes, covers not his Lips, eats not the bread of men or mourners, shews no sign of sorrow, but was in as sweet and settled a posture, as if there had been no stroak in his family, hee was the same, his wife being dead, as hee was, she being living; her death that was so dear to him, that was so strange and suddain, that was in
such

such a place, made no alteration in him, and upon this ground, onely because God had commanded it should be so. Here is a rare example of Obedience, and that in a difficult case. Obedience to God is alwaies commendable, but especially when hard things are commanded. The many difficulties Abraham brake through, to sacrifice his Sonne, made his obedience so acceptable, Gen. 22. Moses refusing the honours, dignities, treasures, and temptations of Egypt, and Pharaohs Court, his choosing an afflicted condition, and reproached godliness, endeared him and his obedience unto the Lord, Heb. 11. when servants suffer for well-doing, and go on cheertfully in their work, honouring the Gospel, this is acceptable with God, 1 Pet. 2. 19.

Verf. 19 And the People said unto mee, wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying.

21 Speake unto the house of Israel. Thus saith the Lord God, Behold, I will prophane my Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soule pittieeth, and your Sonnes, and your Daughters, whom ye have left, shall fall by the sword.

22 And yee shall do as I have done, yee shall not cover your lips, nor eat the bread of men.

23 And your tires shall bee upon your heads, and your shoes upon your feet: yee shall not mourne nor weep, but yee shall pine away for your iniquities, and mourne one towards another.

24 Thus Ezekiel is to you a signe, according to all that hee hath done shall yee do, and when this commeth, yee shall know that I am the Lord.

Having in the former verses spoken typically and darkely, here he comes to open and interpret what hee had said; and wee have before us,

1 The Occasion of his interpreting those hyeroglyphicall passages, v. 19.

2 The Interpretation it self, in the 21, 22, 23, 24.

39 Wilt

19 *Wilt thou not tell us what these things are?*

The People seeing *Ezekiel's* wife suddainly struck dead, and hee not affected with it, which was not onely contrary to the Jewish Custome, but even to nature it self, they are startled at these things, and set upon the Prophet in a heat, and will know what was in these strange things; We know there is some mystery in them, they have relation unto us, and wee are unquiet, restless in our spirits, till wee know what it is, *wilt thou not tell us? Ezekiel*, hide it not from us, what ever it bee, wee must know it. This was the thing God aimed at, in putting *Ezekiel* upon things unusuall and unnaturall, to provoke them thereby to consider and make a special inquiry into them. Unwonted things do awaken, breed admiration, and cause examination, men search into the meaning of such things. When *Ezekiel* sigh'd to the breaking of his Loines, chap. 21. 7. they said wherefore sighest thou, when *Ezekiel* was put upon removing, digging a hole through the wall, and carried his stuffe upon his shoulder, as stuffe for captivity, God said to him, *Son of man, hath not the house of Israel said to thee, what doest thou?* chap. 12. 9. God expected such strange doings should affect them, and make them consider vers. 3. and inquire into the matter, ordinary things are sleighted, when extraordinaries have answerable operations.

21 *Behold I will prophane my Sanctuary.*

By *Ezekiel's* wife was tipped out the Temple, and what was desirable; and by her suddain death the destruction of the same. The Temple was as dear to the Jews as *Ezekiel's* wife was unto him. God would bring the Chaldeans into it, and they should prophane it with the bloud of those they found in it (for many fled thither for refuge) and then set it on fire. The Jews had prophaned it with Idols and idolatrous worship, *Ezek.* 8. by comming into it with the guilt of notorious sinnes upon them. *Jerem.* 7, 9, 10. and now Heathens should enter into it, defile and destroy it, the thought

whereof, made the Psalmist long before, to complain, saying, *O God, the Heathen are come into thine inheritance, thine Holy Temple have they defiled, they have laid Jerusalem on heaps, Psalm. 79.1.* The defiling the Temple was grievous to pre-science, to remote apprehensions, what was it then to those, had the present sight of it? The Septuagint reads the words in *Ezekiel* thus, *ἐγὼ βεβήσω τὰ ἁγία μὲν*, *I will pollute my holy things*, that is, *I will cause the Heathens to come and prophane the Temple, the Altar, and all the holy things belonging thereunto; yea, so to prophane them, as to lay them all waste.*

The Excellency of your strength.

The Hebrew is, *Geoan uzzechem*, *superbiam fortitudinis vestre*, *The pride of your strength.* *Gaon* signifies *Majesty, Excellency, Pride*; from *gaah* to be lifted up, to excel, to grow Proud. The Translation *Vatablus* follows hath it, *Gloriam fortitudinis vestre*, *the glory of your strength.* The French, *L'orgueil de vostre Empire*; and so the Vulgar, *Superbiam imperii vestri*, *the pride of your Empire.* The Temple was a strong place, in which the Jews put so much confidence, as that they thought it standing, they should for ever be safe, they prided themselves in it, and cryed, *The Temple of the Lord, the Temple of the Lord, The Temple of the Lord, Jerem. 7.4.* They thought none able to harm them, and destroy that Temple.

If wee read the words, *The Excellency of your strength*, as *Junius*, or your strong excellency, as *Piscator*, the sense is, That though they had other strong holds and Towers; yet none like unto the Temple, that excelled all, not onely in strength, but in renown. It was for the structure, the wonder of the world, fifteen hundred thousand having been employed seven years in the building thereof, *1 King. 5.15.* it bare the Name of the Lord, *1 King. 8.29.* in it God dwelt, *Psa. 80.1.* of it he had a special care, *1 Kin. 9.3.* and it was the excellency of Jacob, *Amos 6.8.*

The desire of your eyes.

Some understand by these words, *Their Wives*, but most Interpreters expound them of the *Temple*, which seems to mee to bee the truest interpretation, for *Ezekiels* wife *typed out the Temple*; and as shee was the desire of his eyes, so was the *Temple* of the *Jews* eyes; and the words of this vers. do give countenance and life to this sense, *I will prophane my Sanctuary, the excellency of your strength, the desire of your eyes*. What was the excellency of their strength? it was the desire of their eyes, viz. the *Sanctuary*. By desire of the eyes is meant, *id quod amatur, et in deliciis habetur, that which is affected and delighted in*, and such was the *Temple* or *Sanctuary*, *Psal. 96. 6. strength and beauty are in his sanctuary*, there was material and spiritual beauty, *Psal. 27. 4. there David desired to dwell all the daies of his life, to behold the beauty of the Lord*, the *Temple* was the desire of his eyes; when hee was shut out of it, see how he thirsted after it, *Psal. 63. 1. 2. so of Jonah* when he was in the fishes belly, hee looked towards the *holy Temple*, *Jonah 2. 4. it was beautiful in itself, and had the beauty of holiness in it, the beautiful Ordinances and worship of God*, so that hence *Sion* was called the perfection of beauty, *Psal. 50. 2. and the Joy of the whole earth, Psal. 48. 2. In Lament. 1. 7. its said, Jerusalem remembered in the daies of her affliction and of her miseries, all her pleasant things*, the Hebrew is, *all her desirable things*, that she had in the daies of old, and the *Temple* was one of them, yea, the most desirable of all her desirables.

And that which your soul pittieth.

Mashmall Naphshechem; that which your souls indulge and favour, viz. the *Temple* which they dearly affected, and would not by any means, that it should bee destroyed, or prophaned by Heathens. The Vulgar hath it, *super quo paret anima vestra*, That for which your souls are afraid men are jealous of that is dear unto them, least it should bee violated. *Isaiah* fore-seeing by a Prophetical eye, what would

betall the Temple, shows how his soul pittied it, *Isa. 64. 11.* Our holy and our beautiful house where our fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste. The prophaning of the Temple, which was Holy, full of glory and beauty, the place of prayer and praise, went nearer the heart of this great Prophet, than any thing else. So *Jeremy, Lamen. 2. 7.* declares what pittie hee had for the house of the Lord, the Lord hath cast off his Altar, hee hath abhorred his Sanctuary, hee hath given up into the hand of the enemy, the walls of her Palaces, they have made a noise in the house of the Lord, as in the day of a solemn feast. The Temple lay heavy upon Daniels heart, *chap. 9. 17.* These words by some are referred to their children, whom their souls pittied, and would have spared, but of them are the words following:

*And your Sonnes, and your Daughters whom ye have
left, shall fall by the sword.*

When the *Babylonians* should come, prophane, and destroy the Temple, many of their Children should suffer, and perish, some by famine, some by Plague, some by other Calamities, and casualties; and those that were remaining, he tells them they should fall by the sword. The Lord would take from them, not onely the Temple, but all things that were dear unto them, their City, their Kingdome, their wives, their children.

*22 And ye shall do as I have done, ye shall not cover
your lips, nor eat the bread of men.*

You wonder at mee that I mourn not for my wife, being taken from mee by a suddain stroak, but ere long you will cease to wonder at me, and finde the case to bee yours; when the enemies shall come, take away the Temple, your wives and children, what things soever are dearest to you, then you will be so confounded and amazed, that you will have neither hearts nor opportunity to change your garments, and accompany your dead to the grave, but rather throw them out into the streets, and shift for your lives. Then you will remember mee, make no Lamentation for your dead, then
you

you will not pull off your tires from your heads, nor the shooes from your feet, nor cover your lips, nor eat the bread of mourners, then you will use no funeral rites or gestures.

23 *But ye shall pine away for your iniquities.*

The word for *pinning away*, is from *Makak*, to dissolve, and *melt away*, to consume, corrupt, to bee filthy, loathsome; because those things which do corrupt, *fiunt tandem foetida*, at last become stinking and unsavoury; So these Jews, their spirits, flesh, fat, and strength, should consume, *pine away*, till they became even loathsome, and that *for their iniquities*, that is, *the punishment of their iniquities*, for so the word is frequently used, as *Isa. 53. 6.* and *2 King 7. 9.* *some mischief will come upon us*, the Hebrew is *iniquity*, that is, mischief or punishment.

And mourn one towards another.

In this ver. he had said, ye shall *not mourn nor weep*, and here as with the same breath he affirms, they should *mourn one towards another*. Though the words run so, there is no contradiction in them. Though they could *not mourn* openly, and in a funeral way, yet they should *mourn inwardly*, and so as to *pine away* themselves. You here in *Babylon*, when the report comes of taking the City, of burning the Temple, and of the spoiling of all the desirable things in them by *Nebuchadnezzars* forces, you will be in such a streight, as that you will not dare to *mourn* for fear of the *Babylonians*, who will endanger your liberties, and lives, if you lament the successes and doings of their King. So that what with Gods judgements upon them at *Jerusalem*, and the fear of the enemies both there and in *Babylon*, neither Jews in *Jerusalem*, nor in *Babylon*, should dare to *mourn*, or express any tokens of sorrow; how full soever their hearts were thereof: But when they were in *secret*, a man with his brother (for so is the Hebrew) then they should open their minds, *one towards another, and mourn*.

24 Thus Ezekiel is to you a sign.

The Hebrew is, *Lemopheth*, in portentum, for some prodigious thing. *Mopheth*, it notes a visible sign prefiguring good or evil, and so accordingly is pleasing to the sight, or horrible; its that is unusuall, *Preter Naturam*, fore shewing somewhat to come. *Ezekiel* not mourning for the death of his wife, was a sign to them that they should bee in such perplexity as not to mourn for their Temple, City, and desirable things, which should bee pulled from them by a suddain stroak of God. The Hebrew have *Oth* and *Mopheth* which comming together are rendred *signum & prodigium* as Isa. 20. 3. that is, *Oth*, or a sign, which is not *preter naturam*, as to cure the sick, that is, *Adopheth*, or a prodigy, which is *preter naturam*, as to raise the dead, and do strange things.

Martinus in
lex. verb.
signum.

According to all that he hath done shall yee do.

You have beheld *Ezekiel's* doings and wondred at them, hee hath but preached what yee are to do, and the time is at hand, wherein he shall see you acting over the same things.

Obf. 1 *The resting in holy things, causes God to remove them, how dear soever they bee unto us. I will prophane my Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pittieth: you confide in the outward means, you are taken with the outward splendor of the ceremonies, and pompe of the Temple, but the spirituall true worship yee minde not; the Temple, City, and State, are dearer unto you than I am, they have your eies, your hearts, your souls, when I am neglected. I have honoured you with my sanctuary, and all the holy things in it, belonging to it, but you have not honoured mee; why is the Temple, and not my self, The excellency of your strength? why is that the desire of your eies, and not my self; who fill the Temple with my glory? why is that the pity of your souls? being troubled, that it should bee laid in the dust, and not my honour, my glory, my name, which are prophaned amongst you, and laid in the dust.*

Obf. 2

Obs. 2 *That sometime mens sinnes bring them into such streights, that though they have lost their dearest comforts, yet they dare not outwardly manifest any sorrow for them.* God would take away the Temple, the Excellency of their strength, the desire of their eyes, the pittie of their souls, their Sonnes and daughters, and they should not dare to *mourn, or weep openly*, but should *secretly pine away*, and come to nothing. It was sad to loose their dearest comforts, and more sad that they might not ease their hearts by tears, or sighings, and most sad that they must shew no respect to their dead friends, by any funeral rites. This sad condition had *Jeremy* told them of, *chap. 16. 6, 7.* *Both the great and the small shall dye in the land, they shall not bee buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them, neither shall men tear themselves for them, in mourning, to comfort them for the dead, neither shall men give them the cup of consolation to drink for their Father, or for their Mother;* they should be in such streights, through the fury and violence of their enemies (whom their sinnes had brought upon them) that they should not dare to *mourn* for their dead, and the great evils upon them.

Obs. 3 *God may and doth put his own faithful servants upon hard and unwonted things, thereby to declare what shall bee the condition of the wicked.* Thus *Ezekiel* is to you a sign: hee hath had his dearest comfort taken away by an extraordinary stroak, he hath not been suffered to *mourn* or weep therefore, and why so? that hee may bee a sign unto you; you would not bee taught by my doctrin, now you must bee taught by my example, according to all that hee hath done, shall yee do. The things are *harsh and unnatural*, that I have done, but its for your sakes that I am put upon them, and yee shall do as I have. Thus *Isaiah* was put upon it, to walk naked and bare-foot three years, which was *hard and reproachful*, and why? That hee might bee for a sign and wonder upon *Egypt*, and *Ethiopia*, *Isa. 20. 3.* Some may think God deals ill with his Servants, in putting them upon *harsh, reproachful, unnatural*, ridiculous things: but know, all souls are the Lords, and hee may command them what hee please; they have comfort in their obedience, what ever

men

men think or say of them; when as those, they are made signs unto, have nothing but bitterness and terrors.

Obi. 4 Signes accomplished, convince men of the truth, and just proceedings of God: When this cometh, yee shall know that I am the Lord God, by the fulfilling what this sign foretold, yee shall bee so convinced as to acknowledge Ezekiel was a true sign, made so by mee, and that I have dealt justly with you for your iniquities, in bringing you into such streights, as not to dare to mourn openly for your miseries; if Ezekiel have nothing to object against mee, from whom being innocent, I took away the desire of his eyes and forbid him to mourn for her; what can you object against me, being so guilty as none more? If I rend away your desirable things, and hem you about so with my judgements and enemies, that you shall not dare to mourn.

Verf. 25 Also thou Son of man, shall it not bee in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their Sons, and their Daughters.

26 That bee that escapeth in that day, shall come unto thee to cause thee to hear it with thine ears.

27 In that day shall thy mouth bee opened to him which is escaped, and thou shalt speak, and be no more dumb, and thou shalt bee a sign unto them, and they shall know that I am the Lord.

In these words you may perceive,

1 A Repetition of the taking away what was dearest to the Jews, v. 25.

<i>2 The Events thereupon, which are,</i>	<i>1 Tidings thereof brought to the Prophet, ver. 26.</i>
	<i>2 Freedome of prophesying in Ezekiel, v. 27.</i>
	<i>3 Conviction of the People. ibid.</i>

25 When I take from them their strength,

What in the 21. verf. hee called, *The excellency of their strength,*

strength, here he calls *their strength*, that was the Temple; it was strong, but should not have been their strength. the God of the Temple should have been their hope and confidence.

The joy of their glory.

The word for joy is *ויו* which is, *oblectationem habere in animo*, to have inward delight in the mind, and that without external gesture. The Septuagint is, *τιν' ἐπαύρειν*, *sublevationem*, the lifting up of your glory. The Temple was their glory, and that cheered and lifted up their hearts; both Junius and Piscator have it, *gaudium ornatus eorum*, the joy of their ornament: the Temple was their ornament, Ezek. 7. 20. nothing did so become and adorn them, as their Temple did, and that worship which God appointed to be in it, but they corrupted that worship, stained their glory, and joyed sinfully therein.

The desire of their eyes.

They took pleasure in beholding the Temple, which was a stately building, beautified with precious stones and gold of Parvaim, 2 Chron. 3. 6, 8. The second Temple took them much, Matth. 24. 1. Luke 21. 5. yet that was inferiour to the first Temple. The material Temples were very dear unto the Jews.

And that wherenpon they set their minds.

In the Hebrew it is, *Uceth massa naphshan*, which Montanus renders, *Elevationem animae eorum*, the lifting up of their souls, or minds; *id ad quod attollunt animam suam*, that unto which they lift up their soul. So Junius. The Vulgar, *Super quo requiescent animae eorum*, That on which their souls do rest. Stephen: in phrasibus Hebraicis, renders the place thus, *In quod elevatur animas eorum*, and onus animae ipso unis, That their hearts are lifted up unto, or that which is the burden of their souls, and pressed them most, as the Temple, and their children, they were perplexed about the losse of these.

2 Sam. 18. 3

This phrase of *setting the minde* upon a thing, imports,
 1 *Over-prizing* of the thing, when the mind is *set upon* a thing that is valued; every man values what his lust is set upon.

2 *Adhering* to it, when the minde is *set upon* a thing, it cleaves to it, and fixes upon it, 1 Sam. 9. 20. *set not thy minde on them.*

3 *Taking content* and delight in a thing, seeking no further, Col. 3. 2. *set your affections upon things above.*

26 *Hee that escapeth in that day, shall come unto thee to cause, &c.*

The Lord in his wise providence ordered it so, that some three years after this Prophecy, there came one who escaped at the delivery up of Jerusalem unto Nebuchadnezzar, and brought tidings that the City was smitten, Ezek. 33. 21. which was half a year after the smiting of it, if you compare this place in Ezekiel with Jer. 52. 6. & 2 King. 25. 3.

To cause thee to hear it with thine ears.

The Hebrew is, *To the hearing of the ears*, not to tell what hee hath heard, as some Rabbins would have it, but to tell in the ears of Ezekiel, what hee had seen, and been an eye witness thereof, its not improbable, but that they had heard some rumor of it before, it being half a year since the taking of that City, and desolation of all things. This man therefore came to inform Ezekiel of the certainty of all things had passed.

27 *In that day shall thy mouth be opened to him that is escaped, and thou shalt be no more dumbe,*

That Ezekiel was dumbe, and prophesied not at all, till the man brought tidings of Jerusalem's destruction, is not the sense of this place, for in the 26. chapter hee saith, *The Word of the Lord came unto him in the eleventh year in the first day of the month*, the meaning then is this, that as to the Jews, hee ceased Prophecying, and was as a dumbe man unto them:

them: God gave him not the gift, nor called him to speak any more unto them, they beleev'd not what hee had prophesied unto them, but gave ear to false Prophets, who seduced them, telling them that they should shortly return, and *Jerusalem* should not bee destroyed: but when the news came to our Prophet, that God had fulfilled what hee had prophesied against the City and Temple, then God put his word into his mouth again, and he spake freely and boldly.

And thou shalt bee a sign unto them.

As thou hast oft been a sign unto them, sometimes representing an Army laying siege against a City, chap. 4. sometimes a Barber shav'ing the hair, chap. 5. sometimes a man removing his stuffe, chap. 12. sometimes representing a mourner, chap. 21. 6. sometimes a condition wherein there must not bee mourning, as vers. 16, 17, 18. of this chapter; so here hee must bee a sign unto them by his silence, all the time from this chapter to the day that tidings came of the taking, and smiting of *Jerusalem*, he was for a sign unto them.

They shall know that I am the Lord.

Those are here in *Babylon*, those escape the Famine, Pestilence, sword, shall know that I am the Lord, and sent thee to Prophecy; that I am the Lord, and have made good what thou didst Prophecy; that I am the Lord, and have punished them justly for their iniquities.

Obs. 1 That our Natures are prone to over-prize, adhere to, and rest in external priviledges, and mercies. The Temple they doted upon; they made it their strength, their glory, the joy of their glory, the desire of their eyes; they set their minds upon that, and their Sonnes and Daughters; these had their thoughts, affections, and hearts, they ran out strongly unto them, their souls were lift up unto them, they looked at their Temple, as their strength against all enemies, as their joy at home, and their glory abroad; so for their children, they made idols of them, setting them up in their hearts, and their hearts upon them, *Hos. 9 11. their children were their glo-*

17, they gloried in them, their hearts were set upon them; because children are parts of their Parents, coming out of their loines, because they *bear* their image, are their hopes, perpetuate their lives, names, and memories; therefore they let out their hearts too far towards them, and set their minds upon them; and not onely on these, but on other things also, as riches, *Psalm 62. 10.* If riches increase set not your hearts upon them; as they increase, usually mens affections and desires increase towards them, so that they come to trust in them, *Psalm 52. 7.* Hee trusted in the abundance of his riches, they were his security against all dangers, all enemies. There is scarce any thing wee have of any moment, but wee are apt to set our mindes, and hearts thereon, hence wee are commanded to keep our hearts *with all diligence, Prov. 4. 23.* The Hebrew is, *above all keeping, keep that.* The lesse wee set our mindes upon the creatures, the longer wee are like to enjoy them; the more we set our minds upon them, the sooner they may be pulled away. God will not indure any thing to deprive him of his interest in the heart.

Obs. 2 God hath his times to take away mercies, priviledges idolized, and confided in, In the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds &c. God took away the Temple, their children, hee had his day for them both, *1 Sam. 4. 3.* the Jews trusted in the Ark, and idolized that, Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it commeth amongst us it may save us out of the hand of our enemies: But God had a day quickly after that, to deprive them of it, *verf. 11.* The Ark of God was taken, the Philistims took it, and slew thirty thousand footmen. Ephraim gloried in his children, but God had his time to pluck them away, *Hos. 9. 11, 13.* Their glory shall flee away like a bird, from the birth, and from the wombe, and from the conception, though they bring up their children, yet will I bereave them, and there shall not bee a man left: their priding themselves in their children and increase, made the Lord to diminish them, hee took his times for that purpose; when *Jehon* was idolized the gourd, the Lord had his day to smite it, *Jon. 4. 7.* Jacob was over fond of Joseph, and God had his day to send him far from him, *Gen. 37.*

Obs. 3

Obf. 3 *That when God is most angry, executing his severest judgements, then even then some are spared, some finde mercy.* When the Lord should take away the Temple, City, their Sonnes and daughters, and make good all the dreadful threatnings given out by *Jeremy* and *Ezekiel* against the Jews, by Plague, Famine, Sword, Wilde Beasts, which was as black, and sad a time as ever they saw, even then some escaped. *Hee that escapeth in that day.* It was hard for any to escape, when such an Army of *Babylonians*, so cruel and bitter, had lain so long round about *Jerusalem*, watching as *Lyons* for the prey, yet some did escape. *Jeremy* saith, *Lament. 2. 22. in the day of the Lords anger, none escaped or remained*, hee doth not mean absolutely none, for himself escaped, and divers others; his meaning is, that they were few in comparison of those who suffered. Since the beginning of the World, hath it been heard, that God was so severe in any judgement, executed upon the Sonnes of men, as to shew no tokens of *Mercy*? when hee drowned the World, hee shewed great mercy to *Noah*, and his Family; when hee consumed *Sodome* and *Gomorrhah* to ashes, hee gave *Lot* and his Daughters their lives for a prey; and when hee made *Jerusalem* here a spectacle of his vengeance, hee made, an out-let, and escape, for some; he is a God that in wrath, remembers mercy, and doubtlesse in that great overflowing and drowning made in the low Countries at this time, as he hath shewed much severity, so he hath not forgotten mercy.

Obf. 4 *God at his pleasure puts singular honour upon his faithfull servants the Prophets.* Hee tells *Ezekiel* that when hee shall have accomplished what hee had prophesied against *Jerusalem*, that hee should bee informed thereof, that hee would give some or others their lives for a prey, that they might bring him tydings thereof, and so lift up his head against all his adversaries, who looked upon, and counted him a false Prophet. Herein was great honour put upon the Prophet, *hee that escapeth shall come unto thee, to cause thee to hear it, &c.* So God honoured *Abraham*, in telling him what hee was about to do

unto *Sodome*, *Gen. 18. 17.* Shall I hide from *Abraham* that thing which I do? no, hee is a Prophet, a friend of mine, my faithful servant, and hee would not conceal the matter from him, So *Amos 3. 7.* The Lord revealeth his secrets to his Servants the Prophets, hee sends a messenger unto them, even his holy Spirit, to acquaint them with what hee is doing, and with what hee hath done; so hee sent an Angel to *Joseph* to tell him that *Herod* was dead, who sought the life of the young child, *Mat. 2. 20.*

Obf. 5 God hath his times of shutting and opening the mouths of his Prophets. Thou shalt speak, and bee no more dumbe: after this time the Prophet was as a dumb man towards the Jews, because they beleevd not his Prophecies, entertained him not as a Prophet, but sleighted, mocked, and scorned him for those unusual Passages of his, which the Lord put him upon; therefore the Lord took him off from being a Prophet unto them, he had no more word for them; the false Prophets went on still, but the true Prophet is silenced, mens sinnes do cause the Lord to stop the mouths of his Prophets; their unbeleef, unprofitableness, perverse contrivations, they make of what is said and done by them, their hearkening to lies, errors, and vain visions of false Prophets, do discourage them and cause them to bee silent. Thus Peoples untoward carriage made *Jeremy* resolve to bee silent, and Preach no more in the Name of the Lord, *Jerem. 20. 9.* The Prophets then had, and the Prophets now have great discouragements, and cause enough to bee silent, and God may cause them to bee as dumb unto them, removing them into corners, or taking them away; the peoples sinnes rob them of spiritual mercies, *Ezek. 3. 26.* I will make thy Tongue cleave to the roof of thy mouth, that thou shalt be dumbe, and shalt not be to them a reprover, for they are a rebellious house. Their sinne deprived them of Prophecy, and made the Prophet dumb. Let us look to it, that our sinnes deprive not us thereof, and make our Prophets dumbe. God may in justice make them dumb to us, and open their mouths to others. If you would still hear the Prophets speaking unto you, let the Lord see you practising, what they present unto you in his name, yea, let

let the Lord hear you praying for them, and then see what is written and promised, *Isa. 30. 19, 20, 21.* then your Teachers shall not bee removed into corners, but your eyes shall see them, and your ears shall hear them.

Obf. 6 That Prophets when they are discouraged, silenced, and become signes unto the People, they are to be patient, waiting upon the Lord to make good what they have spoken in his name, and for the opening of their mouths again; Ezekiel was a sign unto them being silenced, and discouraged, hee was patient, expecting that God should accomplish what hee had prophesied, and open his mouth again, which hee did. In that day shall thy mouth be opened to him that is escaped.



CHAP. XXV.

- Vers. 1 *The word of the Lord came again unto me, saying,*
 2 *Son of Man, set thy face against the Ammonites, and Prophecy against them.*
 3 *And say unto the Ammonites, hear the word of the Lord God, Thus saith the Lord God; Because thou saidst, Aha, against my Sanctuary, when it was prophaned, and against the land of Israel, when it was desolate, and against the house of Judah when they went into captivity.*
 4 *Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their Palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milke.*
 5 *And I will make Rabbah a stable for Camels, and the Ammonites a couching place for flocks, and yee shall know that I am the Lord.*
 6 *For thus saith the Lord God, because thou hast clapped thine hands, and stamped with the feet, and joyced in heart, with all thy despights against the Land of Israel.*
 7 *Behold, therefore I will stretch out my hand upon thee, and will deliver thee for a spoil to the Heathen, and I will cut thee off from the People, and I will cause thee to perish out of the Countries: I will destroy thee, and thou shalt know that I am the Lord.*



IN this Prophecy of Ezekiel, are four things chiefly considerable; The first is, *The destruction of the Jewish state by the Babylonians;* which our Prophet having declared in the 21 Chapters preceding, hee comes now to the second general head, which is, *threatning of Judgement to other Nations,* for their Pride, and insulting over the Jews in their misery, and this hee doth in the eight next chapters

ters, from the beginning of this to the 33.

In this Chapter our Prophet *denounceth the judgements* of God against four of those Nations, which were enemies to the Jews, as.

- 1 The *Ammonites*.
- 2 The *Moabites*.
- 3 The *Edomites*.
- 4 The *Philistims*.

In these words read, is a *Prophecy against the Ammonites*, wherein,

- 1 Their *sins* are propounded, vers. 3. & 6.
- 2 Their *judgements*, vers. 4, 5, & 7.
- 3 The *End*, why God would bring such judgements upon them, v. 5, & 7.

1 *The Word of the Lord came again unto me, saying,*

Being taken off from prophesying against the Jews for the present, hee receives Commission now to Prophesy against the *Gentiles*, who *accused* the God of the Jews, either of *weaknesse*, that hee could not defend his City and Temple, or of *malice* towards his People, whom if hee could deliver, yet hee left to the spoil of enemies. The Lord therefore would have them know, that hee is neither *weak*, nor *malicious*, but the great God of Heaven and Earth, who in *justice* punished his own people for their sins, and would not spare them being guilty, and therefore commands *Ezekiel* now to *declare his judgements* against them.

2 *Set thy face against the Ammonites.*

In ch. 6. 2. God bids him *set his face towards the mountains of Israel*, cha. 3. 17. *against the daughters of his People*. In ch. 20. 40. God bid him *set his face towards the South*, cha. 4. 3. hee bids him *set it against the City*, and now to *set it against the Ammonites*. This phrase to *set the face against* Hæc locutio significat firmum & fixum imports a full and fixed resolution of doing a thing. *Ezekiel* must now *resolve* to look sowerly upon the Nations, etiam aliquid facien- ti Stephan. in Phra. Heb. a. and Prophesy as harsh things against them, as hee had for-

Ddd

merly

merly done against the Jews, *Jer. 44. 11. I will set my face against you for evil, and to cut off all Judah.* God was resolved not to behold them with a countenance, promising mercy, but with a Countenance, threatening judgement, and utter destruction. So *Ezekiel* must set his face against the *Ammonites*, and prophesy no pleasing things, but sad, bitter, and destructive. The *Ammonites* had an incestuous beginning, they came from *Lot* and his younger daughter, who named her Sonne *Ben-Ammi*, who was the Father of the children of *Ammon*, *Gen. 19. 38.* they were bitter and bloody enemies to the Jews, *2 Chron. 20. 1. Amos 1. 13. 2 Sam. 10. 3, 4, 6.* their countrey was strong, well peopled, and full of Cities, *Numb. 31. 24. Judg. 11. 33.*

3 Say unto the *Ammonites*, hear the word of the Lord God.

How the *Ammonites* should hear, *Ezekiel* being in *Babylon*, and they farre off from him, is inquirable. When hee had denounced the judgements of God against them, and left this Prophecy upon record by some *Babylonians* or *Jews*, it might bee conveyed unto them. The words, *hear the word of the Lord*, import not, that they should hear it at that instant, when hee prophesied, but that they should in time know what the minde of the Lord was towards them. And doubtlesse hee was commanded thus to say and Prophecy, for the Jews sake, that they hearing *Ezekiel* declare and denounce such judgements against the *Ammonites*, who had insulted over them, might in some measure be comforted thereby.

Because thou saidst, *Aha*, against my Sanctuary, when it was prophaned.

When the Sanctuary was by the *Babylonians* taken and destroyed, the *Ammonites* as one man or one woman, said, *Aha*, they rejoyced at it, and scoffed at the Jews. The Hebrew word for *Aha*, is *Haach*, which is *interfectio gaudens* or *insultantis*, a note of one rejoycing and insulting, *Pf. 35. 22.*

35.25. its rendred. *Ah, so would wee have it,* and *Psalms* 40.15. *Aha, Aha,* they rejoyced and insulted in the misery of *David*. So these *Ammonites* that should have grieved at the prophaneing of the *Sanctuary*, and the holy things thereof, and at the sufferings of Gods people, they sported themselves thereat, and said, *so would we have it,* wee are glad to see this day, where now is your God? what are you the better for all your sacrificing and worship? who hath the true Religion, you or us? *Zeph. 2. 8. They reviled and reproached the people of God, and magnified themselves against their borders, they spake evil of them in the day of their calamity, and added affliction to their affliction,* *Lament. 2. 16. All thine enemies have opened their mouth against thee, they hisse and gnash the teeth, they say wee have swallowed her up, this is the day wee looked for.* The *Septuagint* for *Aha*, is, *ἐπενέχθη*, *ye have been glad*: The *Latine Expositors* turn it, *Euge, Euge,* they commended the Heathen for what they did against the Temple, and people of the Lord. The French, *Ha, Ha,* they laughed at the prophanation of the Temple, and great miseries of the Jews.

Against the Land of Israel, when it was desolate.

The ten Tribes long before were lead into Captivity by *Salmaneser*, 2 *King. 17. 5, 6.* and when their land was overrun by the Heathens, and they carried away, these *Ammonites* did shew *Hostiles animos*, then they cried *Aha*, and not onely then, but also,

Against the house of Judah, when they went into Captivity.

The House of Judah went into captivity by degrees, some with *Jehoiakim*, some with *Jehoiachin*, and the residue with *Zedekiah*, and still when any of them were carried away captive; the *Ammonites* were glad of it, but especially at the last, when all was laid waste, City, Temple, Land; when *Zedekiah* and the people were all led into captivity, then they belch'd out their Sarcasmes, and bitter taunts.

4 I will deliver thee to the men of the East
for a Possession.

The Hebr. is, *To the Sonnes of the East*. Whom they were, mens thoughts are various. *Vatablus* makes them the *Aeetes and Persians*, Some think them to bee the *Kedarites*, who are called the men of the East, *Jerem.* 49. 28. Others judge them to bee the *Arabians*, which descended from *Abraham* by *Keturah*, and were sent Eastward, *Gen.* 25. 6. but there is no found reason why wee should not conceive them to bee the *Babylonians*, who were not fully North from them, but North-East: And therefore as they were called sometimes a *winde out of the North*, *Ezek.* 1. 4. so at other times, a *winde out of the East*, or an *East-winde*, chap. 17. 10. 19. 12. and when *Nebuchadnezzar* beganne his military expedition, his eye was upon *Rabbath* of the *Ammonites*, as well as *Jerusalem* of the *Jews*, *Ezek.* 21. 21, 22. hee used divination to take him off from his indifferency between both, which the Lord by his over-ruling providence ordered, so as, first to bring him to *Jerusalem*, and five years after unto *Rabbath*, which hee took, subduing the whole country, as *Iosephus* relates, and when the *Babylonians* had spoiled the *Ammonites*. And left their country desolate, its affirmed that the *Arabians* who were Shepherds, came and possessed the same.

Ant. lib. 10.
ca. 10.

*And they shall set their Palaces in thee, and make
their dwellings in thee.*

When Countries are conquered, the Conquerors are careful to keep them in subjection unto them, and therefore place such in them, as they may confide in, who build them *palaces*, dwelling places and strong holds, to secure themselves and the Country, and so cut them off from hopes of recovering their Liberty. The word for *Palaces* is *Tirah*, which is a Castle or building, *scum habens ambitum*, having its compass. Palaces, Castles, and great houses are much in compass, or because they are built *Lapidibus levigatis, equaliter ordina-*

ordinatū, with squared stones, set equally, and in order; the greater had their *Palaces*, and the meaner sort their *Tents* or *dwellings*.

They shall eat thy fruit.

What ever *fruit* thy land bears, they shall have the benefit thereof; their Land was very fruitful, as may appear from *2 Sam. 17. 27, 28, 29.* it was near *Canaan*, the place *Lot* had chosen, and his Children possessed for many years; so pleasant and fruitful, that had not God forbid the Jews to meddle with it, *Deut. 2. 19.* they would have had it in their possession. Now strangers should possess, and eat the fruit of it.

They shall drink thy Milke.

In those Eastern and hot Countries, they were wont to drink *Milk*, *Judg. 5. 25.* *Jacl* gave *Sisera* milk to drink, and these *Ammonites* having much pasturage, and many Cattle, abounded in *Milke*, by which, great gain came in unto them, whereupon they are called, γαλακτοφάγοι, *Milk-Eaters*, by *Lavater*. γαλακτοπόται, *Milke-Drinkers*, by *Sanctius*. Their Land flowed with *Milk and Honey*, and now their enemies should eat the one, and drink the other. The Septuagint renders the word, *Chalab Milke*, πῖος fatness, *Strangers should eat and drink the fat and sweet*, they should possess their land and wealth.

5 *And I will make Rabbath a stable for Camels.*

Rabbath was the head City of the *Ammonites*, so called because of its greatness and populousness. There was another *Rabbah*, or *Rabbath* among the *Moabites*, for distinction sake therefore this was called *Rabbath of the children of Ammon*, *Deut. 3. 11.* it endured a long siege by *Joab*, *2 Sam. 12.* in after times it was named *Philadelphia*, by *Ptolomeus Philadelphus*. This great City was taken by *Nebuchadnezzar*, and made a *stable for Camels*; it had been a *Pallace for Princes*, and was called the *Royal City*, the *City of waters*,

Sands in his
Travails.
Franzius histo-
ria animalium.

ters, 2 Sam. 12. 26, 27. and it was made a *stable*, and that for *Camels*, which drank the waters thereof. *Camels* are Creatures made to carry burdens, they will carry six hundred, seven hundred, yea, ten hundred weight, they kneel down to take their burdens, and being sufficiently loaded, they will admit no more; they cannot indure the cold, they are content with little meat, and will travail four daies without water. they being weary in journeying, are not put on by blows, *sed solo suavi cantu*, but by their keepers going before them and singing. The Hebrew word is, גמל *gamal*

whence our English word *Camel*. This Creature is patient of labour, and repaies with advantage his Master for keeping.

And the Ammonites a conching place for flocks.

By a Metonymy of the adjunct, *Ammonites*, are put for their Countrey, that should bee *Lemirbatz Tzon, incubile gregis*, for a *bed of the flock*, or *resting place of the sheep and goats*; for *Tzon* signifies *gregem ovium & caprarum*, a *flock of sheep and goats*. The Cities, and Towns of the *Ammonites* should bee so wasted, that grasse should grow there, Cattle feed, and lye down there.

And ye shall know that I am the Lord.

Now you blasphemc, saying, I was weak and could not deliver the Jews out of the hands of *Nebuchadnezzar*, or malicious and would not, but *ye shall know that I am a powerful and just God*, who dealt so with them, and you also, for your finnes.

6 Because thou hast clapped thine hands.

Hee had mentioned their sin before, vers. 3. and here he sets it out *more fully*, and that in the severall degrees of it: 1 They *Clapped their hands*, this gesture chap. 6. 11. noted grief, here it imports *Gladnesse*, *They clapped their hands* for

for joy, that the Temple was burnt, and the Jews rooted out of their Land, *Job 27. 23. Men shall clap their hands at him.* When God should destroy the wicked man, then others should rejoice at it, and manifest their joy, by clapping of hands, and when God did execute his wrath upon Jerusalem, all that passed by did clap their hands at her, *Lam. 2. 15.*

And stamped with the feet.

This is the second expression of their insulting. This gesture noted grief, *chap. 6. 11.* but here the contrary. In the Hebrew its *dilatate in pede*, because thou hast enlarged thy self in foot, that is, stretched out thy foot, and stamped with it. The Septuagint is, ἐπέσπαζες τὸ πόδιος, *hast made a noise with thy feet.* Their hands and feet were used in an insulting manner against the Jews in their misery, its like they skipped and danced for joy, and so made a noise with their feet.

And rejoiced in heart.

Here is a third expression, They were not a little affected, but glad at heart, that Jerusalem was ruined, and the Jews carried away Captive: they said, *in heart, Aha*, so would we have it. This was as wine unto them, it cheered and enlarged their hearts.

With all thy despight against the Land of Israel.

This is a further degree and aggravation of their sin, they insulted, and that with despight, *Becol shatesha, in omni contemptu tuo, in all thy scorn and despight:* The word for despight, is from *shat*, which is, *spinam cum aculeum immittere*, to thrust a thorn or pointed thing into one to vex. These Ammonites did so contemn, scorn, and despise the Jews in their great sufferings, that they were like thornes and goads in their sides. *Avenarius* renders the words, *in omni flagellatione tua, in all thy lashing;* their scornes and despightings were as so many lashes upon the backs and sides of the Jews; they said, are these the holy

holy people? Is this the holy Land? where is your God? why hath hee not appeared for you? Thus they reproached Gods People, and magnified themselves against their border? Zephany 2.8.

7 Behold therefore I will stretch out my hand upon thee.

Thou hast clapped thy hands against mee, and my people, therefore I will stretch out my hand upon thee, that is against thee. It shall bee upon thee to break and destroy thee. I have held in my hand a long time, but now I will stretch it out, and thou shalt feel the power of it, Zeph. 1. 4. I will stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests. After stretching, followed cutting off, So Ezek. 14. 9. I will stretch out mine hand upon him, and will destroy him from the midst of my People Israel.

I will deliver thee for a spoil to the Heathen.

In the fourth verse it was said, I will deliver thee to the men of the East, here to the Heathen. Those men of the East were Heathens, whom the Jews hated as uncircumcised, Judg. 18. 15. as Doggs. Matth. 15. 25, 26. Christ speaks according to the esteem the Jews had of the Gentiles. To them they should bee for a spoil. The word for spoil is *leb. g.* which Montanus renders, in *cibum*, for meat, but Piscator thinks it put for *Lebaz*, in *predam*, for a prey, but that is not needful, because the word *Bag* it self signifies meat, a Portion, as Dan. 1. 5, 8. The Portion of the Kings meat, *bag hammelech*. God would deliver the Ammonites to bee meat unto them, they should feed upon them, and what they had, as they had done upon the Jews, they should eat their fruit, and drink their milk.

And I will cut thee off from the people.

Thou art now a Nation among others, but I will cause thee to cease from being a Nation, either by destroying of thee, or sending thee into captivity, scattering thee amongst the Heathens. If thou bee a people at all, thou shalt bee a people without any head, without a Name, thou shalt bee removed far from the people thou now borderest upon, and they shall know thee no more, thou and thy name shall both perish, so much the next words import.

*I will cause thee to perish out of the Countries,
I will destroy thee.*

These last phrases do interpret the former, causing them to perish out of the Countreys, is cutting them off from the People; and destroying of them, 'is both. The Hebrew word for *perish* and *destroy*, do signify an *utter*, and *total destruction* כָּלֵךְ saith Shidder, dicitur de omnimoda rei perditione, & מָחַס saith Kirker, significat personam vel rem aliquam ita abolere ut ejus nihil reliquum maneat. The Septuagint joyns them both, ἀπολέσω σε ἐκ τῶν χωρῶν ἀπολείω, I will destroy thee out of the Countries with a destruction, that is utterly.

Obf. I The Lord having contended with his own f. m'ly, hee contends with others. First, he had a Controversy with the Jews, and now hee enters into Controversy with the Nations, Son of man, set thy face against the Ammonites, and Prophesy against them; hee had formerly set his face against the Jews, and prophesied sad things against them; which being done, hee must set his face against others, and prophesy not onely durabur durissima, the hardest things against them, even utter destruction. When Gods people have drunk of the Cup, then it shall bee given unto others, Jer. 25. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. God began with Jerusalem his own People and Family, and then caused the cup of his fury to pass unto all Nations and Kingdomes. So Isaiah, after hee had begun with the Jews, and declared what dreadful judgements God would

E e e

bring

bring upon them, hee turns aside to the Nations, and laies the burden of the Lord upon them, and that in nine Chapters together, from the beginning of the 13. to the end of the 21. judgement oft begins at Gods house, as *Amos 3.2. you onely have I known of all the families of the earth, therefore I will punish you for your iniquities.* God would begin with them, *Ezek. 9.6. Begin at my sanctuary,* but hee ends elsewhere, *Psal. 75. 8. when Gods people have drunk the red wine in the Cup, the wicked must drink the dregs, the Cup passeth from place to place till all be drunk off. Jerem. 25.29. Loe, I begin to bring evil upon the City called by my name, and should yee bee utterly unpunished? ye shall not bee unpunished, for I will call for a sword upon all the inhabitants of the earth. Have I begun with mine own City and People, and do you think to go free? no, the sword is commissioned to come unto you, if that have eat the flesh of my Sons and Drunk their bloud, much more shall it eat your flesh, and bones, and drink your bloud. If Jerusalem go down, other Cities will not stand; if God spare not his own Temple, hee will not spare Satans Synagogues; when the green trees are cut down that stood in the garden, the drye trees must expect the Axe, which stand in the Forrest.*

*Obs. 2 That the Lord takes notice what the waies and carri-
ages of Nations are towards him and his: Thou saidst Aha, a-
gainst my Sanctuary when it was prophaned and against the
Land of Israel, when it was desolate: All the secret consultations,
plottings, revilings, attempts that are against the worship,
waies, and people of God, among Heathens, and Heathenish
spirits are minded by the Lord, Psal. 66. 7. his eyes
behold the Nations, the men of them, their thoughts,
words, and waies; when the Nations gathered themselves
together against Sion, and said, let her be defiled, and let our
eye look upon Sion, Mic. 4. 11. God then looked upon them,
and observed the workings of their hearts, heads, tongues,
and hands; yea, their rage and imaginations hee animad-
verts, Psal. 2. 1. Why do the Heathen rage, and the People ma-
gin a vain thing? Hee observed how insultingly the Baby-
lonians carried it against his, Jeremy 50. 11. Psal. 137. they
rejoyced, they laughed, they said sing us one of the songs of
Sion,*

Sion, they and the rest of *Sions* adversaries, mockt at her, and her Sabbaths; whatever the Nations now do devise, plot, speak, or enterprize against the people of God, hee that sits in heaven beholds the same, and laughs them to scorn.

Obs. 3 *To laugh at, and insult over the calamities of others, is a grievous and provoking sinne: Because thou saidst, Aba, against my Sanctuary when it was prophaned, and against the Land of Israel when it was desolate, and against the house of Judah when it went into captivity: Behold, therefore I will deliver thee to the men of the East for a possession, &c.* Because the *Ammonites* insulted, clapped their hands, stamped with their feet, were heartily glad at the sufferings of the Jews, and vented their spight against them, therefore God was exasperated, so as to threaten the *Ammonites* ruine, and utter extirpation: They were the Neighbours bordering upon them, they were their confederates in league with the King of *Egypt*, as the Jews were; they were their half brethren descending from *Lot*, and upon these accounts should have sympathized with the Jews, wept with those that wept, *Rom. 12. 15.* been sensible of their great adversities, *Heb. 13. 3.* but they insulted over them, mocked at them, were despightful against them, and added coals to the fire, weight to their burdens, and more chains to their bonds. Its not onely an uncharitable, but also an inhumane, an unnatural thing to insult, make sport, and dominere at the miseries of others; when there bee warres in a land, fires in Cities, ship-wracks at Seas, robberies of houses, inundations of waters, and many suffer grievous things, by such judgements of God, should wee rejoyce thereat, mock and make our selves merry? Surely, if wee do so, wee offend, wee provoke the Lord, *Prov. 17. 5.* *Hee that is glad at Calamities shall not bee unpunished.* The Hebrew is, *shall not bee innocent*; God will deal with him as a person deeply guilty, hee that makes others Calamities the object of his gladnesse, stirs up God to be the Author of his destruction. *Shimei* was glad at the expulsion of *David* by his Sonne *Absholon*, yea, mocked at, and cursed him, *2 Sam. 16. 7, 8.* hee made *Dauids* misery the matter of his mirth, but this kindled such a fire in the breast of

Ecc 2

the

the Lord, that it made him return his wickednesse upon his head, *1 King. 2. 44.* and cut him off from the Land of the living. Its an argument of a malicious heart, of an imbittered spirit, to insult over the miseries of others, and mock at their calamities; yea, its an evidence of a wicked man that doth so, such are *Ammonites* and *Babylonians*, *Job 31. 29. If I rejoyced at the destruction of him that hated mee, or lift up my self when evil found him.* *Job* professes hee did not make the miserie of his enemies matter of musick, hee had a better principle within, then to put him on to such a wickednesse. So *David*, though the abjects and base ones rejoyced in his adversfity, yet hee durst not do so, but when they were sick, hee put on Sackcloath, hee sympathized with them, hee humbled his soul with fasting, and prayed for them, *Psalme 35. 13, 14, 15.* Of such a spirit was *Solomon*, who gives wholesome Counsel, *Prov. 24. 17. Rejoyce not when thine enemy falleth, and let not thine heart bee glad when he stumblth.* He that rejoyceth at the misery of his enemy, wil be sad at his good, and both are evil. Some the greater evils befalls their enemies, the more they rejoyce; if they fall into sin, reproach, or bitter affliction, they are much gladdened at it; but thou that dost so, hast not onely stumbled, but art fallen both into sin, and into the displeasure of God, for *vers. 18.* is a reason, why men should not triumph in the troubles and afflictions of others, least the Lord see it, and it displease him, and hee turn away his wrath from him; thy so-doing displeases the Lord, and may cause him to turn away his afflicting hand from thine enemy, and to turn it against thee. In these times this sin is too much in practice, nations and persons, rejoycing in the miseries of one another: but we should further consider,

1 That if others bee under the heavy frooks of God to day, wee may bee to morrow: And therefore should not least our selves upon others calamities, *Eccl. 9. 2. All things come alike unto all;* There is one event to the Righteous and to the wicked, what befalls thine enemy one day, whom thou thinkest the worst that lives, may befall thee the next day, though thou bee the best man that lives; Therefore boast not thy self of to morrow, for thou knowest not what a day may bring

bring forth, it may bring forth as much woe and evil to thee, as the former day did to thine enemy or neighbour.

2 *That wee deserve as sad things as any others feel*: Are not wee sinners, and such sinners as make the time perilous? 2 *Tim. 3. 1, 2, 3, 4, 5.* are not we lovers of our selves, covetous, boasters, proud, blasphemers, dis-obedient to Parents, unthankful, unholy? &c. if wee bee so, why should not wee fear least the judgements of God should overtake us, and arrest us, as they have done others, *Lamen. 3. 22.* *Is the Lords mercies*, saith *Jeremy*, *That wee are not consumed*: he puts in himself, and it was not single mercy, but mercies, all Gods mercies were at work to keep them alive; Wee should wonder wee are spared, being such sinners as we are, rather than rejoyce in the miseries of others, who may bee more righteous than our selves.

3 *The end of Gods laying his hand upon others, it is not that wee should rejoyce, clap our hands, daunce and insult over them that be miserable, but it is to awaken us, and excite us unto Repentance, Luke 13.* When God by his Providence brings suddain and sad strokes upon men, it is, that others should consider and Repent: The death of the *Galileans*, and those upon whom the Tower of *Silo* fell, was for that end; therefore saith *Christ*, *Except you repent, you shall all perish.* The miseries of *Scotland*, *Ireland*, by the Sword, and of the *Netherlands* by waters, is not that men should rejoyce, but sympathize with them, and repent; if others suffer, and we bee spared, that is the goodnesse of God to us, and his goodnesse therein should lead us to repentance.

4 *The rule of Christ is otherwise, Matth. 5 44.* *I say unto you, love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despightfully use you, and persecute you,* we must not rejoyce at their miseries, but love them, and manifest our love by blessing them, doing them good, and praying for them.

Obs. 4 *For the sinnes of the People, God laies Nations waste, and disposes of them to whom hee please*: The sinnes of the *Ammonites* caused God to cut them off, to destroy them, and their name, and to deliver them for a spoil to the *Heathen*; and their Countrey to the men of the East for a

possession, *Psalm. 107. 33, 34* Hee turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness or saltiness, for the wickedness of them that dwell therein. Hee is the Governour among the Nations, *Psalm 22. 28.* and when they do wickedly, hee can break them with his Rod of iron, cut them off with his battle Axe, and give their Countries to whom hee pleases. He set *Jeremy* over the Nations and Kingdomes, to root out, pull down, and destroy, *Jer. 1. 10.* which hee did in a Prophetical way, *chap. 27.* many lands are reckoned up there, and *vers. 6.* saith God, *Now have I given all these lands into the hand of Nebuchadnezzar the King of Babylon;* They were wicked, Proud, Idolatrous, oppressive; and insulted against Gods people, and the Lord brake them in peices, and gave them to the men of the East. God that made the earth gives it to whom it seems meet unto him, *v. 5.*

Obs. 5 Cities and places which are honourable among men; for their sinnes, God poures contempt upon, and puts them into base conditions. *Rabbath* that was a royal City, hee makes a stable for Camels, *Isa. 13. 19, 20, 21.* *Babylon* the glory of kingdoms, the beauty of the Chaldees excellency, shall bee as when God overthrew *Sodome* and *Gomorrhah*, wilde beasts of the Desert shall lye there, and their houses shall bee full of doleful creatures, Owles shall dwell there, and Satyres shall dance there: for Satyres the Chaldee saith, Dragons, *Jerome* Devils; So spiritual *Babylon*, *Rev. 18. 4.* *Its fallen, its fallen, and become the habitation of Devils, and hold of every foule spirit, and a cage of every unclean and hateful bird.* *Rome* that was so famous, is, or shall bee a base contemptible place, a dungeon for Devils, a prison for foul spirits, a cage for the worst of Birds. Have not the Palaces of Prelates, and their Cathedrals been made stables for horses in our daies, and Prisons for malefactors?

Verf. 8 Thus saith the Lord God, because that *Moab* and *Seir* do say, behold, the house of *Judah* is like unto all the Heathen.

9 Therefore Behold, I will open the side of *Moab* from the Cities, from his Cities, which are on his frontiers, the glory of

of the Country Beth-jeshemoth, Baalmeon, and Kiria-
thaim.

10 Unto the men of the East, with the Ammonites, and will
give them in possession, that the Ammonites may not be re-
membred among the Nations.

11 And I will execute judgements upon Moab, and they
(shall know that I am the Lord.

In these verses you have our Prophet denouncing judgements
against the Moabites. Where comes to be considered,

1 Their sin, v. 8.

2 The Judgements themselves, v. 9, 10.

3 The End of those judgements, v. 11.

8 Because that Moab.

The Moabites were brethren to the Ammonites, descend-
ing from Lot and his eldest Daughter, Gen. 19. 37. as the Am-
monites did from him and his youngest; they abode not in the
waies and worship of the true God long; but fell to idolatry,
Judg. 10. 8. were bitter enemies unto the Jews. Balack
that hired Balaam to curse them; was King of these Moabites,
Numb. 22. 4. they were men of might, Exod. 15. 15. and had
the Jews under eighteen years in the days of Eglon another of
their Kings, Judg. 3. 14. whom Ehud slew, and after him ten
thousand of the Moabites, all men of valour, v. 21, 22, 29. they
infested the Jews much, and oft were there warres between
them and the Jews, 1 Sam. 14. 47. 2 Sam. 8. 2. 2 King. 3. 7.
2 Chron. 20. 10, 11. In their land Moses dyed, and was buried,
Deut. 34. 5, 6. from them descended virtuous Ruth, ch. 1. 4. of
whom also Christ came, Mat. 1. 5.

And Seir.

Seir was a part of Edom, Gen. 32. 3. the land of Seir, the
Country of Edom. O. feild of Edom, it was a mountainous part
of Edom, Gen. 14. 6. its called Mount Seir, and that from Seir
the Horite Prince of the country, as Bonfrevius observes, from
Gen. 36. 20. The Horites, or Horims were driven out by Esau,
Deut.

Deu. 2. 23. So that he, and his posterity possessed it, having that name before. *Esau* was *Seir*, an hairy rough man, and that place was mountainous and rough where hee fate down.

The house of Judah is like unto all the Heathen.

The Jews, said they, have stood upon't that their God was the only true God, better and mightier than all the Gods of the Nations; that they were a people so dear to him that he would defend them and their City, having his Temple, his Worship, his Prophets, *Isa. 4. 5.* chap. 31. 5. but wee see their Prophets are Lyars, they are deluded with vain confidences, and their God hath forsaken them; hee hath not dealt better by them, than our Gods have done by us; he hath exposed, yea delivered them into the hands of their bloody and barbarous enemies. So that *Judah* is like unto all the Heathen, who have not met with worse usage from the Babylonians, than the Jews themselves have. Thus *Moab* blasphemed, and magnified himself against the Lord, deriding *Israel*, and skipping for joy, *Jer. 48. 26, 27.*

9 I will open the side of Moab from the Cities, &c.

The word for *side*, is *Chetheph*, which signifies a *shoulder*, and metaphorically the *side* or *strength* of any thing. Here by *side* is meant, the *strong Cities* of *Moab*, the *Frontier towns*, which were as the *shoulders* and *sides* to the Countrey. These God would *open*, hee would break their ribs and shoulders, and make way into the heart and bowels of their Countrey, *Jer. 48. 25.* *The horn of Moab is cut off, and his Arm is broken*, *Moab*s hornes and armes were his Frontier Towns, Castles, and Forts, hee had to keep out the enemy, but the Lord would break these by the Chaldean, and let him into their Land.

The Glory of the Countrey.

The Hebrew for *Glory*, is *Tzebi* from *Tzabab*, *eumescere, inflare, To swell, to be lifted up*, because those things, which are our

our glory, and ornament, usually do puff us up, and make us to swell. The Cities here mentioned were the glory of the Moabites.

Beth-jeshimoth.

This City was near *Jordan*, in the plain of *Moab*, between which and *Abel-shittim*, the Israelites pitched their last tents before they entered into *Canaan*, *Numb.* 33. 49. it was part of *Reuben's* inheritance at first, *Josh.* 13. 20. and signifies *domum solitudinis*, The house of solitariness.

Baal-meon.

This was another City belonging unto them, its mentioned, *Numb.* 32. 38. 1 *Chron.* 5. 8. The Septuagint renders it, ἐπὶ πηγῆς, upon the Fountain. *Eusebius* saith, it was a great village, *Juxta montem calidarum aquarum*, nigh a mountain of hot waters. *Bonfrerius* interprets it, *Habitaculum Baalis*.

Kiriathaim.

It was in the Tribe of *Reuben*, *Josh.* 13. 19. formerly possessed with *Gyants*, *Gen.* 14. 5. rebuilt or beautified by the Children of *Reuben*, *Numb.* 32. 37. and after the ten Tribes were carried away, who had driven out the *Amorites*, the *Moabites* repossessed it, being formerly expelled thence by the *Amorites*. The word signifies *Occursus*, meetings, or two Cities, because two Cities met together in it. Vide Bonfrerium.

10 Unto the men of the East, with the *Ammonites*, &c.

God would make way through *Moab's* chief Cities for the Babylonians, who were men of the East, that they should come in, and take their Countrey in possession. The Hebrew for with the *Ammonites*, is, against the Sons of *Ammon*. God would so deal with the *Moabites* as hee had done with the *Ammonites*, The Men of the East, should come and take possession of both their Countries.

FFF

That

*That the Ammonites may not bee remembered
among the Nations.*

God would so spoil and waste the Nations of the Moabites, and Ammonites, that not onely *themselves* should perish, but the memory of them.

II And I will execute judgement upon Moab.

They think I am a God like the gods of the Nations, but they shall finde my hand so heavy upon them, bee so broken, and ruined, that they shall know I am far different from all the gods of the Heathen.

Obs. 1. *Nations are like one another in sin and wickednesse:* the *Ammonites* insulted over, and scoffed at the Jews in the day of their affliction, and so did *Moab*, and *Seir*. The house of *Judah* is like unto all the Heathen; *Moab* reproacheth, and *Ammon* reviles them, *Zeph. 2. 8.* *Jerusalem* was great among the Nations, and Princeesse among the Provinces, *Lament. 1. 1.* but they all were glad of her ruine, and laughed at her suffering, *Lam. 2. 15, 16.*

Obs. 2. *The World and men of it, judge untowardly of the Lord, and his people.* What said *Moab* and *Seir*, *Behold the house of Judah is like unto all the Heathen*, their God is as our gods, and his people is as wee are, they have no more privilege than others. Heathens have heathenish thoughts of God himself, and those are his, *Isa. 36. 18.* Beware least *Hezekiah* perswade you, saying, *The Lord will deliver us.* Hath any of the Gods of the Nations delivered his land out of the hand of the King of *Assyria*? where are the gods of *Hamath* and *Arphad*? where are the Gods of *Seppharvaim*: and have they delivered *Samaria* out of mine hand? who are they amongst all the gods of these lands, that have delivered their land out of my hand? that the Lord should deliver *Jerusalem* out of my hand? Here you see what the thoughts of *Rabshakeh*, *Senacherib* and his Army were, concerning the God of *Israel*, that hee was nothing differing from the gods of the Nations, that he was no more able to deliver *Jerusalem* out of their hands, than the

the Idol gods were to deliver the Nations out of them, that the Jews should presently become like other people; you have it more fully, in *2 Chron. 32. 14.* *Who was there among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should bee able to deliver out of mine hand?* No god of any Nation, against whom my fathers and my self did ever draw the Sword, was able to withstand them or mee, and so to protect the people; and what do you Jews think, your God greater, and wiser, better, more able to do for you? you deceive your selves, I am come against you, and you must fall into my hands, and become like the Nations.

Obi. 3 Heathens reproaching God and his people, makes way for sad judgements upon them, ushers in certain destruction: because *Moab* and *Seir* said, *The house of Judah is like unto all the Heathen*, which was a reproaching of God and his People; *Therefore behold, I will open the side of Moab*, I'll break his ribs, his strong holds, and let in a potent enemy to destroy him and his. When men *blaspheme* the name of God, and are *inhumane* towards his people, albeit they bee *Heathens*, God is so offended at it, that hee will severely deal with them, *Zeph. 2. 8, 9.* *I have heard the reproach of Moab, and the revilings of the children of Ammon, &c. Therefore as I live saith the Lord of Hosts, the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorrha, even the breeding of nettles, and salt-pits, and a perpetual desolation ---* This shall they have for their pride; because they have reproached and magnified themselves against the people of the Lord of Hosts; *Moab* and *Ammon* were near unto *Sodom*, and *Gomorrha*, they could not bee ignorant of Gods dealings with them; and because in their pride they reproached God and his People, they should bee made like unto them; their judgement should have something extraordinary in it, Gods curse should bee upon them, they should breed nettles, and salt-pits, that is, bee fruitlesse and uselesse, yea, and that for ever. When *Nabash* the *Ammonite* would not make a Covenant with the men of *Jabesh Gilead*, unlesse hee might thrust out their right eyes, and lay it for a reproach upon all *Israel*, see what the issue was,

for intending to *reproach* Gods people and himself in them ; *1 Sam. 11.* God stirred up the spirits of *Saul* and the people, so that they fighting with the *Ammonites*, slew them, and scattered them, so that two of them were not left together, *vers. 11.* its ill to have a *reproaching* desire towards Gods people, and far worse to do it. If God do not bring some open judgement upon such, he will secretly consume them, *Isa. 51. 7, 8.* *Fear ye not the reproach of men, neither be afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool :* Moths and Wormes are close hidden things, and do secretly eat into garments and wool, whereby they are altogether marred ; So God hath secret and invisible moths and wormes, plagues and judgements to devour those that *reproach* his people, him, and his waies. If God bee severe against *Heathens* doing it, will hee spare *Christians* doing such evil ?

Obs. 4 *When God is wroth with a Nation, strong holds and Garrisons will not secure and protect them.* *Moab* had frontire Towns, and those man'd with men of might, but they kept not out the judgements of God, hee opened the side of *Moab*, hee brake in upon them, notwithstanding *their Forts, Castles, Garrisons*, and their great strength, *Moab* is notable for *strong Forts*, and *strong men*, *Jer. 48. 17, 18, 25, 41.* but how strong soever their Cities, their fortifications, their men were, they could not preserve *Moab*, *Isa. 25. 10.* *Moab* shall bee trodden down under him, even as straw is trodden down for the dung-hill, all *Moabs* strength was no more unto the Lord than straw, straw is a weak thing, yea, among the weakest of things, the foot of a Child can tread that down. Look then how easily the foot of a childe or man treads down Straw, so easily would the foot of God tread down all the strength of *Moab* : So for *Nineveh*, the Lord shook down her strong holds, as easily as ripe figgs are shaken off the fig-tree, *Nahum. 3. 12.* as there is no counsel against the Lord, *Prov. 21. 30.* so there is no force or fort can stand out against him; if hee give out the command, *Strong-holds* are destroyed, *Isa. 23. 11.* if hee bee angry, they are thrown down, *Lamen. 2. 2.* its lawful to have *strong-holds*, but sinful and vain to trust in them, that makes what was once profitable, to become prejudicial.

Obs. 5

Obf. 3 *Cities, Forts, and strong-holds*, do adorn and beautify the places where they are: *Moabs* Cities, and frontire Towns, were the glory of the Country: *Adullam* a City belonging to *Judah*, *Josh. 15. 35.* near which was the Cave, *David* hid himself in, when hee fled from *Saul*, *1 Sam. 22. 1.* is called the glory of *Israel*, *Micah 1. 15.* *Piscator* interprets it of *Jerusalem*, and makes that the glory of *Israel*, he shall come to *Adullam*, even to the glory of *Israel*: be the words meant of *Adullam* or *Jerusalem*, they were the glory of *Israel*. *Babylon*, *Isa. 14. 4.* is stiled the golden City, what an ornament was that unto the Province or place where it was? So *Tyrus* *Isa. 23. 8.* is named, *The crowning City*, it was as great an honour to the Countrey where it was, as a Crown to a Kings head. In *Canaan* were great and goodly Cities, *Deut. 6. 10.* In *Midian* were Cities and goodly Castles, *Numb. 31. 10.* and these were the *Ornaments* and *glory* of those places.

Obf. 6 *Strong-holds, Cities, Nations, are the Lords*, and hee gives them to whom hee will; As hee gave the *Ammonites*, so the *Moabites* Countrey unto the men of the East, and that for a possession, *Ezek. 29. 19.* Behold, *I will give the land of Egypt unto Nebuchadnezzar King of Babylon.* What had the Lord to do with *Egypt*? was it not *Pharaohs*? had hee any right to dispose of it to another King? yes, hee had more right to it than *Pharaoh* himself, *Jerem. 10. 7.* he is the King of Nations, and may take from one and give to another, at his pleasure. Hee took the Kingdome out of *Rhehoboams*, hands, and gave it unto *Jeroboam* even ten Tribes, *1 King. 11. 35.* hee took the Land of *Canaan* from others; and gave it unto *Abraham*, and his seed, *Gen. 13. 12, 14, 15.* afterward hee took it from them, and gave it with the great City thereof, into the hands of the *Babylonians*, *Jer. 32. 3.* and with it every strong hold, *Hab. 1. 10.* and after seventy years gave it again unto the *Jews*.

Verf. 12. Thus saith the Lord God, because that *Edom* hath dealt against the house of *Judah*, by taking vengeance, and hath greatly offended; and revenged himself upon them.

13 Therefore thus saith the Lord God, I will also stretch

out mine hand upon Edom, and will cut off man and beast from it, and will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom, by the hand of my people Israel, and they shall do in Sodom according to mine anger, and according to my fury, and they shall know my vengeance, saith the Lord God.

These verses contain a Prophecy against the Edomites, who are the third sort of enemies to the Jews, mentioned in this Chapter. Here likewise as before, you have,

- 1 Their sin, v. 12.
- 2 Their Judgements, v. 13.
- 3 The Efficient and instrumental causes, v. 14.
- 4 The End of those judgements, ibid.

12 Because that Edom hath dealt against the house of Judah.

By Edom, are meant the Edomites or Idumeans, who descended from Esau, who Gen. 36. 8, 9. is called Edom, and the Father of the Edomites, which name hee had either from his red skin and hair, Gen. 25. 25. or rather from his selling his birth-right for red-pottage, vers. 30. *make mee to eat, min-handom, handom hazzeh, of that red, that red:* he was cruell and prophane, not unlike unto him were his posterity, the Edomites, who ever bare ill will to the house of Jacob; When the Jews came out of Egypt, Moses sent to the King of Edom to let them have passage through their Countrey, but hee refused, and came out in hostile manner against them, though they were his brethren, Numb. 20. 14, 18, 20. It was Doeg an Edomite that fell upon the Priests, and slew them, 1 Sam. 22. 19. That the Edomites unkindnesse might not lye upon the spirits of the Jews, and beget ill blood in them, the Lord made a Law, that they should not abhor an Edomite, because they were their brethren, Deut. 23. 7. he took care that there might bee brotherly love between them, but there was very little.

Edom hath dealt against the house of Judah by taking vengeance.

What causeth the *Edomites* had to deal revengefully with the Jews, we must inquire. They being borderers upon the Jews, *Josh. 15. 1.* and full of enmity against them, did many times vex and prejudice them; whereupon when *Saul* was King, he fought against them, as being their common enemies with others, *1 Sam. 14. 47.* and *David* slew all their Males, lying upon them six months with his Army, *1 Kiv. 11. 15, 16.* and made them tributary, putting garrisons in all parts of their Countrey, *2 Sam. 8. 14.* After this, in *Jehorams* daies they revolted, and made themselves a King, and hereupon were smitten by *Jehoram* and his forces, *2 King. 8. 20, 21.* *Amaziah* also in his daies slew ten thousand of them, *2 King. 14. 7.* and other ten thousand did the children of *Judah* carry away Captive, and threw them off the top of a rock, and broke them in peices, *2 Chron. 25. 11, 12.* these things together with that ancient grudge they had against them, for *Jacobs* getting the blessing and birth-right from *Esau*, their Father, made them splenetic, and to seek revenge; and therefore when they had any opportunity, they used violence, and shed innocent blood. *Joel 3. 19.* and when the Babylonians came against the Jews, carried them away Captive, the *Edomites* rejoiced at it, encouraged them against the Jews, and said of *Jerusalem*, *Rase it, rase it, even to the foundation thereof, Psalm 137. 7.* they were as the Babylonians, *Obad. ver. 11.* *Thou wast as one of them*, look what spirit was in a Babylonian, the same was in an *Edomite*; did they speak proudly? so did the *Edomites*, *ver. 12.* did they enter the gates of *Jerusalem*, and lay hands on the prey? so did the *Edomites*, *ver. 13.* did they cut off many? so did the *Edomites*, they cut off those that did escape, and delivered up those remained in the day of distresse, *ver. 14.* Thus they dealt against the house of *Judah*, by taking vengeance. The Hebrew for taking vengeance, is, in revenging a revenge; *Edom* was greedy of revenge, and set upon it, so much the doubling of the word imports.

And

*And hath greatly offended and revenged himself
upon them.*

*Turpius se dare ita ut prop- In the Hebrew its *vaijeshmu ashom, delinquerunt, delinquendo,*
terculpan ceu they offended in offending: that is, they greatly offended; *Asham*
poenam non- signifies to do wickedly, shamefully, and also to make desolate,
dum expiatam Ezek. 6.6. because abominable sinnes do bring desolation.
afflictur ceu Junius renders the words thus, and do make themselves guilt-
exibetur ab ily, indefinitely, for ever; they so offended, as that there was
hominibus. no pardon, no mercy for them. *Piscator, Reatum magnum*
Avenar. Vide *contraxerunt*; They contracted great guilt. Their revenging
Kirker in ver- themselves upon the Jews made them exceeding guilty.
bo. Asham.*

1 The Jews were their brethren. *Obadiab 10. Amos 1. 11.*

2 They were their neighbours, *Idumaea* and *Judea* bordered upon one another, *Mark. 3. 8.*

3 They were Confederates with the Jews, *Jer. 27. 3.* An Edomitish Embassadour was at *Jerusalem*, who together with the Embassadours of the other Kings there mentioned, were strengthening themselves with *Zedekiah* against *Nebuchadnezzar*, *Obad. 7.*

They therefore to revenge themselves for former wrongs done them, upon the Jews, and that in the day of their calamity this made their sin exceeding sinful.

13 *I will also stretch out my hand upon Edom.*

In the 7. vers. the Lord had said, that hee would stretch out his hand upon *Ammon*, that is, hee would severely punish it; so now also, hee would stretch it out upon *Edom*, and make it exemplary by his judgements, hee would stretch out his hand, not to help, but to destroy *Edom*.

I will cut off man and beast from it.

It was a populous Countrey, and abounded much in Cattle, but God would cut them all off, *Isa. 34. 6.* he would make a great slaughter in the land of *Idumaea*, his sword should eat the fat, and drink the blood of Lambs, Goats, and Rams.

And

And will make it desolate from Teman.

Teman was a principal city in *Idumæa*, Jer. 49. 7. Concerning *Edom*, thus saith the Lord of hosts; is wisdom no more in *Teman*? is Counsel perished from the prudent? is their wisdom vanished? *Jerome* makes it to bee in *Edom*, and intimates to us that the people of *Teman* were wise, learned, and understanding: the inhabitants hereof were called *Temanites*, 1 Chron. 1. 45. and so all that dwelt thereabouts; in *Job* you read of *Eliphaz the Temanite*, Job 15. 1. 42. 7. 9. hee was of this City, so called from *Teman*, the Son of *Eliphaz*, which *Eliphaz* was the eldest Son of *Esaü*, Gen. 36. 15. *Jerome* tells us, that the Hebrews call all the South Region *Theman*, and therefore both hee and the Septuagint sometimes do render it the South. From this City even to *Dedan*, should all bee laid desolate.

Vid. Bonfrerium in onomatopoeia.

They of Dedan shall fall by the sword.

Dedan was another City of note in the opposite part of the Countrey to *Teman*, or a part of *Idumæa*, so called from *Dedan* that descended from *Cush*, Gen. 10. 6, 7. or that *Dedan* was from *Ishmael*, Dent. 25, it was a rich and merchandising place or City, Ezek. 27. 15. the men and merchants of it, God threatned to cut off by the sword.

Indicit propheta Theman fuisse in uno Idumæorum sine. Dedan autem in alio. Maldonat.

14 *And I will lay my vengeance upon Edom.*

The word for *vengeance* is, *Nikmah*; In the Septuagint ἐκδίκησις, which in 2 Theff. 1. 8. is rendred *vengeance*, which is a wrathfull retribution of evill, as *Leigh* saith in his Crit. Sacr. or a punishing of sinners unto destruction; its peculiar to the Lord, Deuteronomy 32. 35. Romans 12. 19. The meaning here is, that God would punish *Edom*, so as *Edom* should be destroyed.

Vindicta divina est pena qua ulciscitur deus peccata improborum ut eos destruat Polan. in Synagm.

By the hand of my people Israel.

The word *Hand*, is taken by some Interpreters for the

Ggg

Baby-

Babylonians, by whose *hand* and power, the *Jews* were smitten, and broken, them God would stir up to bee avenged on the *Edomites*, for their unbrotherly dealings with the *Jews*. Its true, they were shortly after subdued by the *Babylonians*, for God had promised to give *Edom* and other Nations unto *Nebuchadnezzar*, *Jerem.* 27. 3, 6. But notwithstanding this were so, that which I find in the prophesy of *Obadiah*, v. 18. *The house of Jacob shall bee a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devoure them, and there shall not be any remaining of the house of Esau:* This Prophecy inforceth mee to understand by *hand* here, the *hand* of the *Jews*, and not of the *Babylonians*. God would bring back the *Jews* again from their Captivity, and by them plague the *Edomites*, waste and consume them by their hands, as stubble by a fire; which was done in the time of the *Macchabees*, 2 *Maccha.* 10. 15, 16, 17, 18, 19, 20, 21, 22, 23. there you shall finde that *Judas Macchabeus* slew of the *Edomites* forty thousand. It was prophecied long before, that *Edom* and *Seir* should be possessed by the *Jews*, *Numb.* 24. 18.

vide Ioseph
1. 13. antiq. c. 17

They shall do in Edom according to mine anger; and according to my fury.

Mine Anger and *my fury* is great against the *Edomites*, and whatever thoughts *Edomites* or *Jews* have in them, judgments shall bee executed upon the one by the other, according to *mine anger*, not their anger; according to *my fury*, not their fury.

And they shall know my vengeance.

They shall have experience thereof, they shall feel the weight of my *vengeance*, and acknowledge it to bee very heavy. The Septuagint is, ἐπιγινώσκοντες. The *Jews* had it laid upon them before, and the weight of it brake them in peices, at which they sported themselves, now by their hand, it should be laid upon the *Edomites*, and they should know and acknowledge that the God of *Israel* was another kind of God than

than the Gods of the Nations.

Obs. 1 *That bearing grudges in the minde, and seeking revenge thereupon, doth highly displease the Lord, and put under much guilt.* Edom had former unkindnesses in minde, and acted revengefully when opportunity served, by this he contracted great guilt, hee greatly offended. Men ought to forgive one another, and not bag up malice in their hearts, *Levit. 19. 18. revenge* is flatly against the command, *vers. 19.* its against the light of nature, which teaches us to do as wee would bee done unto, its thrusting God out of his office, and putting our selves into his place, *Heb. 10. 30.* and these things bring us under dreadful guilt, and make us great offenders. Though *revenge* bee sweet, yet it will bee bitterness in the end. Therefore let us learn that needful and unpractised lesson, *owe nothing to any man, but to love one another,* *Rom. 13. 8.* owe them no hatred, *Levit. 19. 18.* no grudges, *James 5. 9.* no bitterness, nor evil words, *Eph. 4. 31.* but *owe love, much love, fervent love, constant love, yea fruitful love, one unto another.*

Obs. 2 *Bitter and malicious practises of brethren against brethren, especially in their misery, causes God to bring in severe and consuming judgements;* the Edomites dealt bitterly and maliciously against the house of Judah, and therefore the Lord stretched out his hand upon Edom, cut off man and beast from it, and made it like a wilderness from Teman to Dedan. Their unbrotherly, their enemy-like carriage to the Jews in their distresse, was their undoing, see *Amos 1. 11, 12.* and take what *Obadiah* gives you, *vers. 10* *for thy violence against thy brother Jacob, shame shall cover thee, and thou shalt bee cut off for ever.* The Papists in Ireland, those Edomites, how bitter, how cruel and bloudy were they against the house of Jacob, all the Protestants; and hath not their own doings covered them with shame, and caused them to be cut off for ever? The Edomites in this Land, and those in Scotland, how unbrotherly did they deal with us in our low estate, how did they insult over us, speak proudly, and lay their hands upon our substance, and these dealings of theirs have caused the Lord to bring sharpe and consumptive judgements upon them.

Obs. 3 *When sore judgements and destructive punishments, do come upon Nations, its God that doth bring them, whosoever bee the executioners of them.* In this Chapter God takes it off upon himself, *I will lay vengeance upon Edom, and ten times before, I will deliver Ammon,* vers. 4. *I will make Rabbath a stable for Camels,* vers. 5. *I will stretch out my hand, I will cut thee off, I will cause thee to perish, I will destroy thee,* vers. 7. *I will open the side of Moab,* vers. 9. *I will execute judgement,* vers. 11. *I will stretch out my hand, I will make it desolate,* vers. 13. and thrice more in the Chapter afterwards. Men are backward to eye God, when judgements come, they will not see his hand; the hands of men they see and feel, and thereupon fret, rage, meditate revenge, disquiet themselves, plot mischief, and attempt changes; but did they see *Gods hand*, laying vengeance upon them, they would see also how justly hee had done it, even for their sins, and so humble themselves, bee quiet, submit, and accept the punishment of their iniquities. God hath laid his vengeance upon Nations near us, and farther off, they do not, they will not see the Lord, or his hand, but they shall see, and bee ashamed for their envy at his people; whatever vengeance is upon any Nation, its the *Lords* vengeance, not mans.

Obs. 4 *Its Gods method to plague and punish the wrongers by the wronged.* The Edomites dealt wretchedly, cruelly, against the house of *Judah*, they were the *wrongers*, the oppressors, and what saith God? *I will lay my vengeance upon Edom, by the hand of my people Israel:* They were the *wronged*. The Edomites thought the Jews should never bee able to get up again, or trouble them, but God had his time to make them instruments to plague and punish those had intreated them so ill, *Obad. 21.* The Lord caused Saviours to come up upon Mount *Sion*, to judge the Mount of *Esau* after the Babylonish Captivity, the house of *Jacob* grew strong, became terrible as fire, and burnt the *Edomites* as stubble and straw. Those they had despised and insulted over, at last they suffered by.

Obs. 5 *When God imployes men to bee instruments of executing his judgements, they are carried forth so far as bee pleaseth. They shall do in Edom, according to mine anger, and according*

ing to my fury: God had conceived great anger against them, had much fury to let out, therefore they should destroy man and beast, make it desolate from one end or side of the country to the other.

Obf. 6 *The vengeance of God is an awakening and distinguishing thing: they shall know my vengeance:* that I am a God of infinite power, most holy and just, differing from all the Gods of the Nations.

Vers. 15 *Thus saith the Lord God, because the Philistines have dealt by revenge, and have taken vengeance with a despightful heart, to destroy it for the old hatred.*

16 *Therefore thus saith the Lord God, behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the Sea coast.*

17 *And I will execute great vengeance upon them with furious rebukes, and they shall know that I am the Lord, when I shall lay my vengeance upon them.*

These verses are a *Prophecy* against the *Philistines*, where you may take notice of,

- 1 Their *sin*, they were revengeful, v. 15.
- 2 Their *punishment*, cutting off, destruction, v. 16.
- 3 The *manner* of Gods punishing them, v. 17. with furious rebukes.
- 4 The *End* of his punishments, v. 17. they shall know that I am the Lord.

15 *The Philistines.*

They came out of the loines of *Casluhim*, *Mizraim*, and *Ham*, *Gen.* 10. 6, 13, 14. Their Country was *Palestina*, which was West of *Judea*, and bordering upon the Sea, it had five great Cities in it, *Ashdod*, *Gaza*, *Askelon*, *Gath*, and *Echron*, *1 Sam.* 6. 17. each of which had its Lord, *Josh.* 13. 3. The Sept. calls them ἀλλόφυλοι, *alienigenæ*, men of another stock, race, nothing allyed to the Jews. They owned not the God of *Israel*, but had other gods, *Judg.* 6. 10. *Dagon* was a chief God of theirs, *Jud.* 16. 23. they had an house of gods, *1 Chro.* 10. 10.

poor and petty gods, that were confined to, and comprehended in an house. These *Philistims* were men of war, they had the Jews under their power eighteen years together, *Judg.* 10. 7, 8. yea, forty years together, *Judg.* 13. 1. in *Samuels* daies, they slew thirty thousand footmen at once, and took the Ark of God, *1 Sam.* 4. 10, 11. they slew *Saul* and his three Sonnes in another Battle, whereupon they came to possesse many Cities of the *Israelites*, *1 Sam.* 31. They were the greatest enemies the Jews had, and more frequent warres were between them and the Jews, than any other.

Have dealt by revenge.

The Hebrew is, *Pro facere in ultione*, for that thou hast had to do in revenge, which is an act of an ulcerous mind, repaying evil for evil. The word *Nakam* revenge, hath affinity with ~~נקם~~ or *kam*, *insurgere*, for *ultor in laforem insurgit*. The revenger riseth up against him, hath wronged him, be the injury real, or in imagination, and satisfyeth himself for the same. The *Philistims* as they had oft conquered and kept under the Jews, so they had oft been conquered and held under by the Jews. *Sampson* in his daies, plagued and slew many of them, *Judg.* 14. 15, & 16. chapters. So in *Samuels* and *Jonathans* times, they suffered much, *1 Sam.* 7. 13. and chap. 14. but *David*, *2 Sam.* 5. & 8. & 21. Chapters, was the great Champion that subdued them. *Hezekiah* also smote them, *2 King.* 18. 8. and *Vzziah* brake down the walls of their strong Cities, and built Cities among the *Philistines*, *2 Chron.* 26. 6. These acts of the Jews lodged in their hearts, rankled, begate malicious thoughts in them, and made them from Generation to Generation to meditate revenge; and having an opportunity, upon the *Babylonians* coming to besiege *Jerusalem*, they fell in with them, furnished them with men, ammunition, and what they could to destroy the Jews.

*And have taken vengeance with a despight-
full Heart.*

The words in the Original run thus, *And have revenged a revenge with contempt in the minde*: They contemned and despised them in their hearts, mindes, and were glad they had an opportunity to be revenged on them. The Heb. word *וְנָקָם* is rendred by *Avenarius, divexatio, flagellatio*. Piscator

reads the words, *Exercuerunt ultionem ex animo depopulatione*, they did from their heart take vengeance on Jerusalem, by depopulating it: They were very spightful against them, and uted them *summo & ignominioso contemptu*, with the greatest scorn and spightfulness they could, *Matth. 5. 44. Pray for them that despightfully use you*, the word for despightful use, is *ἐμπεδίζω* from *Agros, mars, bellum*, because where there are despightful actions, there is *hostilis & veluti bellicus insultus*, an hostile and warlike insulting over others, and seeking their harm, yea, oft their ruine.

To destroy it for the old hatred.

Montanus turnes the Hebrew thus, *Ad corruptionem inimicitia seculi*, to destroy through the enmity of the age, its like they had great enmity against the Jews at that time; but in the margent hee hath it, *Inimicitia perpetuis*, the Philistines had perpetual enmity against them; and upon all occasions manifested it. *O Ecomlap. Ad destruendum inimicitias eternas*, To destroy the eternal hatreds which were between them: The Philistines now made account so to destroy the Jews, as that they should never bee troubled or harmed by them more. The French translation falls in with this sense, whence it is, *Pour destruction d' inimitiez immortelles*, for the destruction of the immortal enemies. Our Translation is good, which saith, *The old hatred*, they hated the Jews from the beginning, *Gen. 26. 18.* the Philistines stopped the Wells *Abraham* had digged, and contended with *Isaac* when his Servants digged new ones; so that hee named one *Esek*, the other *Sitnah*, that is, *Contention* and *hatred*, *ver. 20, 21.* and after

after the Jews obtaining many victories over them, their hatred increased, and especially for *Dauids* slaying their *Goliath*, 1 *Sam.* 17. burning their images, 2 *Sam.* 5. 21. and killing their four Gyants, 2 *Sam.* 21. and making them tributaries. They knew that the Jews and *Jerusalem* had plagued them many years, and now out of that old hatred they bare to it and them, they would destroy both.

16 *I will stretch out my hand upon the Philistines.*

Of stretching out the hand, the 7. & 13. vers. gave occasion to speak, God had forborn them notwithstanding all their enmity and evil doings against the Jews, but now he would appear and punish them, his hand should bring destruction upon them.

I will cut off the Cherethims.

They were a people dwelling near the Sea coast in *Palestina*, warlike and fierce, they had been subdued by *David*, and served him, 2 *Sam.* 8. 18. chap. 15. 18. chap. 20. 7. Its conceived they were σωματοφύλακες *Davidis*, *Dauids* guard. Some derive their name from *Carath*, excindere, because they were men of might, able to cut off and destroy. *Symmachus* and *Theodotion*, render the word, *Cherethims*, ὀλοβρεῦοις, destroyers; what ever they were, God here threatens their ruine, and so in *Zephan.* 2. 5. *Woe unto the inhabitants of the sea coast, the nation of the Cherethites.*

And destroy the remnant of the Sea coast.

Those that dwelt upon the Coast of the *Mediterranean* Sea, in the Hebrew it is, *The remnant of the Haven of the Sea*, that is, the *Philistines* whose bounds were the Sea.

17 *And I will execute great vengeance upon them.*

In the 11. vers. the Lord said hee would execute judgments upon *Moab*, in the 14. vers. hee would lay vengeance upon

upon Edom, and here hee will *execute great vengeance* upon the Philistines, and Cherethims. The Hebrew is, *Nekamoth gedoloth, great vengeance*, they are such as do destroy, and are without mercy.

With furious rebukes.

In the Hebrew its *with rebukes of fury*. God would lay aside all mercy and pitty, hee would not onely bee angry, but wrathful, hot, fiery. *Chemah* which is *fury*, a *calore dicitur*, for both *jacham* & *chamam*, from one of which it comes, signify to grow hot; and fury is nothing else, but *fervor ira*, the heat and height of Anger, and in such a mood would God rebuke them, they should not have *verbal rebukes*, but *real rebukes*.

Obf. 1 *Enmity once bred between Nations, dyeth not away, but groweth up, and vents it self upon all occasions*: The Philistines took the actions done by the Jews against them so ill, that they hated them, grew in their hatred, and shewed their hatefulness of them, when ever they had opportunity. In the 15. vers. there bee several gradations; 1 They *hated* the Jews. 2 Their *hatred continued*, they would not lay it down, but let it proceed from generation to generation, it was *old hatred*, such as had been in their Fathers, grand-fathers, great grand-fathers, and their predecessors many hundred years. 3 It was not a *secret hatred*, but such as put them upon *revenge*, and brake out in *action*. 4 Such as was not content with a *few revengeful actions*, but carried them on to *trade in such actions*; they *dealt by revenge*, it was their constant practice. 5 Their *Heart* was in the same, they were given to it, set upon it. 6 Their *hatred* was joyned with *despight*, they did insult and dominere over the jews in their affliction. And 7 Their *end* was the *destroying and rooting out of the Jewish nation*; they took *vengeance with a despightful heart, to destroy it for the old hatred*. They neighbouring upon the Jews did oft infest them, in *Abaz* daies; they invaded the South of *Judah*; took *Beth-shemesb*, and *Ajalon*, and *Gederob* and *Shocho* with the villages thereof, and *Timnah* with the villages thereof, *Gimzo* also, and the villages thereof.

H h h

and

and dwelt there, *2 Chron. 28. 18.* their *hatred* to the Jews was implacable and immortal; when *enmity* began once between *Judah* and *Israel*, it lasted from age to age. *There was war between Jeroboam and Rehoboam all their daies, 1 King 14. 30.* so for *Asa* and *Baasha*, there was nothing between them, but acts of *hatred* and hostility, *1 King. 15. 32.*

Obf. 2 Those that hate, oppose, and evil intreat the people of God, hee will be revenged on, and that severely. The *Philistines* dealt *despightfully* and *revengefully* with the *Jews*, and therefore the Lord would cut them off, execute great vengeance upon them, and that with furious rebukes. Gods people are dear unto him, he that touches them, touches the apple of Gods eye, *Zech. 2. 8.* because the *Ammonites*, *Moabites*, *Edomites*, dealt *injuriouly* with the *Jews*, therefore God laid his vengeance upon them, cut them off, and rooted them out. The *Egyptians* tyrannized over them in their minority, and God drowned them in the bottome of the Red Sea for it. Sooner or later God met with, and plagued all the Nations round about the *Jews*, who dealt *unkindly* and *despightfully* with them. The *Babylonians* were called of God to punish the *Jews* for their wickednesse, but because they carried it *bloudily* and *insultingly* against the people of God, *Ier. 50. 11.* therefore the Lord destroyed *Babylon*, and took vengeance on her, *v. 15. even vengeance of his temple, v. 28.* God is now at this time revenging the wrongs of his people, done by *Anti-Christ*; and the *Anti-Christian* party.

CHAP. XXVI.

Verf. 1 *And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto mee, saying,*

2 *Son of man, because that Tyrus hath said against Jerusalem, Aha, shee is broken that was the gates of the people, shee is turned unto mee, I shall bee replenished, now she is laid waste.*

3 *Therefore thus saith the Lord God, behold, I am against thee, O Tyrus, and will cause many Nations to come up against thee, as the Sea causeth his waves to come up.*

4 *And they shall destroy the walls of Tyrus, and break down her Towers, I will also scrape her dust from her, and make her like the top of a rock.*

5 *It shall be a place for the spreading of nets in the midst of the Sea: for I have spoken it saith the Lord God, and it shall become a spoil to the Nations.*

6 *And her daughters which are in the field, shall be slain by the sword, and they shall know that I am the Lord.*



Ezekiel having Prophefied against the Ammonites, Moabites, Edomites, and Philistines in the former chapter; here hee proceeds in prophesying against the Tyrians, fore-telling their destruction. In the Chapter we have,

- 1 *The Time when this prophesy was, v. 1.*
- 2 *The sin of the Tyrians, which caused God here to threaten their destruction, v. 2.*
- 3 *Their destruction, and by whom, with the events thereof in the rest of the Chapter.*
- 4 *The End of Gods dealing thus with them, v. 6.*

1 *In the eleventh year, the first day of the Month.*

Its evident what year *Ezekiel* had this prophesy given in, viz. *In the eleventh year of Zedekiahs reign, and Jehoiachins captivity*, both which run upon the same account, but for the *Month* its controverted. Some make it to bee the *fourth month* of the said year, nine daies before the City was broken up, *Jer. 52. 5, 6, 7.* which is not mentioned hence by the Prophet, because it was such a black and sad *month* unto the Jews: but if this were a sufficient reason, why did *Jeremy* mention it? and why is it expressed, *2 King. 25. 3.* Others make it to bee the fifth month, which was the *first month* after *Jerusalem* was taken. Between the ninth day of the *fourth month*, and the first day of the *fifth Month*, there being twenty daies, the tydings of *Jerusalems* ruine came to the *Tyrians*, who thereupon insulted and said, *shee is broken*, vers. 2. which was a great affliction to the superviving Jews oppressed with miseries, and going into captivity, and would bee no lesse to those were formerly in *Babylon*, when they should hear of it.

Note hence, *That there are remarkable times, when God gives in a word to his servants.* When *Jerusalem* was taken, broken up, and burnt; when Heathens insulted over the poor Jews, then the word of the Lord came to the Prophet, then hee must prophesy against their enemies, which was some matter of comfort unto them, in their great and extream sufferings,

2 *Because that Tyre hath said against Jerusalem.*

The first mention of *Tyre* in holy writ, is *Josh. 19. 29.* where its placed within the lot of *Asher*, and not in the Tribe of *Neptkali*; as *Jerome* and *Eusebius* affirms. And though it were given to *Asher*, yet that Tribe never had possession of it. In Hebrew its called *Tzur* or *Tzor* (which signifies a *Streight*, a *rock*) because it was built upon a rock. The Greeks, who could not well pronounce *Tzade*, turned that

that into *Tan*, whence it was called *Tur*, and so *Tyrus*. This City was *very ancient*; *Isaiah* tells you the antiquity of it: *It was of ancient daies, ch. 23. 7* *Dionysius, Alexandrinus*, called it, *ἡ ἁρχαία, The Ancient City*. And *Pliny* calls it, *The Mother* *Muslin Iosh 19 of most ancient Cities*. It was built above four hundred years before the Temple, and more, though *Josephus* saith, it was Lib. 8. Ant. c. 2. but two hundred and forty years; it was no part of the land of *Canaan*, but a strong City, in an Island seven hundred paces distant from the Continent. *Junius* saith, about one hundred. *Hiram* who loved *David*, and furnished *Solomon* with Cedars for building the Temple was King thereof, 1 King 5. it was a famous Mart Town, first taken by *Nebuchadnezzar*, and after by *Alexander*, who made it of an Island, peninsula. *Tyrus* here is put for the *Tyrians*. Vth Annales. Bonfretius.

Aha, she is broken that was the gates of the people.

Here was the sin of the *Tyrians*, they cryed, *Aha*, when *Jerusalem* was taken, and ruined by the *Babylonians*, and so insulted over them in their afflicted estate; they said, *she is broken that was the gates of the people*: *Jerusalem* was a City that had many gates, *Jerem. 17. 19*. whether twelve or more, it matters not, by these *Gates* it had on every side, people of all parts entred into it, so that the confluence of people to *Jerusalem*, partly for worship, and partly for trading, was very great, shee was full of people, great among the Nations, and Princefle among the Provinces, *Lam. 1. 1*. and therefore because people of all Nations, had free ingresse into her, and egressse out of her gates, shee is called *the gates of the people*; by gates also is noted strength, power, and so *Jerusalem* was the *Gates of the people*: The sense is this, *Jerusalem* hath had all Nations flocking thither, crouding in at her Gates, but now her strong gates are broken, shee is desolate, no foot shall come thither to worship or trade any more.

She is turned unto mee.

Now *Tyrus* shall bee *Jerusalem*, my gates shall bee the gates of the people, all that flocked thither will come unto

H h h 3

mee,

me, I shall now have the great trading and commerce with Nations, which *Jerusalem* had; *Tyrus* was a rich City, had great trading, *Isa. 23. 3.* yet rejoyced in the ruine of *Jerusalem*, because her merchandising and wealth would bee increased hereby.

I shall bee replenished.

My gates, my streets, my shops, my houses, my harbours, my places for worship, shall bee filled all of them, and that as much as ever *Jerusalem* were; now the people, and wealth, of all Nations will come flowing in to mee, so that my greatnesse, riches, and glory, will equalize, if not exceed *Jerusalem*.

Now shee is laid waste.

The Hebrew is, *Hachorabah* from *Charaf*, to dry up, now all her streams and springs are dried, now she is like the channel of a river without water, or fish, now the pressing in of people at her gates is ceased, now her Merchants fail her, now her wealth, strength, and glory are laid in the dust, now she is dry, desolate, and waste.

3 *Behold, I am against thee, O Tyrus.*

This was sad news for *Tyrus*, to have God declare himself against her, was more than if all Nations had done it. The Hebrew is, *I am above thee*, thou hast lifted up thy self against *Jerusalem*, and above other Cities, but I am above and against thee; I that am the great God of heaven and earth, that shake the foundations of the world, that have all Nations at my command, *Behold I am above thee, I am comming against thee.*

And will cause many Nations to come up against thee.

Nebuchadnezzar had diverse Nations and Provinces under his

his command. God would order it so, that hee should bring an Army made up of those Nations against *Tyrus*, what cruelty and violence was wanting in one Nation, should bee made up in another.

As the Sea causeth his waves to come up.

The waves come up thick when the winde blows, they rise, they roar, they rage, they break the ships in peices; so when God should breath out a word of command to the Nations, they should come like waves of the Sea, raging, threatening, and ruining all. Armies and Forces are likened to the Sea, great waters, and their waves, which roare and destroy, *Jerem. 50. 42. chap. 51. 42.* there *Cyrus* his great Army, is called a Sea roaring, and covering *Babylon* with her waves.

4 *And they shall destroy the walls of Tyrus.*

Cities, and Towns of note, especially upon the Sea-coast, use to bee well walled, such was *Tyrus*, being upon a rock in the Sea, it had strong walls, but they should bee destroyed, and the towers thereof broken down.

I will also scrape her dust from her, and make her like the top of a rock.

God would so destroy *Tyrus*, that no monument of her shall remain, there shall not bee any peice of an house, tower, or wall, not one stone left upon another, I will rase her foundation, and that dust which comes by so doing, I will take away, there shall bee nothing visible but the top of a rock, such as that place and rock was before *Tyrus* was built, such should it bee again. God would exceedingly, yea, utterly deface that City. The word for scrape is from *סָחָה* *Sacha*, to sweep or pare off dirt from the pavement, Septuagint is, *ἀν-ἀνώ*, I will fan her dust from her.

*Purgare scopis
ab radere iu-
tum a pav-
mento.*

*It shall be a place for the spreading of Nets in the
midst of the Sea.*

It shall serve for no other use, but the Nets of fisher-men, when they have done their fishing in the Sea, they shall come thither, and spread their nets there for drying and mending; where now are pleasant Gardens, Orchards, walks, stately Palaces and buildings, where none but Merchants, and men of quality come, even there shall poor fisher-men come, and spread their nets.

For I have spoken it saith the Lord God.

You think this impossible; that a City upon a rock in the Sea, strongly built, strongly walled, and Towered, that hath stood many hundred years, should bee brought to nothing, and made as a plain or flat, for fisher-men to spread their nets on; but *I have spoken it saith the Lord*, and I am a God of truth, and able to make good my word.

It shall become a spoil to the nations.

It hath great store of merchants' goods, of ware, and wealth, its a rich City, and shall bee *lebaz*, for a prey to the nations, they shall come, take and carry away all that is in it.

And her daughters which are in the field, &c.

Tyrus had many Towns, and Cities upon the land, under her command, and these are here called her *Daughters in the field*: Solomon gave Hiram in his daies, twenty Cities in the land of Galilee, for the Gold, Cedars, and Firr-trees. hee furnished him withall, 1 King. 9. 11. and its without dispute that hee being King of Tyre, had other Towns and Cities belonging to him, all which are called *Daughters*, Tyrus being the metropolis and chief City. Great Cities had Towns belonging to them, 1 Chron. 7. 28, 29. 2 Chron. 28. 18. and these were called *Daughters*, Jer. 49. 2, 3. Lament.

3. 51. *Ezek. 16. 46, 48, 49, 53, 55.* If wee take Daughters here for the women of Tyre, widdows, wives, and Maids, who walked out into the fields, *Lavater* will joyn issue with us. understand it of which you will, its certain both were destroyed by the judgements of God.

Obs. 1 That when Gods people are severely dealt with by the Lord for their sinnes, others do impiously and inhumanely scoff at, and insult over them. When Jerusalem was sackt by the Babylonians, the Tyrians cryed, *Aha* (*vox gaudensium & insultantium*) *shee is broken*; So the Ammonites, chap. 25. 3. they had their *Aha* against the Sanctuary, and land of Israel, so *Ezek. 36. 2.* the enemy said, *Aha*, against the Jews. Nature teacheth men to sympathize with those are in misery, not to multiply their miseries by scoffes and mocks; but the Nations shewed themselves impious and unnatural in dealing so with the Jews; the like may Gods people expect now from the world, if they meet with breaking for their sinnes, the men of the world will say, *Aha*, so would wee have it. Others mourning is their musick; Others tears are their wine.

Obs. 2 That merchandizing Cities, through their envy and Covetousnesse, are glad at the ruine of other Cities, expecting to enrich themselves thereby. Tyrus was a City of Merchants, *Isa. 23. 11.* had great trading, was rich, yet shee envied Jerusalem, saying, *shee is the gates of the people*, she hath the great concourse of all sorts from all Nations, entering into her, and merchandizing with her, but now *shee is broken*, *shee is turned unto mee*; all that traded with, and enriched her, will come to mee, and *I shall bee replenished*; thus shee manifested her Covetousnesse, and hope of being enriched by the breaking of Jerusalem. When a City flourishes, and hath great trading, other Cities envy them, and it mischief befal them they are glad, gaping then to bee made by their miseries. This is the disposition of Merchants, and merchandizing places, they look too much at themselves, and so they may gain it matters not who are losers: Let Jerusalem go down, so Tyrus may go up. To rejoyce in the ruine of others is wretched, but to rejoyce therein, that wee may bee enriched, is accursed. Some are glad when their neighbours houses are

on fire, when they break, they think thereby they shall bee made, have the greater trading, be replenished, &c. Let tradesmen, and Merchants look to it, this was the sin of *Tyrus*, and did not a little displease the Lord.

Obs. 3 *Rejoycing in, and desire to bee enriched by the harmes of others, provokes God, so as to bring destruction upon Cities and Citizens.* The *Tyrrians* did so, therefore saith God, Behold, I am against thee, O *Tyrus*, and will cause Nations to come up against thee, and they shall destroy thy walls, thy Towers, thy Daughters, and thou shalt bee a spoil unto them. ἐπιχαίρει κακίᾳ ὁ πλεονεξίας, to insult over others in their miseries, and to make a prey of them through Covetousnesse, are dangerous sins; God looks wee should pittie and help men suffering, by our prayers, counsells, estates, not that wee should adde to their afflictions, and make their furnace hotter, such doings, heat Gods fury, and cause it to break out unto destruction; upon this account, the *Ammonites*, *Moabites*, *Edomites*, and *Philistines*, were destroyed. Let us then not sport our selves at the sufferings of others, nor expect raising from their ruines. Covetousnesse is the root of all evil; it emptied *Tyre* of its wealth and Citizens, yea, helped on its utter desolation.

Obs. 4 *The Lord hath the command of Nations, and calls them forth, when and to what service hee pleases. I will cause many Nations to come up against thee: Hee is King of nations, Jerem. 10. 7. Governor among the nations, Psal. 22. 28. and it hee call, they come, Isa. 5. 26. hee will lift up an ensign to the nations, hee will blisse unto them, and behold they shall come with speed; and let the Lord make known his minde by word or sign, by any acts of his providence, and the nations come presently, and are ready to do what he will to assault Cities, even Jerusalem, Rabbath, Tyre, or Babylon it self. Jerem. 50. 1. I will raise and cause to come up against Babylon, an assembly of great nations from the North Countrey, and they shall set themselves in array against her. God hath the Command of great nations, and can cause them to come out of their Countreies, and do him service, where he please. Let us then fear this God, who hath such command, and say: Who should not fear thee O thou King of Nations!*

for to thee doth it appertain.

Verf. 7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar King of Babylon; a King of Kings, from the North, with Horses, and with Chariots, and with Horsemen, and companies, and much people.

8 He shall slay with the sword, thy Daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 He shall set Engines of Warre against thy walls, and with his Axes he shall break down thy towers.

10 By reason of the abundance of his Horses, their dust shall cover thee, thy walls shall shake at the noise of the horsemen, and of the wheels, and of the Chariots, when he shall enter into thy gates, as men enter into a City, wherein is made a breach.

11 With the hooves of his horses shall hee tread down all thy streets, hee shall slay thy people by the sword, and thy strong Garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy Merchandize; and they shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones, and thy timber, and thy dust in the midst of the water.

13 And I will cause the noise of thy Songs to cease, and the sound of thy harpes shall be no more heard.

14 And I will make thee like the top of a rock, they shall be a place to spread nets upon, thou shalt bee built no more, for I the Lord have spoken it, saith the Lord God.

In these verses, 1 is set out what *Instrument* the Lord will use in this great work of destroying Tyre, and that is *Nebuchadrezzar*, with his forces, v. 7.

2 A *Narration* of his doings, from the 7. v. to the 13.

3 The *Events* following thereupon, v. 13, 14.

7 I will bring upon Tyrus, Nebuchadrezzar King
of Babylon.

Wid. Martin.
Lexicon,

Lavater.

This name *Nebuchadrezzar* wee had not in our Prophet before, most often its written *Nebuchadnezzar*, yet its thirty one times in *Jeremy*, and *Ezekiel Nebuchadrezzar*. Its a compound name of *Nebo chad* & *netzar* or *retzar*, which are proper and simple Chaldee names, serving to distinguish the Chaldee King from the *Affyrian*, *Nebo* according to their account, is one, *Chad* twenty four, and *netzar* seven. *Nebuchadnezzar*, some make to signify *gemitum judicii, pressuras*, the bewailing of that judgement, which is a pressure. *Nebuchadrezzar*; *gemitum generationis angustie*, the mourning of the generation of straitening, hee was a man did oppresse and straiten the Nations much, and made them to mourn. This man was *King of Babylon*, and not onely so, but *King of Kings*, that is, either the chiefest of all Kings, or one that had many Kings under him, hee was an universal Monarch, *Dan. 2. 37, 38.* and as appears by *Jerem. 52. 32.* left many Kings under the power of *Evilmerodach*, who succeeded him.

8 Hee shall make a fort against thee, and cast a mount
against thee.

Usher's Annals
p. 133.

Hee shall besiege thee, and use all warlike instruments to batter and break thee. This undertaking of *Nebuchadnezzar* was very difficult, *Tyrus* was so situated and fortified, that it was thought impregnable, and had not *Nebuchadnezzar* been a *mantenax propesci*, exceeding resolute and obstinate in his designs, he had fainted in this businesse, for the siege lasted thirteen years, as *Junius* observes out of *Josephus*, and hee out of *Berosus*, *Philostatus* and other *Phanician* writers. *Ishobalus* then reigning there. Hence *Ezekiel, ch. 29. 18.* saith, that *Nebuchadrezzar* caused his Army to serve a great service against *Tyre*, for an Army to lye thirteen years before a City on a rock in the Sea, was a great service, which he and his Army endured, and went through.

9 Hee

9. *He shall set Engines of war against thy walls.*

The Hebrew is, *Mechi ravello*, The blow of his slings or battering Rams shall bee give against thy walls; the words properly sound thus, *percussio adversi sui*, the smiting of her adversary; The walls being over against these Engines (which some call Helepoles, others, *tormenta expugnatoria*) they were their adversaries, and them they did smite and batter.

10. *By reason of the abundance of Horses, the dust shall cover thee.*

The Horses employed in the service were so numerous, that they raised great clouds of Dust, which fell upon their Habitations, Orchards, and Gardens, like Snow, and covered them.

The Walls shall shake at the noise of the Horsemen, &c.

Such should bee the rattling and noise of horses and charets, that the earth, and things founded upon it should shake, or such fear should the inhabitants be stricken withall, that they should apprehend all to be tottering and shaken.

As men enter into a City wherein is made a breach.

Hebrew, *According to the entrance of a City which is broken up*: When the walls of a City are broken down, there is great shouting, and men enter with great noise, triumphing and tumult, which makes the earth to ring, and fills all with trembling.

11. *Thy strong Garrisons shall go down to the ground.*

The Hebrew for strong Garrisons is, *Mazeboth nzech*; The Statues of thy strength. Tyrns being upon a rock in

the Sea, its probable had many Arches and pillars to support it: The Septuagint is, *ὑποσχω τις ἰχθὺς σὺ*, the *sub-*
sistence or underpropping of thy strength, or *what ever thou hast*
gotten to bear thee up. Some by *Mazeboth*, *Statues*, lead us
 to their Tutelar gods, *Hercules* and *Apollo*, whose *statues*
 saith *Pradus*, the *Tyrians* kept bound with chains, *No forte*
hostili carmine avocari possent, aut indignati descenderent. The
 Vulgar hath it, *statue tue nobiles*, thy noble *statues*, that
 is, those *statues* were erected for those men had done great
 and heroical exploits. Their Idol gods their *statues* should be
 thrown down to the earth, and what ever they had confide-
 rable in the City. *Rabbi David* renders the words, *Turres*
fortitudinis tue, the *towers of thy strength*, or *strong Towers*,
 which suits with our translation, *Thy strong Garrisons*, even
 those wherein the *Tyrians* did much confide, should be level'd
 with the ground.

12 *They shall make a spoil of thy riches, &c.*

They should take and carry away all was profitable and
 portable, and as for other things, they should break them
 down, and throw them into the Sea, their walls, houses of
 desire, the stones, timber, and dust of the City, should bee
 thrown into the waters. Such should bee the ruine of this
 strong and famous City, that the dust of it should not remain.

13 *I will cause the noise of thy songs to cease, &c.*
and the sound of thy Harps, &c.

The *Tyrians* being a rich people were jovial and merry,
Ezek. 28. 13. they had their *Tabrets*, and *Pipes*, their *Harps*,
 and *Songs*, they so abounded in *mirth* and *musick*, that their
 City was called the *joyous City*, *Isa. 23. 7.* is this your *joyous*
City? they were given to delights and sensuality. God would
 cause their *mirth* to cease, *Jerem. 25. 10.* he would take away
 the *voice of mirth*, the *voice of gladness*, &c. God would turn
 their *mirth*, into *mourning*, their *Songs* into *howlings*; they
 should be for a long season in a darksome, and suffering con-
 dition.

14 *Thou*

14 *Thou shalt be built no more.*

These words we must not take simply & *absolutely*, for then they will contradict, *Isa. 23. 15, 16.* where its foretold, that after seventy years, *Tyre* should bee again, and sing. The minde then of the words is this, thou shalt bee built no more to bee the *metropolis* of a *Kingdome*; or thou shalt bee built no more with that *strength and glory* thou wast before; or thou shalt bee built no more to *injoy the same name*; for that City built afterwards in the same place, was called *Palatyrus*; or thou shalt be built no more, that is, for a *long time*: the word *Tyr* notes a *Jubilee*, or *long time*.

Obs. 1 *Things difficult and impossible in the apprehensions of men, are accomplished by the Lord.* *Tyrus* was a strong City, upon a rock in the Sea, had strong walls, Towers, Garrisons, indured a siede of thirteen years, yet was taken and levelled with the ground, which to men seem'd *incredible and impossible*; Therefore let not Princes, Merchants, Citizens, confide in their strong holds, abundance of wealth, or any humane foundation.

Obs. 2 *The Lord makes places of renown contemptible, and subjects them to Vulgar, and inconsiderable uses.* *Tyrus* was a famous City, the Mart of Nations, her Merchants were Princes, her traffiquers the honourable of the earth, *Isa. 23. 3, 8.* and God made her like the top of a rock, a place for fishermen to spread nets upon.

Obs. 3 *Wealthy Cities, are usually given to mirth and sensual delights which God will make to cease.* *Tyrus* was rich, and shee had her songs, musick, and sinful delights, which God made in time to cease.

Vers. 15 *Thus saith the Lord God to Tyrus, shall not the Isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?*

16 *Then all the Princes of the Sea shall come down from their thrones, and lay away their robes, and put off their broyde-red garments: they shall cloath themselves with trembling, they shall sit upon the ground, and tremble at every moment,*
and

and bee astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, how art thou destroyed, thou that wast inhabited of Seafaring men, the renowned City, which was strong in the Sea, shee and her Inhabitants, which cause their terror to be on all that haunt it?

18 Now shall the Isles tremble in the day of thy fall, yea, the Isles that are in the Sea, shall bee troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate City, like the Cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee.

20 When I shall bring thee down, with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou bee not inhabited, and I shall set glory in the land of the living:

21 I will make thee a terror, and thou shalt be no more, though thou be sought for, yet shalt thou never bee found again, saith the Lord God.

In these verses the Prophet proceeds in laying down events and consequences of Tyrrus destruction. As,

1 The shaking and trembling of the Islanders, vers. 15, 16, 18, 21.

2 Their mourning and Lamentation for Tyrrus, v. 17.

3 Desolatnesse of the place, v. 19.

4 Oblivion, she should be forgotten, v. 20, 21. so destroyed as not to be found.

15 Shall not the Isles shake at the sound of thy fall.

They look at thee as impregnable, being fortified by art and nature, beyond all other Cities and places, but when they shall hear of thy fall, they shall tremble, fearing that ruine will be their portion, if the enemy shall besiege and assault them; shall not the Isles shake? its an interrogation, which imports they will shake, and shake greatly.

When

*When the wounded cry, when the slaughter is made
in the midst of thee.*

When great Cities are taken, oft many are slain, and many are sorely wounded, and when the men in the neighbour Islands should hear of their sufferings, cries, and fall of the City, they should bee troubled and stand amazed. The Hebrew for slaughter is double, *Behareg hereg, In interficiendo interfectione, in slaughtering with a slaughter.* The slaughter was great.

16 *Then all the Princes of the Sea shall come down
from their Thrones.*

Tyrus was upon the Mediterranean Sea, and that had many Islands. Lavater tells us of eight, viz. Rhodes, Cyprus, Crete, Sicilie, Melita, Sardinia, Samos, Chius, and others are mentioned, *AE. 27.* in some of these were Princes, and they should bewail the fall of Tyrus; or these were the principal Islands of the Sea, and had many principal Mariners which sailed from Port to Port, and were as Princes and Commanders of that Sea, both they, and the Governours of the Islands shall bee straitened and affected with the condition of Tyre, there was wont to bee great trading between them and Tyrus, which now should cease.

And lay away their robes.

The Hebrew for their Robes is, *Meilechem, pallia sua,* מַעֲלֵכֶם *Meil*, by the Septuagint is rendred sometimes ποδήμας, a coat, *Exod. 28. 4.* sometimes ὑποδύτης, *Exod. 39. 23.* Sometimes ἐπιδύτης, *2 Sam. 13. 18.* Sometimes διπλοῖς, *1 Sam. 15. 27.* Sometimes εἶδος, *Job 2. 12.* Sometimes ἱμάτιον, *Job 1. 20.* Sometimes χιτὼν, *Isa. 61. 10.* and here ἄντρα, however the Septuagint expresse it by various words, it signifies such a garment, *quo superinduebantur honoratiores, as men of quality did wear.*

And put off their broidered garments.

Kirker in ver-
bo כעיל
French, Desu-
estiront leurs
vestemens de
broderie.

In the Hebrew its, *Their garments of broidery*, and so runs the French of the word, *rickmah*, broidery was spoken Ezek. 16. 10. these they should *put off*, *pashat*, which is the word for *putting off*, notes, *vim & impetum*, a forcible *putting off*, they should through anger and grief pull off their rich coats, with a *violence*, and throw them aside, when the news of *Tyrus* ruine came unto them.

They shall cloath themselves with trembling.

They shall bee greatly afraid, *trembling* shall take hold of them, they shall *tremble* and *tremble*, the word is in the plural number *tremblings*, from חרר which signifies *open* and *vi-*

sible trembling, the downfall and desolation of *Tyre*, that strong place, should fill them with such *astonishment* and *fear*, as they should *openly tremble*, or be *cloathed with tremblings*, that is, put on such garments as testify grief and fear.

They shall sit upon the ground.

They that sate in the *Throne* a little before, shall sit on the *ground*. *Sitting on the ground*, implies a *sad* and *troubled condition*, Job 2. 13. Job and his Friends in the time of their sorrows and trouble, *sate upon the ground*. So Isa. 47. 1. *Babylon* is called to *sit on the ground*, that is, to a *mourning condition*, for the judgements should come upon her. So the evils came upon *Jerusalem*, made her to *sit upon the ground*, Isa. 3. 26. and her Elders, *Lamen. 2. 10.*

And tremble every moment.

They should have a continual fear upon them, least *Nebuchadrezzar* should come, and deal by them, as hee had donely *Tyrus*, if that could not resist him, much lesse could they; The word for *every moment* is, *Lir jaim*, a *moment*.

ment, is a little fragment of time, *רגע* is *disrumpere findere*,

thence *regain* or *regah*, a moment, and it may here note the moment past, as thus, they shall tremble for the moment, the suddain surprize and ruine of *Tyrus*, or the moment to come; they shall tremble from moment to moment, fearing there will bee such a moment for them. The French is, *Seront estonnez de moment en moment.*

And be astonished at thee.

When they shall hear that thy walls and strong garrisons are broken down, that thy pleasant houses, stones, and timber, are laid in the water, that thou art made like the top of a rock they will be *astonished at thee*, at thy desolation.

17 *And they shall take up a lamentation for thee.*

When great judgements and changes fell out, many who were concerned therein, did not onely grieve, but *took up lamentations*, and made a formal businesse thereof, *Jer. 31.15.* so *Rachel lamented* for her children. So *Ezekiel* for the Princes of *Israel*, *Ezek. 19.1, 14.* So the Kings of the earth for *Babylon*, *Rev. 18.9, 10.* and so the Princes of the Sea *took up a lamentation for Tyrus.*

How art thou destroyed?

How hast thou perished? so is the Original, its a question full of admiration, they wondred that such a strong City, seated in the Sea, that had stood so long inviolable, should now bee destroyed; its a question full of Lamentation, *how art thou destroyed?* O it grieves us at the heart, and troubles our soules that thou art thrown down, and laid in the water, wee cannot beleieve, it was by an ordinary power that thou art destroyed for.

That was inhabited by Sea-faring men.

Here is *one argument*, which made the Princes of the Sea to say, *How art thou destroyed?* wee wonder at it, wee *mourn* for it, but cannot tell how it should bee, seeing thou hadst a multitude of Sea-men from all parts, who were able to fetch in provisions upon all occasions to relieve thee, and sufficient to have kept out any enemy from entring into thee. The Hebrew here is, *Noshe bah mijammim, inhabited by the Seas*, that is, by Merchants and Mariners, which dwelt in other Sea-towns, and came thither by the *Seas*, to sojourn and Trade.

The renowned City.

This was a *second Argument*, which begate *astonishment*, and grief in them for the destruction of *Tyre*, shee was a *renowned City*. In *Isa. 23*. she is called the *joyous*, the *crowning*, the *Merchant City*, and here the *renowned City*. העיר ההללה *Civitas laudatissima, The City most praiseable*, being a City of Merchants, and these Princes and her traffiquers the honourable of the earth, *Isa. 23. 8*. shee must needs bee *renowned*, and of great fame abroad, which made her friends wonder at her ruine, and *mourn*, that shee should be a place for fisher men, and spreading of nets.

Which was strong in the Sea.

Tyrus was a City upon a rock in the Sea the waters compassed it about, and made it an Island, so that it was hard to come at, the waters, the rock, the walls were choice protections to it, so that the *Princes of the Sea*, thought it inaccessible, and if attempted, yet impregnable, and this made them to say, *how art thou destroyed?*

*She and her inhabitants, which cause their terror on
all that haunt it.*

Tyrus was so seated and fortified, that shee was dreadful to all that knew her, to all the Islands far and near. She was rich in shipping, furnished with all things needful for a Naval expedition, and had the command of the Seas, which caused the Princes of the Sea to wonder at, and greatly to lament for her unexpected ruine.

18 *Now shall the Isles tremble in the day of thy fall?*

When some great Tower or house is blown up by powder, or fall by an earth-quake, it shakes all the houses and parts adjacent. So should the fall of *Tyre* bee, it should make all the Islands and Islanders, to tremble openly and visibly, for so *תתקע* is interpreted by *Kirker*.

*Yea, the Isles that are in the Sea, shall be troubled
at thy departure.*

The word for *Troubled* is from *תהל* which is, *subito terrore percelli*, to bee stricken with suddain fear and trouble, when they hear of thy departure or going out, that thou art laid waste and become no City, they shall immediately be troubled and perplexed, fearing their own desolations and deaths, or captivities.

19 *When I shall make thee a desolate City, like the
Cities that are not inhabited.*

A City without people, is like a field without Cattle, Corn, or grasse, a very *wilderneffe* solitary and dangerous, by reason of Serpents and wilde Beasts which lurk in it, Cities broken down, and uninhabited are no better; such would the Lord make *Tyrus*.

when I shall bring up the deep upon thee, and great waters shall cover thee.

In the 3. vers. hee had said, hee would cause *many Nations* to come up against *Tyrus*, that was a mighty Army of *Nebucharezzars*, which here hee calls *Tehom, The deep*, and *hamanjim harabbim, many or great waters*. Great Armies are like waters of the *Sea*, which breaking into Countries, Cities, and Townes, do multiply their Calamities, and lay them desolate.

20 *when I shall bring thee down with them that descend into the pit.*

By *Pit* is meant the *grave*, *Psalm 28. 1. Like them that go down into the pit*, that is, like them which dye, and go down into the *grave*, *בֹּר* signifies a *pit*, a *prison*, a *grave*. *Tyrus* should become like one dead and buried.

With the people of old time.

The Hebrew is, *עַם הָעוֹלָם* *ad populum seculi*, to the

People of old time. God had caused many by the flood, many by the sword formerly to descend into the *grave*, and so should the *Tyrians*. The Vulgar translation is, *ad populum sempiternum, To the everlasting people*, that is, to those that lye from generation to generation in the dust, and must lye there till the day of judgement, to those that sleep a perpetual sleep, as the phrase is, *Jerem. 51. 57. that place in Lamentation 3. 6. hee hath set mee in dark places, as they that bee dead of old*, gives light unto this, those that were dead long agoe, lye in the dark, are unseen, unknown, forgotten, and *Tyrus* with her people should bee like unto them.

And shall set thee in the low parts of the earth, in places desolate of old.

Thou shalt bee made like Cities that were *ruined long ago*, and have no vestigiaes of them remaining; now thou art *high*, seen far at Sea and land, but thou shalt shortly come down, and bee as *deep* under water and earth, as thou art now above them; the words are *beeretz Tachtijeth, in terra inferorum.*

And I shall set glory in the land of the Living.

The land of the living was *Canaan*, which is frequently so called by *David*, as *Psa. 27. 13. 52. 5. 116. 9. 142. 5.* by *Isaiah*, *Isa. 38. 11. 53. 8.* by *Jerem. 11. chap. 19.* and by *Ezekiel* here it was so called, because there *Lively God* was known and worshipped, *Psalms 42. 2.* with *Psalms 76. 1, 2.* because there were the *living Oracles*, *Act. 7. 38.* the *Living Waters*, and wells of *Salvation*, *Isa. 12. 3.* because there were the *living Saints*, and only there; in other lands though the people had wealth, honour, greatnesse, natural excellencies, yet as to God they were *dead*, but in *Canaan* they were quickned and made *alive*.

For the setting glory therein, understand it of restoring *Canaan*, or *Judea* unto its former condition. *Tyrus* thou judgest *Canaan* now a land desolate without Temple, Cities, people, and thinkest it shall for ever bee so, but *thy glory* shall down, descend into the pit, and *I will set glory in the land of the living again.* *Jerusalem* shall live, and bee glorious, but *Tyrus* shall dye, and bee ignominious. By *Glory*, *Piscator* understands the *People*, who being carried into captivity, the *Tyrians* and *Heathens* thought should never return, but God would bring them back, being his glory, into that land where they should enjoy the *lively Oracles*, drink the *living waters*, and have the special presence and protection of the *living God*.

21 *I will make thee a terror.*

The Hebrew is, *Terrors*, thou shalt bee matter of terror
to

to every Island near or far off, when they shall hear of thy downfall, it shall terrify them. The word for *terror*, may be rendered *Consumption*, being from כלה *to wax old, to consume*. I will so consume thee as that thy consumption shall be terrible to all others.

Thou shalt be no more, though thou be sought for, yet shalt thou never be found again.

Thou shalt bee so demolished, as that a stone upon a stone shall not bee left in thee, thou shalt bee brought to a nothingnesse, how bushy and strong soever thou art now; and when thou shalt bee sought, and inquired after, thou shalt not bee found by this generation. The Hebrew is thus, *non invenieris ultra in seculum*, thou shalt not bee found any more for ever, that is, for a long time, so *Leolams* is oft used, as *Exod. 21. 6. Psalm 89. 1. Prov. 29. 14.* and so here, for ever, is not absolute, but for a long time. After seventy years *Tyrus* was built again, or *Palatyrus* near unto that place, but not by the *Tyrians* who were either all slain, or carried so away captive, that they perished in their Captivity; it was built by strangers.

Obf. 1 God by his destructive judgements upon strong Cities and great states, being sinful, makes others to tremble that were secure: Shall not the Isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Gods destroying of *Tyrus* should awaken and affright all the Isles and Islanders who were secure, and laughed at the attempt of *Nebuchadnezzar* against *Tyrus*, they thought it impossible that ever hee should take it, but being taken and ruined, shaking seized upon them; when the sound of Gods judgements come to mens ears, they startle them, and trouble them, *Ezek. 30. 3.* the sword shall come upon *Egypt*, that is, warres shall lay waste the *Egyptians*, and great pain shall bee in *Ethiopia*, their fear shall bee such as shall pain and torment them, and verse 8, 9. God would set a fire in *Egypt*, destroy all her helpers, and then messengers should go forth from him in ships, to make the careless *Ethiopian* afraid. God destroys wicked Cities, States, and people, that hee may beget

beget fear in others, who were carelesse. When the Lord drowned the Egyptians in the red Sea, it caused the Nations to fear, *Exod. 15. 14.* When Sihon King of Heshbon, and Ogg King of Bashan, they, and their people were destroyed by Joshua, and the Jews, then Balack and the Moabites were sore afraid, *Numb. 22. 2, 3.* when God brought destruction upon Babylon, it made all hands faint, all hearts melt, they were as full of fears and pains as a woman in travail, *Isa. 13. 6, 7, 8.*

Obs. 2 There is that dreadfulnesse in the judgements of God, as will drive the greatest out of their Thrones and Glory, make them tremble continually, put on Sackcloath and lye in the dust. Then all the Princes of the Sea, bee they never so great, so stout, shall come down from their Thrones, lay away their Robes, and put off their broidered garments, &c. When Tyrus, her streets were trodden down with the hooves of Nebuchadrezzars horses, her People slain, her strong garisons thrown down to the ground, her riches become a prey to the enemy; Her stones, timber, and dust, laid in the water, then should fear seile upon these Princes; the dreadfulnesse apprehended in that judgement of God, should make them forget themselves, their glory, and greatnesse, and to sit up on the ground trembling, and fearing their own destruction from day to day. Gods judgements make great changes, those sate in the morning like Princes in their Thrones, commanding at Sea and Land, in a little time, sit on the ground trembling. When the Syrians besiedged Samaria, and the famine increased amongst them, it made Jehoram the King to fear, and wear Sackcloath next his flesh, *2 King 6. 30.* and did not Ben-hadad the King of Syria, and all his men of might, fearing the noise of Charets, Horses, and a great host, fear, flee for their lives, and throw away their garments, *2 King. 7. 6, 7, 15.* When the hand of God was stretched out for the Israelites, and against the Egyptians, the Dukes of Edom were amazed, and the mighty men of Moab trembled, *Exod. 15. 15.* When Saul beheld the Army of the Philistines, hee was afraid, and his heart greatly trembled, *1 Sam. 28. 5.* When God brought the destroyer of the Gentiles, viz. Nebuchadrezzar, to execute his judgements

ments upon *Judea* and *Jerusalem*, then did the heart of *King* and *Princes* perish, then they laid aside their *Robes*, girded themselves with *Sack-cloth*, lamented, and howled, *Jer.* 4. 7, 8, 9.

Obs. 3 *That great Cities have their periods, they abide not for ever.* As they have a time to come into the World, so a time to go out of it; as they have a time to get up on high, so a time to descend low. *Tyrus* had her day to fall, her day of departure, *vers.* 18. shee descended into the pit with people of old time, *vers.* 20. *Jerusalem* formerly called *Jebus*, *1 Chron.* 11. 4. and *Salem*, *Gen.* 14. 18. as it had its time for building, so its day for burning, *Jerem.* 52. 12, 13. The like end had *Jericho*, a walled and strong City, *Josh.* 6. 24. *Babylon* had its time to begin, *Genesis* 11. 8. and its time to cease, *Isa.* 14. 4. So *Damascus* stood long, but at last it became a ruinous heap, *Isa.* 17. 1. You may read of *Ninevehs* raising, *Gene.* 10. 11. and of her Desolation, *Nabum.* 3. 7. *Zephany* 2. 13. Hence wee may see the instability of humane things, learn not to trust in strong holds, neither think it any great priviledge to bee Citizens of such perishing Cities, but labour to bee Citizens of the heavenly *Jerusalem*, which is the City prepared of God, and hath Foundations shall never bee rased, *Hebrews* 11. 10, 16.

Obs. 4 *Gods People are dear unto him, they are glorious, and the Glory of a land.* That which is the Glory of any is dear unto them. Gods People are his Glory, *Isa.* 4. 5. *Zach.* 2. 8. In both those places, Gods people are called his Glory. They bear his Image, *2 Cor.* 3. 18. they shew forth his virtues, *1 Peter* 2. 9. they Worship him in the Spirit, *Philip.* 3. 3. they are formed for himself, *Isa.* 43. 21. they bee his vineyard, his pleasant plant, *Isa.* 5. 1, 7. his Jewels, *Mal.* 3. 17. his peculiar treasure, *Exod.* 19. 5. his pleasant portion, *Jerem.* 12. 10. his Spouse, *Ezek.* 16. 8. they are near unto God, *Psa.* 148. 14. annointed ones, *Psalms* 105. 15. Trees of righteousness, *Isa.* 61. 3. a Congregation of Saints, *Psalms* 89. 5. They have the Law of God in their hearts and keep the same

same, *Isa. 51. 7.* so that they are dear unto him, and his *Glory*, and not onely so, but the glory of a *Land*. *Joseph* and the *Jews* were the *glory of Egypt*, *Dan. 7.* they were the *glory of Babylon*, and the godly ones were the *glory of Sion*, *Isaiah 6. 13.* *The holy seed shall bee the substance thereof.* Saints, a *holy seed*, is the substance and *glory*, of any *Nation*. Let men take heed how they wrong them, for in so doing they wrong the *glory of God*, and the *glory of the land*.

Obs. 5 *There is a difference of lands in the world, all are not alike, there is the land of the Living.* Canaan differed from all other lands, there dwelt the *living God*, there were the *living waters*, the *Ordinances* and means of grace and salvation, which other lands had not, that land once flowed with *spiritual milk and honey*, and was the *glory of all lands*, *Eze. 20. 6.* *Egypt, Chaldaea*, and the other lands round about, were as *dry and dead* lands unto that, they had gods in them, but they were *Idol gods*, they had worship, but it was false *Worship*, they had waters, but they were bitter waters, such as *Gods* people could not drink, they killed those that drank of them: where *Gods* name is recorded, his *Ordinances* set up in purity and power, hee worshipped in *Spirit and Truth*, there is *life*, and the *land of the living*. *David* judged himself even among the *dead*, when he was shut out from the *people*, *presence*, *worship*, and *ordinances of God*, *Psal. 84. 2.* his soul fainted, and he was almost gone. Most lands are lands of *darknesse*, *driness*, and *death*, they have neither the light nor waters of life in them. Let us blesse *God* that we are in the *land of the living*.

Obs. 6 *Gods people may be deprived of their priviledges and comforts for a season, but he will in due time restore them to the enjoyment of the same.* I shall set *glory in the land of the living*. *Gods glory*, his *people*, were in *Babylon*, but hee would not loose nor leave his *glory* there, he brought them back again, and set them in the *land of the living*, hee gave them another *Temple*, all those *ordinances* and *priviledges* they had before, *Isa. 46. 13.* *I will place salvation in Sion for Israel my glory.*

CHAP. XXVII.

Verf. 1 *The word of the Lord came again unto mee, saying,*

2 *Now thou son of man take up a lamentation for Tyrus.*

3 *And say unto Tyrus, O thou that art situate at the entry of the Sea, which art a Merchant of the people for many Isles, Thus saith the Lord God, O Tyrus, thou hast said I am of perfect beauty.*

4 *Thy borders are in the midst of the Seas, thy builders have perfected thy beauty.*

5 *They have made all thy ship-boards of fir-trees of Senir, they have taken Cedars from Lebanon to make Masts for thee.*

6 *Of the Oakes of Bashan have they made thine Oars. the company of the Asshurites, have made thy benches of Ivory, brought out of the Isles of Chittim.*



In this Chapter the Prophet is commanded to take up a Lamentation for Tyrus; wherein is set out.

1 *The Dignity, glory, and excellency of Tyrus, from the 2.v. to the 26.*

2 *The irrecoverable fall and destruction thereof, from the 26. to the end.*

1 *The word of the Lord came again unto me.*

The Hebrew is, *And there hath been the word of Jehovah to mee, the word of him who is being, hath had being in mee. God is essence, or being unchangeable, and such is his word, which shews the certainty of the word, hee had twice before received the word to Prophesy against the Nations; and now again hee is put on by the same, God commissioning him thereunto.*

2 *Take*

2 Take up a Lamentation for Tyru.

The word *Nasa*, to take up, signifies to take up that which is heavy, burdensome; and *Lamentations* are such things; the Lord would have the Prophet sensible of the great misery coming upon *Tyru*, and to bewaile the same. --- *Jeremy*, bewailed the condition of *Jerusalem* when destruction was coming upon it, *Jerem. 4. 19. chap. 9. 1.* God would not have Prophets give out judgements and threatnings with bitter spirits, not when they are against Heathens, *Tyrrians*; he would have his Servants to compassionate others.

3 Say unto Tyru, O thou that art situate at the entry of the Sea.

Here he begins to set out the dignity of *Tyru*, which first he doth from her *situation*, shee was seated at the entry of the Sea; shee was not onely upon a rock, and so eminent for sight, but by the Sea, yea, the entry of the Sea, and so was commodious for trading. The Hebrew for entry, is *Mevooth*, entries or Ports, from *בא* Venire, to come in. *Tyru* was famous for Ports, so that shippes might come in, and ride there safely, and go out again at pleasure. It was in an Island, and Islands have many Ports or Harbours.

Insignis erat
tutissimis por-
tibus Tyru
Vilalpandus.
insula erat
multorum
portuum,
Varablus.

Which art a Merchant of the People for many Isles.

Tyru did Merchandize with the Isles far and near, shee did send out to them, and they brought into her what commodities were Merchantable. Shee was a Merchant City, *Isa. 23. 8.* the Merchants of *Zidon* traded with her, *ver. 2.* The Hebrew is, to many Isles, the people prepared many vendible commodities, which the Isles took off their hands, so that hereby her wealth was greatly increased, and her Merchants like Princes, *Isa. 23. 8.* and this was another dignity of *Tyru*.

Thou hast said I am of perfect beauty.

Chelilat tophi, of universal beauty, I am so built that I want nothing to adde unto my beauty, its perfect. What God said of *Sion*, *Psalms* 50. 2. that shee was the perfection of beauty, the same said *Tyrus* of her self, which was her sinne; that shee was neatly and strongly built was her glory, but that shee was proud hereof, was her sinne and shame; for who can say, *I am of perfect beauty*, but the Lord?

4 *Thy borders are in the midst of the Seas.*

Some Cities border upon Hills; Vallies, Woods, Rivers, but *Tyrus* had no such borders, her borders were in the midst, or as the Hebrew is, *In the heart of the Seas*. None could come to her by land, being half a mile, or seven hundred paces from the Continent; but *Alexander* in his time, made a passage into *Tyrus*, by filling up the Sea. This was the glory of *Tyrus*, that she was compassed about with the Seas, and fate as a virgin City, and Queen regent in the deeps.

Thy builders have perfected thy beauty.

Who were the Builders of *Tyrus* we finde not in Scripture, but *Adrichomius* following *Berosus*, and the Traditions of the Antient, tells us, that one *Tyrus* the seventh of *Japhets* Sonnes, built it, a little after the flood, and that from him it was called *Tyrus*. This seems very probable, because it was before *Joshuabs* daies, as appears *Josh.* 19. 29. But whether hee or the *Sidonians* built it, is not clear, but who ever were the Builders, they were Masters of Architecture, and nothing was left undone; *quod ad ornatum & munitionem urbis pertinuit*. The *Sidonians* were men of skill, Artists in hewing and building, *1 King.* 5. 6.

5. They have made all thy ship-boards of fir-trees
of Senir.

Having shewed the dignity of Tyrus from the situation, structure, and trading; now hee comes to set it out from the shipping of it. The Tyrians abounded in ships, and are thought to bee the first Authors of Navigation. Pliny saith, the Phenitians were famous for the invention, *navalium & bellicarum artium*, of the navigatory and military art, and Tybultus saith, that Tyrus first committed a ship to Sea. Lib. 1. E. leg. 7. primo ratem ventis credere docta Tyrus. Tyrus was the Metropolis of Phenicia.

Lib. 5. c. 126

Vide Sands
Relat. 3. Editi.
1627. l. 3. p. 214
Vide Quifler
Prim. in loc.

Thy ship-boards.

Luach is a table or plank, and *Colluchocam* is, all the planks on both sides of the ships, there must bee thick and strong planks to make a ship. Some render the word *trauftra*, that is, seats, whereon rowers sit in ships, boats, or gallies.

Of fir-trees of Senir.

The word *Beroshim* for Fir-trees, some render it Cedars, but 1 King. 5. 8. Isa. 37. 24. Fir-trees and Cedars have distinct names ערב is a Cedar, and *Berosh* the fir-tree, which is a

tree tall and strong, therefore great men are likened unto it, Nahum 2. 3. the fir-trees shall be terribly shaken, that is, the men in place and honour. Planks of fir, its observed are smooth, will cleave close together, and so were counted then fittest for shipping; these fir-trees were taken from Senir, a Mount, which had many names, Dent. 3. 9. Moses called it Hermon, the Sidonians *Shirion*, or *Syrion*, the Amoritians *Shenir*. Others *Hor* and some *Sion*. Stephanus in *Onomast.* interprets it *dormiens lucerna*, the Chaldee calls it, the Snow Mount, because the snow used to continue upon it. Our Prophet here makes it a mount of Fir-trees.

They

They have taken Cedars from Lebanon.

Mat. Lexic.;

This Mountain is partly in *Canaan*, and partly in *Syria*, or *Phenicia*. *Solomon* sent to *Hiram* to hew him Cedar Trees out of *Lebanon*, that was from that part of the Mount, which runne along in *Syria*, and *Phenicia*. Some make it a Mount in *Syria*, so high, that in the midst of the summer, it preserves the snow on the top of it; which is fetched thence to *Tyrus*, made use of to cool their summer cups, and sold to others for the same purpose. Its called *Lebanon*, the learned conceive, because of its snowy whitenesse. *Laban* in Hebrew is *White*, thence *Lebanon*, *Jerem.* 18. 14. *Can a man leave the snow of Lebanon?* It abounded with Cedars, which are strong, durable, and tall, *Ezek.* 17. 22. they are said to be high, and men in high places are compared to high Cedars, exposed to windes, storms, shakings, and ruine, more than others, by reason of their tallnesse and strength, they were the fitter for shipping.

To make Masts for thee.

The *Mast* is *arbor navis quae vela sustinentur*, the tree in the ship, which bears up the Sails. In Greek *ἵσος ἀπὸ ἱσάδα*, because it stands upright in the ship. *Hesyc.* calls it, τὸ ὀρθὸν ξύλον τῆς ναὸς, the right or strait wood of the ship. In Hebrew מִן הַיָּם from הַיָּם as it signifies a Merchant, quasi *arbor mercatoria*.

6 Of the Oaks of Bashan.

Bashan was a land beyond *Jordan*, which bred mighty men, and was called the land of *Cyanis*, *Deut.* 3. 13. *Og* was King thereof, whose bed-stead of iron, was nine Cubits in length, and four in breadth. *vers.* 11. this country was large, and fell partly to *Manasseh*, *vers.* 14. and partly to *Gad*, *1 Chron.* 5. 11, 16. it was a rich soil, and fruitful, the Lambs and Rams of it are set out in scripture with an emphasis, *Deut.* 32. 14. the breed of *Bashan*, it bred lusty, strong, and

and fat Cattle, hence great ones, and rich men are likened to the *Bulls of Bashan*, Psalm 22. 12. to *Kine of Bashan*, Amos 4. 1. the mighty ones and Princes of the earth, are called *fatlings of Bashan*, Ezek. 39. 18. This land as it bred *Men* and *Beasts* of strength and stature, so *Trees* likewise; especially *Oakes*, which are set out by way of distinction from others, as *Oakes of Bashan*, Isa. 2. 13. by which strong and great men are set out, Zech. 11. 2. The Hebrew for *Oakes*, is *Allonim*, which some have rendred *Pine-trees*, some *Chestnut-trees*, some *fir-trees*, but most *Oakes*: for *Bashan* was a *woody Countrey*, and did abound with *Oakes*, and *Allon* signifies an *Oake*, Josh. 24. 26. Isa. 6. 13. *Callonim*, as *Oakes*.

Have they made shine Oares.

The *Tyrians* made their ships, so, that when the wind served not, or not sufficiently, they might row with *Oares*, and so make the more speed upon occasions. Their *Oares* were made of choice *Oake*, which was firm and lasting, *Mishhotim Oares*, its from *Shut*, which signifies *discurrere cursitare*. The *Oares* helped on the motion of the ship, and served to row her in, where winds would not suffer.

The company of the Ashurites have made thy benches of Ivory.

In the Hebrew its *Bath ashurim*, the *Daughter of the Assyrians*. *Uatablus* hath it, *Congregatio Assyriorum*, The *Congregation of the Assyrians*, which hee interprets thus, the best *Assyrian Artists*, have made thy benches of *Ivory*. The *Septuagint* hath it, οἰκὸς ἀλσώδεις, *domunculas nemorosas*, *Dark houses*, quasi *beth asherim*. *Lyra*, interprets the words, *Domunculas in navibus ad reponendum necessaria*, *Cabbins to lay up things necessary*. Others have differing conjectures about the words. Which in the *Original* stand thus: *They have made thee benches of Ivory, the Daughter of Ashurim*, that is, the *Daughter of Tradings*, or *goings*; to this purpose *Junius* and *Piscator* interpret the words, one hath it, *Ex ebore tritissimo*, the other, *Ex ebore bene attrito*, of *Ivory*

M m m

well

well worn, or trodden, and thus doth *Buxtorfius* render the word, *Shen bath ashurim*, *Ebur*, filius or filia gressuum. i.e. *Gressibus tritum*. The word *Asbur* signifies going treading, and *Pliny* saith, that *Ivory*, which hath been long in the earth, and much trodden upon, is the onely *Ivory*. The word for *Ivory* is *Shen*, a tooth; which by a Synecdoche is put for the tooth, or teeth of *Elephants*; whereof *Ivory* is made. Some calls them the *Elephants* hornes; because they are large and like unto *Hornes*. These teeth or hornes they shed every ten years, and being shed *defodiunt & reponunt*, they hide them, and lay them up. *Theophrast.* and *Pliny* speak of *Ebur fessile*, *Ivory* digged out of the Earth, white and black, which may bee the Teeth or hornes of the *Elephant*, hid in the earth, and trodden into it.

V'd Buxtor. in
et Lo. Asbur.

Martinius in
Lexic.

Of *Ivory* the *Tyrians* made them benches.

The word for *Benches* is, *בַּנְיָן* which signifies a board, a

table, or plank, that which may bee joyned to other things, and may be rendred the decks or hatches, but because their ships had *Oares*, its like there were seats or benches.

Brought out of the Isles of *Chittim*.

In the Word is mention of the land of *Chittim*, *Isa.* 23. 1. The coast of *Chittim*, *Numb.* 24. 24. the ships of *Chittim*, *Dan.* 11. 30. and here, of the Isles of *Chittim*. Some make it *Italy*, the Vulgar hath it, *De insulis Italia*. *Melancthon* thinks it to bee *Macedonia*. *Bonfrerius* saith, *Cyprus* was first so called, and after this name *Chittim* was given to other Islands, as *Italy*, *Greece*. *A Lapid* names *Cyprus*, *Crete*, *Sicily*, the Islands of *Apulia*, and *Italy*, which hee comprehends under the Isles of *Chittim*. They were so called from *Chittim*, one of the Sonnes of *Javan*, who descended from *Japhet*; the son of *Noe*, *Gen.* 10. 4 5. and hee with his brethren divided the Isles of the Gentiles, after their Tongues and Families.

Obs. 1 The men of the world are wise, chusing the fittest places for their own advantage and interest. *Tyrus* was situate at the entry of the Sea, was a Merchant of the people for many Isles, the *Tyrians* seated themselves, where they might have

have great trading at Sea, and access unto them, from all parts, and so grow great and rich; the Canaanites dwelt by the Sea, and coast of Jordan, Numb. 13. 29. places fit for exportation and importation. Babylon was seated upon many waters, Jer. 51. 13. the great river Euphrates ran through it, by means whereof, it grew rich; for it follows, *abundant in treasures*: Those Cities or Towns, that are built upon rivers, navigable, and Sea coasts, where bee Ports commodious for shipping, they draw the wealth unto them, and abound in treasure. Let us learn so much of the men of the world, to bee wise for our *spiritual interest*, and seat our selves near the waters of the Sanctuary, that so trading with God and Christ, we may abound with *spiritual treasure*.

Obf. 2 *Outward excellencies lift up mens hearts, beget vain confidences, and cause them to boast.* Tyne was built upon a Rock, situate at the entry of the Sea, did Merchandise with many Isles, whereby she gate the Riches, and Rarities of other places, and hereupon shee sweld, and said, *I am of perfect beauty*, I want nothing conducing to essence or ornament, to being, or well-being; I and mine are compleat every way. Great Cities which have outward advantages of enriching themselves, are full of pride, confidence, and sinful boastings. Babylon was a great and rich City, and Isa 47. 7. shee said, *Ehieh gevareth, I shall be a Lady or mighty woman for ever*: Shee took upon her the name of God, vers. 8. *I am, and none else besides mee, I shall not sit as a widow*, I am the golden, the beautiful, the strong City, none is comparable unto mee, none is able to deal with mee, to deprive mee of my glory, wealth, greatness, and make mee desolate, and sit mourning like a widow. These were the *confidences and boastings* of Babylon. The like you may read of Rome, which is spiritual Babylon, Revel 18. 7. *Shee said in her heart, I sit a Queen, and am no widow, and shall see no sorrow*. I have great command, and power, I ob y none. Nations and Kings are under mee, I am no widdow like other Cities, I abound with delicacies and delights, in this condition shall I continue, I shall see no sorrow. This is the great wickednesse of Ciues enriched by God, that they forget him, and

glory in external excellencies.

Obs. 3 *No situation, strength, or outward advantage can secure proud Cities.* Tyrrus borders were in the heart of the Seas, shee was compassed about with great waters, judged by all to bee impregnable, but Gods deligne was to ruine Tyrrus for her pride, and he found out a way and means to do it. Let Cities bee built where they will, in the deeps, on rockie mountains, wheresoever, if they glory in their strength, beauty, scituation, God can bring destruction upon them. No thing shall hinder in nature or art. *Hee will work, and who shall let it, Isa. 43. 13.* hee will work, and what shall let it, not seas not rocks, not walls, not strong towers, nor multitude of ships. -- *Babylons*, many waters could not secure her, when the Lord had a device to destroy her, her pride, and insolency, caused him to dry up her waters, and make her heaps, *Jer. 51. 36, 37.*

Obs. 4 *Artists will put forth themselves to the utmost to shew their skill.* Thy builders have perfected thy beauty, they concealed not their art, what skill soever they had in Architecture, they strove to manifest the same.


Verf. 7 *Fine linnen, with broidered work from Egypt, was that which thou spreadest forth to bee thy sail, blue and purple from the Isles of Elishah, was that which covered thee.*

Having spoken of the *substantials*, he comes now to the *Ornament* of Tyrrus slipping, viz. their sails.

Fine Linnen, with broidered work from Egypt.

Egypt abounded with *Flax*, which was very fine, white, and precious, whereof the Egyptians made fine linnen, which for the Excellency and distinction sake, was called the fine linnen of Egypt, *Prov. 7. 16*; which was so fine, that diverse interpreters have rendred the word, *Shesh byssum, silk*; it was such as *P. ilostratus* saith, *Solis Nobilibus licuisse bysso indui*, that is, was lawfully for Noble men to wear.

Notwithstanding this Linnen was so fine, they did imbroider

der it, which as it made it more strong, so far more costly. The Hebrew *Berichma* is from  *acu pingere*, to picture by

the needle, and *rochem* is, Such an Artist as can draw the Quivars for-
form and figures of things in divers colours. Linnen of Egypt mas & figuras
imbroidered with the forms and figures of several things had multis colori-
the Tyrians to make sailing for their ships. bus effigiare
novi sicut acu-
pictores vel
qui varia fila
diversorum co-
lorum intexen-
tes rerum om-
nium imagines
imitantur.

Which thou spreadest forth to be thy sail.

The word for *Sail* is *Nes*, which some derive from *Nasab*, to exalt, elevate, for sailes are on high. Others from *Nasas*, which is *vexillum erigere*, to set up a banner, to which the Souldiers gather, and to the sail when its hoysed up, as to the banner of the Ship, the winds gather. In Latine its called *velum quia discentum in navi instar ale ventum ex-*
cipit, and so helps on the motion of the ship.

Blue and Purple.

These might be rich colourings, which they used to beauti-
fy and adorn their ships withall, or to colour their sails with.
In Jer. 10. 9. its said *blue and purple is their cloathing*; their
Idols were cloathed with cloath of those colours, and so here,
its probable they might cover their heads with *blue and pur-*
ple cloathes to keep off the heat, or deck and cover their
ships with cloathes so coloured.

From the Isles of Elisha.

In Gen. 10. 4. *Elisha* the Son of *Javan* was one of them that
divided the Isles of the Gentiles, and those Isles hee had, were
honoured with his Name. *Theodoret* makes them to bee the
Islands of Greece. *Jerome* the Islands in the Ionian Sea, *Ju-*
nius makes *Elisha* to bee Author of the *Æolians*, who
were of note for purple. *Tyrus* had much purple of its own,
yet being a Mart Town, from all places where it was, both
that, and other rich Commodities were brought unto
Tyre.

Vid. Jun. notæ
in Gen. 10. 4

Obf. 1 The wisdom of God in bestowing several mercies upon several places. No one place hath all his blessings, and hardly any place but hath some distinct blessing. In the 5, 6, and 7. verses, you may see that Senir hath fir-trees, Lebanon had Cedars, Bashan had Oakes, the Isles of Chittim had Ivory, Egypt fine Linnen, the Isles of Elisha, blue and purple. All these places had distinct Mercies, and Tyrus was beholding to them all. The Scripture speaks of Gods assigning distinct mercies to divers places, as Balm and Myrrh to Gilead, Gen. 37. 25. Gold to Ophir, 1 King. 9. 28. Brasse to Tibhah and Chun, 1 Chron. 18. 18. Vines to Sibmah, Jer. 48. 32. and wines to Lebanon, Hos. 14. 7. which sets out the manifold wisdom of God, making way thereby for the Merchandizing of Nations, Civilizing of men by commerce, communicating of intelligence, providences, the Truth, and Gospel of Christ. The Indies have sweet spices, Silks, Cotton, Indico, Cutchin-eale. Constantinople, Smyrna, the Mediterranean Islands, and other parts have their Commodities. Norway, and those parts, have something peculiar. Our Nation hath Lead, Tin, Fullers Earth, wools, and cloathes, for which Forrainers have been beholding to us.

*Obf. 2 Proud spirits spare no cost to satisfy their humours and lusts. The men of Tyrus were rich and proud, they built ships, and beautified them with costly materials, their ship-boards were of Fir-trees of Senir, their Masts were of Cedars from Lebanon, their Oares were of Oakes of Bashan, their Benches, holds, or decks, were of Ivory, out of the Isles of Chittim; their sails were of fine Linnen from Egypt, and that imbroidered; they coloured and covered their ships with blue and purple from the Isles of Elishah. Mens Lusts are costly things, to gratifye them, they will lavish out gold and silver. When Sea-Towns are fattened with the wealth of Sea and Land, they become proud, and pride in whomsoever it is, is expensive. Plutarch tells of a ship which Cleopatra had, saying, *Erat aurea puppis, vela purpurea. pandebantur remi argentei, ipsa regina sub tentorio aurato requiescens.* Where God gives in great supplies, great means, they are seldome laid out for the honour of that God, but frequently both among Heathens, and Gods people, are laid out to maintain state,*

pride,

pride, some wretched, some base *lust*, or other. So *Jerusalem* being enriched with Gods blessings, and trading from all parts, *Ezek. 16. 2.* being the gates of the people, shee made of her Jewels, gold, and silver, Idols covering them with broi-dered garments, *Ezek. 16. 17, 18.*

Verf. 8 *The Inhabitants of Zidon, and Arvad were thy Marriners: thy wise men, O Tyrus, that were in thee were thy Pilots.*

9 *The Ancients of Gebal, and the wise men thereof were in thee, thy calkers, all the ships of the Sea, with their Marriners were in thee, to occupy thy merchandise.*

Having spoken of the *Materials, Fabrick, and rich Ornaments of Tyrus* shipping, in these two verses hee treats of the *officers and persons* employed therein, and multitude of *Trafickers* with *Tyrus*.

8. *The Inhabitants of Zidon and Arvad.*

Zidon was a famous City of *Phanicia* saith *Jerome* and *Eusebius*, it was more North than *Tyrus*, in the North-West of *Canaan*, at the utmost borders thereof. It was built either by *Sidon*, the first-born of *Canaan*, *Gen. 10. 15. 19.* or by the *Sidonians*, who descending from him, built it in honour to his name. It was a great City, *Josh. 19. 28.* assigned unto the Tribe of *Asher*, but the inhabitants thereof were not driven out by that Tribe. *Judg. 1. 31.* It was more ancient than *Tyrus*. *Strabo* makes it two hundred furlongs from *Tyre*, *Confrorius* some five or six mile.

Arvad or *Arad*, the Vulgar reads it, *Aradii*, the *Aradians* were thy Marriners; it was not *Arad*, a City in the South, *Numb. 21. 1.* For the men thereof were no Marriners, it being an in-land City. The Hebrew is *Arvad*, which *Oecolampadius* takes to bee *Damascus*. *Jerome* makes it an Island, and so doth *Vilalpandus*, and that not far from *Sidon*, but *Junius* makes it rather, a Town in the sea, seven furlongs long, and two hundred paces from the Continent, And *Pliny* tells us, that the *Tyrians, Sidonians, and Aradians* dwelt near together,

gether, and were very skilful in *Navigation*, especially the *Sidonians*, and *Arvadites*. Of these were their *Marriners*.
 Vide Plinii naturalium historiam l. 5. c. 20.

Thy wise-men, O Tyrus, that were in thee, were thy Pilots.

The *Tyrians* took *Marriners* from other places, but set men of *their own* over them, such as were *wise* and *fit* for that imployment; inferiour places, they called *strangers* to; the *honorable* and *places* of trust, they reserved for *their own*. The *Tyrians* were *wise* and skilful in *Sea-affaires*, 1 *King*. 9. 27. *Hyrans* ship-men were such as had knowledge of the Sea, they knew the several parts, what rocks and sands were in the way to them, they knew how to steer the ship in all winds and weathers, and to order all in the ship for the best advantage. Such were their *Pilots*. The word for *Pilot* is, חבל *chobel*, which signifies the *Master*, *Captain*, or *Governour* of the ship, which *OEcAMPADIAS* derives from חבל *funis*, because by them the sailes of the ship are ex-

tended or contracted at the pleasure of the *Pilot* or *Governour*, but rather its from חבל *parturire*, like one in travail,

who hath many fears and sorrows before shee bring forth, so hath the *Pilot* or *Master* of the ship.

9 *The Antients of Gebal, and the wise men thereof.*

Gebal was a *Province* or *City* in *Syria*, or *Syrophania* neer unto *Sidon*, the men thereof confederated with others against the people of God, *Psalm* 83. 7. These *Gebalites* were men skilful in hewing of stones, 1 *King*. 5. 18. that is, stone-squarers. The Hebrew word is, *Gibblim*, the *Giblites*, or *Gebalites*, they with others, were the *hewers* of the stones and Timber, wherewith the Temple was built. Among these also were ancient *wise* and *able men* for building and calking of ships.

Were in thee thy Calkers.

The Hebrew is, *Machazikee bidkec*, which *Montanus* renders *roborantes scissuram tuam*, *Strengthening thy clefts, or ruptures*, in the Margent you have it, *stoppers of chinks*. *Calkers* are those that drive in the Okum in the *Clefts, Chinks, or distances* between the planks of the ship, and then with Pitch, Rozen, and Oyle, doth pay the same, that so no water may enter. The French is, *Reparans tes crevasses*, repairing thy crevices.

All the ships of the Sea with their Marriners were in thee, to occupy thy merchandize.

Ships from all places and parts came to *Tyrus*, bringing in their Commodities thither, and carrying out what *Tyrus* afforded, glass, purple, and other Commodities. The Hebrew word for *Ships* is, *Onijoth*, being the plural Number from *נִי* which sometimes is rendred a *Navy*, as 1 *King*,

10. 11, 22. 1 *King*. 9. 26, 27. but mostly a *ship*, as *Prov*. 30. 19. *Jonah* 1. 3, 4, 5. *Isa*. 33. 21. A *ship* is an hollow vessel, made to swim or sail upon the waters, and carry burdens. Which *Plautus* calls, *Equum ligneum*, *Lucretius*, the *Chariot of the windes*. *August*. A *Sea Wagon*. *Ships* are at *Sea*, what *Carts, Chariots, or Wagons*, are at *land*; and as those are drawn by *horses*, so are they driven on by *windes* and *sails*. The word *נִי* being from *Anah*, *impellere*, *quia impetu ven-*

Curvum ven-
torum vehicu-
lum marinum.

torum navis impellitur. It is the *winde* which causeth the *ship* to move.

The word for *Marriners* in the 8. v. is *shatim*, and in this 9. v. its *Mallachim*, the first is from *Shut* to move, go up and down from place to place, and so *Marriners* do, carrying the ship from Port to Port; the latter word is from *Melach*, salt, quasi, salt-men, because they row and sail in the Salt Sea.

To occupy thy Merchandise.

מִלְּךָ מִיָּד

quit & merca-
tu, est nam
mercatores in-
emendo & ven-
dendo miscunt
unum cum
alio.

The Hebrew is, *Ad negotiandum negotiationem tuam*, to negotiate thy negotiation, or to buy thy buying, thou hast played the Merchant in buying diverse Commodities, and Merchants come to thee to fetch away those Commodities. *Uatablus* his sense of the words is so, *Ad distrabendas merces tuas*, to take off thy wares.

Verf. 10 They of Persia, and of Lud, and of Phnt, were in thine Army, thy men of war: they hanged the shield and helmet in thee: they set forth thy comelineffe.

11 The men of Arvad with thine Army were upon thy Walls round about, and the Gamadims were in thy Towers: they hanged their shields upon thy walls round about, they have made thy beauty perfect.

Having spoken of their gallant shipping, their Pilots, Mariners, Calkers, and Naval-affairs, here hee comes to the Military, they had considerable Forces, from other parts, and of their own, both which are touched in these two verses.

They of Persia.

Lib. 31.

Marinius in
Lexico.

The Persians were good Souldiers, *Cyrus* the Persian conquered the Chaldeans, and set up the Persian Empire. *Ammianus* saith of the Persians, *Pugnandi sunt peritissimi*, they are expert in warlike affairs. The Hebrew for Persia is *parats*, which signifies to divide, to this *Daniel* alludes, chap. 5. 28. *Peres*, thy Kingdome is divided, and given to the Medes, and Persians. But the name of Persia was before, and upon another account, from one *Perseus* a King.

And of Lud.

In the tenth of *Genesis*, there is mention of *Ludim* the Son of *Mizraim* and *Ham*, verf. 13. and of *Lud* the son of *Shem* of the first its conceived came the *Lubims* in Africa.

wbc

who were enemies to the Jews, 2 Chron. 12. 3. Of the second the Lydians, a people in Asia, who were skillful Archers, as appears, Jerem. 46. 9. and Jerome saith, they were counted the strongest among the Nations.

Lydes inter
gentes robustis-
simos reputa-
tos eorumque
regem Croesum
a Cyro captum
esse. Hieroni-
mus.

And of Phut.

Phut was one of the sonnes of Ham, Gen. 10. 6. from whom both posterity and country were so named, Ezek. 38. 5. Phut is translated Lybia, and Lybians, Jerem. 46. 9. and the Greek Scholiast here turnes Phut, Lybias, the Lybians. So vulgar; and these were *Celebres in praelio pugnatores, famous warriors*, and therefore hyred to be *Tyria urbis defensores*. These joyned with their own men, made up their Army, fighting for them at Sea when occasion was, and constantly guarding their City. The word for War is *Milchamah* from *Lacham* to eat, and to fight, because wars do eat up men, and their estates; hence the sword is said to *devoure*, and that from one end of the land to another, Jerem. 12. 12. and to bee *drunk* with blood, Jer. 46. 10. war is *blondy, consuming, and devouring*.

They hanged the shield, and helmet in thee.

The Hebrew for shield is, *Magen* to protect, *quia ferentem protegit*, because it protects and defends him that bears it. The Lord said to Abraham, Gen. 15. 1. *Anachi magenlak, I am a shield to thee*, that is, I that am the great God, am thy Protector; Hence great men, who ought to protect the people, the places and Cities they dwell in, are called *Maginnere*, the shields of the earth, Psa. 47. 10.

The word for Helmet in Hebrew is, *Covab*, in Greek *περικεφαλαία*, that peece of Armor which covers the head. Of Old they made *Helmets* of the skins of Beasts, afterwards of mettrals, as brasse, iron, silver.

Martia

In time of peace, they hanged up their shields and helmets where they might be seen, that so both strangers and others might see they were well provided for warres upon all occasions, or rather, it was to set forth their glory and greatness. Its like they had some publique Armory, where their Armes were laid up. The Jews stored up theirs

in the house of God, 2 Chron. 23. 9.

They set forth thy comeliness.

This added much to the *beauty* and *glory* of *Tyrus*, that it had strong men in it, who were expert warriours, and store of Armes hung up orderly. *Solomon* tells you an Armory is very comely, where there hangs shields and bucklers of mighty men, Cant. 4. 4. such hangings become an Armory, as well as Tapettry or Arras do any room.

11 *The men of Arvad with thine Army, were upon thy walls round about.*

Of the *Arvadites* was touched before, they with the *Tyrrians*, and those they had hired for military services, kept watch upon the walls of *Tyrus* continually. Though it were a strong City, seated upon a rock, in the midst of the Seas, yet they thought it wisdom to have a watch on all sides, not knowing but enemies might come by Sea, and do them mischief. *Chimab-est murus quasi muniens robur*, a defensive strength; these *Tyrrians* trusted not only to their Walls a livelesse strength, but had watches of their Souldiers, which were living strengths.

The Gammadims were in thy Towers.

There is some dispute among interpreters, who these *Gammadims* were. The Vulgar renders the word *Pigmies*, and so doth *Shindler*, whom authors affirm to bee, a people of three Cubits or Spans in stature, but its impossible the *Tyrrians* should imploy such, who had sought the strongest and skilfullest of men in other Nations, to bee an ornament and defence unto them; what glory was it to have such dwarfs among their valiant men? Some make them to seem *Pigmies*, and little ones, because they were in high Towers; this favours more of phantasy, than of truth; why should not the *Tyrrians* have stout men in their Towers, as well as on their walls? The Chaldee reads it *Cappadocians*. The Septuagint

tuagint, φύλακες, *Keepers*, and *Jerome* though hee renders the word *Pigmies*, yet he addes *quasi bellatores*, ἀπὸ τῆς πυγμῆς, *a lucta & certamine*, because they were forward to fight, and were notable fist-fighters. *Gammadim* is from *Gomed*, a *Cubite*, which occasioned many to think them to bee *Cubit-men*; but *Gomed* may note the *arm*, wherein mans strength lies, and hence they are called *Viri brachiales*, quod brachio potentes & robusti essent, because they were men of their armes. And *Junius* calls them, viros lacertosos, men of armes and strength, fit to defend what they undertook. Doubtlesse they were men of stature and strength. Otherwise what should they have done with shields, they would have been burdensome to little and weak men. *Quistorpius* saith, these *Gammadims* were a warlike people, not inferiour to the *Persians*, *Lydians*, or *Arvadians*, so called from a region of that name. A *Lapide* conceives, *Gammadim* may bee from עמר stare, and so these *Gammadims* to bee milites.

Buxtor, in ver-
bo Gammadim
Vid. de Dien.
in locum.

Stationarii, standing Souldiers, a standing garrison in the Towers of *Tyrus*.

*They hanged their shields upon thy walls
round about.*

The word for *shields* differs from that in the former verse, there its *magen*, and here its שָׁלַט *Shelet*. Whence our

English word *shield* comes; its from *shalat*, dominari, posse, because thole used *shields*, were like men of power, and enabled to incounter their enemies.

They have made thy beauty perfect.

The French is, Ils t'ont fait parfaite en beaute, they have made thee perfect in beauty. The Vulgar is, Compleverunt pulchritudinem tuam, they have filled up thy beauty; the *Sidonians*, *Arvadians*, *Gebalites*, *Persians*, *Lydians*, *Lybians*, *Gammadims*, every one added something, which made up the beauty of *Tyrus*. You may confine it to their shipping and armies.

Obs. 1 *That even amongst Heathens, were wise and experienced men.* Zida, Arvad, Tyrus, Gebal, were Heathenish, yet had they their *wise men*, and ancients. Chacamins and Sakenim, all wisdom and experience were not shut up in Judaea, the Lord gave gifts unto Heathens, so that many of them excelled in wisdom, and had great skill in natural and humane things. The word Chacamin imports knowledge, and wisdom, in divine and humane things. Heathens tell short in the first, but went beyond most in the second. Solomon acknowledged, that there was none among the Jews, that had such skill in hewing of Timber, as the Sidonians, 1 King. 5. 6. and you may read how skilful a Tyrian was, 2 Chron. 2. 14. Hee was *Ish Chacamin*, vers. 13. its a *cunning man* in our translation, but rather it should bee a *man of wisdom*, a man of skill, hee was so skilful, as to finde out any thing put unto him. There were *wise men* in the Nations, Jerem. 10. 7. Edom had hers, Obad. 8. So Babylon, Dan. 5. 7. Egypt had the like, Exod. 7. 11. and Tyre, and Sidon; had not onely *wise men*, but those were *very wise*, Zech. 9. 2.

Obs. 2 *Matters of importance are to bee committed to men of wisdom and experience.* Tyrus put her Naval affairs, in the hands of *wise men* and *ancient*; she would not trust young, raw, unexpert men to bee her Marriners, Pilots, or Calkers. shee looked not to kindred, friends, and relations, as states now do; but unto those were fit, and able, wise, and experienced in the affairs they were to bee employed in. Wisdom directs Ecc. 10. 10. wisdom builds up and establisheth, Prov. 24. 3.

Obs. 3 *Wise States as they will make use of Forrainers to advance their affaires, and secure themselves, so especially they will promote their own unto the principal places.* Thy *wise men*, O Tyrus, that were in thee were thy Pilots, Sidonians, and Arvadites were her Marriners, the Gibalites her Calkers, but Tyrians themselves were her Pilots. So Persians, Lydians, and Phutians were in the Army of Tyrus, but they were not the Commanders thereof, Tyrus was careful, and shewed her great wisdom in placing men of her own; Those were Natives, in the chief places of her Navy, and of her Army.

When strangers are set in chief places, it discontents the Natives,

Natives, causes envy, grudgings, and animosities, so that those under them, oft plot against them, and so the work they are in, is made unsuccessful. *Solomon* set his own people over the work, *1 King. 5. 16.* and *Pharaoh* set *Egyptians* over the Jews, and Jewish Officers, *Exod. 1. 11, 5. 14.*

Obs. 4 *The glory of a State and City is made up of, and set out by external things. Ships, souldiers, shields, helmets, they made up the beauty of Tyrus, they made it perfect, they became her, and set forth her comelineffe. Such Comelineffe, such beauty, have heathenish States and Cities, but there is another beauty, another Comelineffe, which would far exceed these, and make States, Cities very glorious, viz. True Doctrine, pure worship, holiness of life, execution of justice, and provision for the Poor; these things would make the beauty of a City perfect, and set forth the comelineffe thereof unto the life. Sion that had these things in her, was the Perfection of beauty.*

Verf. 12 *Tarshish was thy Merchant, by reason of the multitude of all kind of riches: with silver, Iron, Tin, and Lead, they traded in thy fairs.*

The glory of *Tyrus*, being pencilled out from its *Structure, Navy, and Militia*. Now the Prophet proceeds to amplify the same from the great *Merchandising* it had, *Isaiah* tells you, chap. 23. 3, that *Tyrus* was a *Mart of Nations*, and *Lavater* saith, it was *quasi emptorium totius mundi*, as a *Market or Fair for the whole world*, which was an exceeding great honour unto *Tyrus*. This amplification extends unto the 25. verf. and in the several verses are set out the divers sorts of *Merchants*, and their wares.

Tarshish was thy Merchant.

This word *Tarshish* hath greatly perplexed Interpreters, and their thoughts about it are various. *Jerome* in most places, and many others that follow him; make it to bee the *Sea*; some the *Mediterranean*, others the *Ocean*; but this *Munster* likes not, because as the other sons of *Javan* divided the

Lib. 5. c. 19.
Q. Curt. l. 4.

Lib. 4. c. 6.

Lib. 5. c. 3.

the Isles of the Gentiles, and gave their names unto them, so its probable that *Tarshish* being his Son, did the like, *Gen. 10. 4, 5.* besides *Psalms 72. 10.* mention is made of the Kings of *Tarshish*, which imports it was *Land*, and not *Sea*. In this place the Septuagint hath *αρχαὶ οὐνίου*, *Jerome*, and the Vulgar *Carthagenenses*, the *Carthaginians*, so that they all understand by *Tarshish*, *Carthage*. So *Marianus* likewise, who saith, that *Tanis* being near *Carthage*, was called in the Arabick Tongue *Tharhis*, which hee hath from *Leo Africanus*: and in these two places, *Isa. 23. 1.* *Ezek. 38. 13.* The Septuagint hath *Carthage*, and the *Carthaginians*: *Pliny* makes it a Colony of *Tyrus*: and *Curtius* saith, the *Tyrrians* built *Carthage*; and were honoured by the *Carthaginians*, *Parentum loco*. Some make *Tharhis*, here to bee *Tarsus*, a City in *Cilicia*, that which *Jonas* fled unto, *Jon. 1. 3.* the City whereof *Paul* the Apostle was, *Act. 21. 39.* but this *Boetius* in his sacred animadversions likes not, because *Tarsus* was not a *Sea*, but an *Inland-Town*; and he cites *Pliny* for proof of it, saying, that the river *Cyanus* doth divide *Tarsus* far from the *Sea*; and moreover, *Cilicia* had not such mettrals, as here are mentioned. Others therefore make this *Tarshish* to bee *Tartessus* a *Sea-Town* in *Spain*, which abounded with these mettals here mentioned, viz. silver, iron, tin, and lead, which were brought to *Tartessus*: but what ever probabilities are alledged for this opinion. The Prophet *Isaiah* confounds them all, when hee saith, chap. 23. 10. that *Tyrus* was the Daughter of *Tarshish*. *Tyrus* was very ancient, yet not so ancient as *Tarshish*, which was some *Mediterranean Island*, with the City thereof, so named from *Tarshish* the Son of *Javan*, *Gen. 10. 4, 5.* How then can either *Carthage*, or *Tartessus*, bee *Tarshish*? when they were daughters of *Tyrus*, as *Pliny*, l. 5. c. 19. and *Sant.* upon *Isa. 2. 13.* do affirm, and though both of them were ancient, yet must they not compare with *Tyrus* or *Tarshish* for antiquity.

The men of *Tarshish*, what Island, City, or place soever it was, they came to *Tyrus*, and Merchandised with her, The Word for Merchant is סוחר *Socher*, from *sachar*, to

go from place to place, in a trading way, transporting commodities, which is the work of *Merchants*; they themselves, or by their factors, do cause goods to bee carried from Port to Port, and transported beyond Sea. Either *Tarshish* had such Mines, as yeilded the mettals spoken of in the verse, or they were brought unto it, and so transported by the *Merchants* thereof to *Tyrus*.

With Silver, Iron, Tin, and Lead.

Ceseph is the word for *silver*, which comes from *Casaph*, to *desire*, for silver is that which all men *covet* and *desire*, yet are not satisfied therewith. So strongly are some carried out in their desires after it, that they venture limbs and life for it, yea, peirce themselves through many cares, and drown their souls in perdition, 1 *Tim.* 6, 8, 10. Hujus desiderium omnes homines renent. Avenarius.

Bazreh is *Iron*, *bertz* is a Chaldee word, signifying *transfigere perforare*, from whence it may bee derived, because *Iron* is that which peirceth through, and *fastens things* together, it is of great use, and could not well bee wanted in any state, its frequently put in scripture, for that is *made of Iron*, as 2 *King.* 6, 5, 6. that is called the *Axe*, in Hebrew is *Iron*, and *Psal.* 105, 18. hee was *laid in iron*, that is, in Chaines made of *Iron*, so *Psal.* 107, 10. being bound in affliction, and *Iron*, that is, in fetters or chains, therefore metaphorically it notes hard things. Scalig. Exerc. 10. 6. 24

Tin, that is, *Bedil*, from *Hiphdill*, which is to *separate*, because its *separated* not onely from *silver* in the fire, but other drossy materials, some call it *white lead*. Our pewter hath much of it mingled with it.

Lead, the Hebrew is, עופרת *Ophereth* from *Aphar*, *pulvis*, *dust*, because it hath much *earthiness* in it, not because its fetched out of the *dust* of the earth, so are other mettals which are more noble.

They traded in thy fairs.

The Hebrew runnes thus, *dederunt subsidium tuis, they have given*

given in these to thy aid. *Faires* are *aides* and *helpes* to places, where they bee kept. Others read for *fairs*, in *derelicti-
onibus tuis*, in thy leavings they have traded, in the place where all things are left for sale and exchange; the word *if-
bon*, or *i. bonim* notes the place whither wares are brought and left, from *צב* *asab* to leave, and also to help.

Verf. 13 *Javan, Tubal, and Meshech, they werethy Mer-
chants, they traded the persons of men, and vessels of
brass in thy market.*

Javan was the son of *Japhet*, Gen. 10. 2. from whom came the *Jonians*, afterwards called the *Grecians*, Dan. 8. 21. the rough goat, is *melech Javan*, the King of *Grecia*, and the Septuagint here hath it, ἡ ἑλλάς, which is *Greece*: Joel 3. 6. *jevanim* is rendred ἑλλήνες by the Septuagint, and *Grecians* by our translators.

Tubal.

Tubal was the Son of *Japhet* also, Gen. 10. 2. and as *Jnnius* in his notes upon the place, observes, from him came the *Iberians*, and *Albanians*. The *Iberians* were a people in *Asa*, near the *Caspian*, and *Euxine Seas*, and the *Albanians* were their neighbours, between *Colchis* and *Armenia*. Some expositors do tell us, there were *Occidental Iberians* as well as *Oriental*, and by them they understand the *Spaniards*, who were so called from the river *Iber*, and they make *Tubal* the father and founder of *Spain*; the first City whereof they affirm to be called *Thubal*.

Vid. Vilalp.

Meshech.

Some make him being the Son of *Japhet*, Gen. 10. 2. the father of the *Muscovites*: others of the *Cappadocians*, who formerly were called *Meschines*, or *Meschates*. *Josephus* in his first book of *Antiquities*. chap. 7. which is of Nations deriving their names from the Authors, saith, *Meschns* was the

the author of them called *Mefchates*, who were lately named *Cappadocians*: for they shew even at this day, a token of their ancient name, to wit, the City of *Mafaca*.

They were thy Merchants.

The word for *Merchant* here, differs from that in the precedent vers, its רֹכֶל *rochel*, which properly is a *Mer-*

chant dealing in *Grocery*, *Spicery*, and *sweet things*, in the 1 *King*. 10. 15. they bee called *Spice-Merchants*, *karocelim*, There bee two words more in the vers. for *Merchants*, *Tor הור* because they search into the nature of things; and *Socher*,

because they lend their goods up and down from place to place; but *Rochel* is used for those that Merchandise in other things, as follows.

They traded the persons of men.

The Hebrew is, *Benephesh adam*, in the *soul*, or *souls of men*, So the Septuagint, ἐν ψυχῇς ἀνθρώπων. The Vulgar is, *Mancipia, slaves*. The Fren. is, *Les ames des homes*. *Janius* and *Piscator*, reads it *hominibus*, *They traded in men*, either they brought men to *Tyrus* to sell them there, or brought men in to *Tyrus* to carry else where. This was a frequent practise among *Heathens* to buy and sell men. If it be thought lawful to sell those are taken in war, from whom the Conqueror might take their lives, what warrant there is to buy and sell other men like beasts in a Market, I see not. The Scholiast saith, God here doth accuse their great in-justice, *qui homines per vim vndant*. The Merchants that dealt with the whore of *Babylon*; they traded, *Rev.* 18. 13. in the *bodies*, so is the word *slaves* in the Original, and *Soules of men*. They traded in the *soul of man*, that is, saith *Vitalpandus*, *cum ingenti vitæ periculo*, with the great hazard of their lives, according to that, *Lament.* 3. 9. we gate our bread, *benaphshenn in anima nostra*, that is, with the hazard of our soul, or life, because of the sword of the wilderness.

And vessels of brass in thy market.

All kinde of *Brazen vessels*, were brought thither, and sold into other parts. The word for *Market* is *Maarab* from ערב to *mingle*, because in *Markets* there are *mixtures* of all things; in *Tyrus*, were *men, brass, lead, tin, iron, silver*, and a multitude of other things to bee had.

Verf. 14 They of the house of Togarmah traded in thy fairs, with horses, and horsemen, and mules.

Togarmah was the son of *Gomer*, the son of *Japhet*, Gen. 10. 2, 3. and the *Chaldee* paraphrast makes his Countrey *Germany*. The Jews understand by the *Thogarmians*, the *Turks*, and by *Togarma*, *Turkia*. Others by the house of *Togarmah* mean the *Phrygians* who abounded in *horses*, and *Horsemen*, which were skilful in horfemandry. What *house*, that is, *people*, or *Nation* soever they were, they possessed the *Northeren parts*, Eze. 38. 6.

Horses, horse-men, and Mules.

Susim notes common *horses*; *Parasim*, or *Pharasim*, *horses for war*; *Feradim*, *swift horses*, such as *Kings* and *Princes* used, saith *A Lapiide*; but *Parash* is a *horseman*, quod equum calcaribus pungat, 2 *Chron.* 1. 14. and *Pered* is a *Mule*, from *Parad* to *separate*, because the generation of mules is differing from other bealts.

Verf. 15 The men of Dedan were thy Merchants; many Isles, were the merchandize of thy hand: they brought thee for a present, hornes of Ivory and Ebony.

Dedan was a City in *Idumæa*, belonging to the posterity of *Esau*, *Jerem.* 49. 8. of it, see what was said chap. 25. 13. those in that City, who were *Merchants*, did *merchandise* with *Tyrus*.

Many

Many Isles were the Merchandize of thy hand.

Isles in the Ocean, or Mediterranean Sea. *Sanctius* thinks they could not be the *Mediterranean Islands*, because they yielded not such Commodities as are here spoken of. They brought their wares into *Tyrus*, bargaining with her Merchants and Inhabitants, which bargains were confirmed by *striking hands*: or, by the *Merchandise of thy hand*, may be understood, their bringing wares to *her hand*, and taking wares off from *her hand*.

They brought thee for a present, hornes of Ivory and Ebony.

Elephants have no *Horns*; but because their *Teeth* grow something like *Horns*, therefore they are called *Hornes*, and *horns of Ivory*, for that the *Ivory* is made of those *teeth* or *horns*.

The Heb. word for *Ebony* is *hoben*, *hobenim*, or *kobnim*, which some have interpreted *Peacocks*; but the word for *Peacocks*, is *tucctjim*, 1 King. 10. 22. *Ebony* is black, solid, and shining wood, so heavy, that it swims not in water, but sinks even like a stone, *Eben* in Hebrew is a *stone*, and *Ebony* differs not much from it. *India* is the Parent of it.

Jonathan in Targum Pagnine French. Sola India nigrum fert hebenum. Vulg.

For a present, not that they gave the *Tyrans* their *Ivory* and *Ebony*, but presented them for sale unto them. Therefore *Pisca.* reads the words thus, *With horns of Ivory and with Ebony they have made, or rendered thy price; they have given thee these, for other commodities, and so the French, Ils ont change pour ton paiement les dents d'ivoire & des paons.*

Verf. 16 *Syria* was thy Merchant by reason of the multitude of the wares of thy making: they occupied in thy Fairs, with *Emeraulds*, *Purple*, and brodered work, and fine *Linnen*, and *Coral*, and *Agate*.

The word for *Syria* in Hebrew is *Aram*, Gen. 10. 22. *Aram* was the Sonne of *Shem*, and from him came the *Aramites*,

or *Armenians*, who possessed *Armenia*; so called from *Aram*, which signifies high; and in *Armenia*, its conceived was the highest part of the earth, *Gen. 8. 4.* the Ark first rested upon the Mountains of *Ararat*, which were in *Armenia*. *Vilalpandus* tells us, that from *Sur* a Province therein, it afterward was called *Syria*; *Josephus Antig. l. 1. c. 7.* saith, of *Aram*, came the *Arameans*, whom the *Greeks* called *Syrians*. These *Syrians* were the *Merchants of Tyrus*; but whither the *Syrians of Damascus*, *2 Sam. 8. 5.* or the *Syrians of Beth-Rehob*, or those of *Zoba*, *2 Sam. 10. 6.* or the *Syrians of Padan-Aram*, *Gen. 10. 10.* or all of them, is uncertain.

Vid. Martin. in
verb. Syrus.

For the multitude of the wares of thy making.

In the Hebrew its, *for the multitude of thy workes*. *Tyrus* had many *Artists*, which made and multiplied wares for other parts. Shee imploied her people, who filled her with Artificial things.

They occupied in thy Fairs with Emeralds.

E Genere gem-
marum nigri
coloris.
Drosius.
Vid. Rueum
de gemmis.
l. 2. 3. 4

The word for *Emerald* is *Nophech*, which *Rabbi David* saith is a kind of pretious stone, of black colour. *Jerome*, and *Santes* make it a *Carbuncle*, and so the *French*, and *Vatinius*. Others the *smaragd Emerald*, or *Green-stone*, with which colour the eyes are greatly pleased, and delighted.

Purple, and broidered work, and fine Linnen.

These were rich commodities which the *Syrians* traded in; for *Purple*, the *French* is *scarlet*, *l'escarlate*. Of these before.

Corall.

Rueus. l. 1. c. 19.
Fosterus ren-
ders it, Uni-
cornu.

This grows in the sea, whilst its under the water, its green, being got above the water, it becomes red, its called *Arborens lapis*, the *tree-stone*, or *stony-tree*, because it brancheth out like a tree. The Hebrew *Ramoth* is from *Ram* to elevate or raise up, and so doth *Coral* spring up out of the rock or Sea.

Agate

Agate.

The Margent is, *Chrysoprase chad Shod*. Jerome professes hee knows not what this word means. The Hebrews affirm, that by it are meant *all pretious wares*. Its rendred by Interpreters, a *Carbuncle*, a *Pearl*, a *Crystall*, and here an *Agate*, which is a stone well known. It had its name from *Agate*, Plin. l. 17. na. rural hyst. c. 10. *chates* a River in *Sicilia*, in which, or near to which, it was first found, but afterwards in other places.

Vers. 17 *Judah, and the land of Israel, they were thy Merchants, they traded in thy market, wheat of Minnith, and Pannag, and honey, and oyle, and balme.*

The posterity of *Judah*, and the inhabitants of *Canaan*, they abounding with *wheat, honey, oyle, and balme*, exported them to *Tyrus*, for *Tyrus* was victualled by *Judea*, *Act. 12. 20.* and *Hiram* King of *Tyre* had twenty thousand measures of wheat, and twenty measures of oyle yearly from *Solomon*, for his household, *1 King. 5. 11.* what then had all his people from the Merchants of the Jews?

Wheat of Minnith.

Bechitte Minnith. (*chittah* quasi *chintah* from *chanat* to bring forth, to thrust out, because the wheat thrusts it self, *Ex folliculis* out of the huse or stalk, and appears above the same. *Canaan* was *Erez chittah*, a land of wheat and barley, a land of oyle-olive, and honey, *Deut. 8. 8.* *Minnith* was some principal place in it for wheat, it is mentioned onely in the 11 of *Judges*, 33. and here.

Pannag.

Some translate it *Balsome*, some a *Fig*, but *Aquila Symmachus*, and *Theodor.* do make it a place, as *Minnith*, which yeilded choice wheat. *Junin*, and *Piscator*, calls it *Phenicia*. And so *Buxtorfius*.

Balm.

Balm.

Some render it *Rozin*, which is a *humour* or *juyce* flowing out of certain trees; but *Balme* its rendred here, and *Gen.* 37. 25. *Jerem.* 8. 22. 46. 11. 51. 8. which is the *principal* of *oyles*, or *liquids*, that flow out of trees, quasi בעל-שמן *Dominus*

Olei, the Lord or King of *oyles*.

Verf. 18 *Damascus* was thy *Merchant* in the multitude of the *Wares* of thy making, for the multitude of all riches in the wine of *Helbon*, and white wool.

Damascus was a famous City of *Syria*, rather than *Phenicia*, which *Julian* called the eye of the East, between *Lybanus* and Mount *Hermion*. *Isaiah* tells us it was the head of *Syria*, chap. 7. 8. that is, the head or principal City thereof: *Merchants* came from thence to *Tyrus*, and traded in her wares, and *Tyrans* went to *Damascus*, and traded in hers.

For the multitude of all riches.

Tyrus abounded with the riches of Sea and land, having *Commodities* fitting for all places.

In the Wine of Helbon.

Helbon or *Chelbon* signifies *milk*, or *Fatness*, and metaphorically, it signifies the best of anything; here its conceived to bee the name of a place in *Syria*, where grew choice grapes, of which the best wine was made. Wine as pleasant as milk, if not like unto milk in colour.

Buxtorf. in
verbo Halab.

And white wool.

The *Septuagint* and *Jerome* have it *wooll*, from *Miletus* a City in the borders of *Jonia* and *Caria*, but the Hebrew word is צהר which is *candor*, *whitenesse*, so that the words are

are wooll of *whitenesse*. In the Eastern parts are *arbores laniferæ*, trees that bear wooll or Cotton, which is very *white*, and sheep that bear wooll of *whitenesse*, or *white wooll*. The word *Tzachar* hath affinity with צהר *Tzahar*, which signifies *light*; and all *light* hath a *whitenesse*, and *brightnesse* in it.

Verf. 19 *Dan* also, and *Javan* going to and fro occupied in thy fairs: *bright Iron*, *Cassia* and *Calamus* were in thy *Market*.

Dan the posterity of the Patriarch *Dan*, who inhabited the City *Dan* near *Jordan*, both which had their names from him, *Josh. 19. 47.* that City *Dan* in Christs time was called *Cæsarea Philippi*, and in *Jeromes Paneas*, from hence being some thirty five miles from *Tyrus*, came the *Danites* to trade with the *Tyrians*.

Bonfrerius.
Masius in *Josh. 19.*

Javan going to and fro,

Of *Javan* before, verf. 13. The word for going to and fro, is *Menzzal*, which some make the name of a place. *Menzzal* from *uzal*; so *Aquila*, as if the *Danites* and *Grecians* did bring Commodities from *Uzal* to *Tyrus*; but *Menzel* is a participle from חָנַן *Chan*, which is to go, to move. *Vatubl.*

turns it *vagabunda*, for the *Greeks* being covetous did sail, and move to all places for gain.

Avari erant
Græci & quæ-
sus causa huc
illuc vagaban-
tur per mare.

Bright Iron.

The Hebrew is, *Iron made*, defecated from all the dross, and made *pure*, or made into bars or plates.

Cassia.

Its a kinde of a *sweet cane*, or *shrub*, in Hebrew *Kiddah*, from *kadad*, *inclinare vertice*, to bow with the head, or top; so this *Cassia*, grows with the top, inclining or bowing; its men-
P p p tioned

tioned onely here, and in *Exod.* 30. 24. where its reckoned among the principal spices, for the holy anointing. The word for *Cassia* in *Psalms* 45. 9. is *kezioth* from *קצץ* to

Vid Plin.
Natur. Hist.
l. 12. c. 19.

shave, unbarke; for *Cassia*, is *odorata arbuscula cujus cortex abraditur, an odoriferous Shrub*, whose bark shav'd off is very usefull.

Calamus.

Maldon, in
locum.

It is a kinde of sweet *Reed*, or *Cane*, full of knots, growing in *India*, *Isa.* 43. 24. its called *sweet Cane*, and *Jerem.* 6. 20. *Sweet Cane from a far Countrey*, which was *India*, saith *Jerome*. Of it, and other spices, was made the incense,

Verf. 20 *Dedan was thy Merchant in pretious cloathes for Charets.*

The Hebrew for *Pretious cloathes*, is *Bigde Chopesh*, *vestimentis ingenuitatis*, garments of *Ingenuity*, or *liberty*; such Garments as *Noble* and *Freemen* used for their horses and charets. Men of quality adorn their horses and charets with rich and pretious ornaments, rich saddles, trappings, and coverings.

Verf. 21 *Arabia, and all the Princes of Kedar, they occupied with thee, in Lambs, and Rams, and Goats, in these were they thy Merchants.*

The *Arabians* dealt much in *sheep* and *Goats*, they brought thousands of them to *Jehoshaphat*. *2 Chron.* 17. 11. *Arabia petraea*, and *deserta*, bred multitudes of them.

The Princes of Kedar.

Kedar saith *Jerome* is a region in the wilderness of the *Saracens*, so named from *Kedar* the son of *Ismael*, *Gen.* 25. 13. in it was a City also of that name, which had diverse Princes; the *Kedarits* and *Arabians*, as they were not far from one another, so not far from *Tyrus*, because such cat-

tle

the could not bee driven far : in these they traded with the Tyrians.

In these were they thy Merchants.

The Hebrew is, the *Merchants of thy hand*, that is, *Merchants near at hand* : they were near, and alway ready to furnish them with *Lambs, Rams, and Goats.*

Verf. 22 *The Merchants of Shebah and Raamah, they were thy Merchants: they occupied in thy fairs with chief of all spices, and with all precious stones and gold.*

In the 10. of *Gen. 7.* wee read of *Seba*, with *Samech*, and *Seba*, with *Shin*; this *Seba* with *Shin*, was the *Son of Raamah*, who inhabited the upper Tract, Coast, or part of *Arabia Felix*, and from him that region was named *Sheba*: the other *Seba* with *Samech*, was the *Son of Cush*, and *Nephew of Ham*, who possessed that region in *Aethiopia*, called from him *Saba*, of which *Isaiab* speaks, chap. 43. 3. *I gave Egypt for thy ransome, Aethiopia and Seba, or Saba, for thee.* You have them both *Psalms, 72. 10. The Kings of Sheba, and Seba shall offer gifts.* The first is with the letter *Shin*. The second with *Samech*. The Queen that came to *Solomon*, was of *Sheba*, not *Seba*, or *Saba*; *Sheba*, in *Arabia the happy*, abounded with those things she presented unto him. Bonfrerius.

Raamah.

Some make this word an Epithite of the former, the *Merchants of Shebah*, even *Raamah* : or thus, the *Merchants of Shebah*, even *thunder* or *thunderers*; for *Raam* and *Ramah*, or *Raamah*, signifie *thunder*, *Job 39. 19. hast thou clothed his neck with thunder?* speaking of the Horse; *Hast thou made him terrible?* The *Sabeans* were *Commotores seu turbantes omnia*. But I rather conceive with *Junius*, it was some place in *Arabia the happy*, near unto *Sheba*; its most probable the father and the Son pitched in those parts were near one another.

Vid. Iun. in
Gen. 10. 7.
Regna est ci-
vitas Arabia
felicit. Mal-
denat

With chief of all spices, and with all pretious stones, &c.

Arabia Felix did abound with choice spices, *Jer. 6. 20.* Incense came from *Sheba*, and not onely incense, but gold, *Isa. 60. 6.* the Queen of *Sheba* thee brought spices, much gold, and pretious stones unto *Solomon*, *1 King. 10. 2.*

Vers. 23. Haran, and Canneh, and Eden, the Merchants of Sheba, Ashur, and Chilmad, were thy Merchants.

Haran or *Charran*, was a City in *Mesopotamia*, where *Abraham* some time dwelt, *Gen. 11. 31.* *Ast. 7. 4.* *Canneh* is nowhere mentioned, but in this place, and its thought to bee some City or region nigh to *Haran*. *Junius* makes it the same with *Calneh*, *Gen. 10. 10.* *Eden* is spoken of *2 King. 19. 12.* and *Isa. 37. 12.* where its said to bee in *Thelassar*. *Uisalpandus* makes *Eden* to bee a most pleasant Region in *Syria*. Others in *Mesopotamia*. *Junius* in *Chaldea*.

Shebah.

Some make this *Shebah* the same with the former. *Jun.* and *Piscator* differenes it from the former, placing it in *Arabia deserta*, and think it that *Sheba* *Job* speaks of, chap. 6. 19. *The companies of Sheba waited for them.*

Ashur.

He was the son of *Shem*, *Gen. 10. 22.* of him came the *Affrians*, who were a scourge and plague to the Jews, *Isa. 10. 5.*

Chilmad.

It is from *Lamad* to *Tesch*, and the words may bee read thus, *The Merchants of Sheba and Ashur, quasi dediti, being versed and skilled in thy wares and affairs, they were thy Merchants;* but its more suitable to look at *Chilmad*

as the proper name of a place. Its by the learned made a Province of the Medes, between Assyria and Parthia.

Targum Hierosolym.
Junius.
Polanus.
Quæ gens est clam est Mariana.

Verf. 24. These were thy Merchants in all sorts of things, in blue cloathes, and brodered work, and in chests of rich apparel, bound with cords, and made of Cedar among thy merchandise.

The Men of Shebah, Ashur, and Chilmad, they brought the Commodities here mentioned unto Tyru, and sold them in her markets.

In all sorts of things.

The Hebrew is *Bemachluhim*, in perfectionibus, its from Calal to perfect, and notes variety, and multitude of perfect wares, such as were no waies faulty.

In blue cloathes.

Baglome Tecalech, in involucris hyacinthi, saith Montanus, in the wrappings of Hyacinth. Symmachus, in pretiosis involucris, in pretious coverings. The French, *En habillemens de hyacinthe*, that is, in cloathes died blue, the word *galom* is a cloak or covering, in which a man doth wrap and cover himself.

In chests of rich apparel bound with cords.

Beginze in the Cases, or chests, *ganax* is that in which gold, silver, cloathes, and desirable things are laid up in, they put up rich Apparel in cloathes, and bound them with cords, yea, with cords of silk, saith Vitalpandus.

The word for rich Apparel, is *beromim* onely in this place, and it notes pretious, Desirable Garments. The Septuagint turns it, *θησαυροὶ ἐνδεσφῶν*, Choice treasures.

Made of Cedar.

Cedars are well sented, durable, but brittle, of them they made Chests for their pretious things.

Verf. 25 *The ships of Tarshish did sing of thee in thy market, and thou wast replenished, and made very glorious in the midst of the Seas.*

The ships of Tarshish were thy Princes.

So Montanus, and others, *They were the chief of all the ships came to thee.* The Hebrew is, *Sbarothajick*, which the Hebrews derive from שָׂרָה *to play the Prince*, but ours from שָׂרָה *shur to sing*, and so the *Merchants*, or *men of Tarshish*, that came and traded with thee, they did magnify thee, and thy wares, they praised thee above all places, and thy wares above all wares.

Thou wast replenished and made very glorious.

Thou wast filled with the wares and Commodities of all the Islands and Nations near and far off, so that nothing was wanting in thee, and hereupon thou becamest famous abroad; thou hadst all pretious and rare things: whatever was the glory and excellency of other places, was brought to thee, being in the heart of the Sea, so it is in the Original.

Obs. 1 *That Merchandising is Ancient and lawful.* Tyrus was of great Antiquity, Isa. 23. 7. and the mart of Nations, verf. 3. In Jacobs daies there were *Midianitish Merchants*, Gen. 37. 28. in Abrahams time there were such, Gen. 22. 16. Neither is the calling of Merchants unlawful, though Chrysostome bee against it. Hee saith, Christ cast the buyers, and sellers out of the Temple, signifying that a Merchant can hardly or never please God, and therefore no Christian ought to bee a Merchant; or if hee will, let him bee thrown out of the Church of God, hee cites that in Psalm 70. v. 16 according to the Vulgar, *Because I have not known merchan-*
dising

dising, I shall enter into the powers of the Lord (but this is otherwise in the Original, in our translation being in *Pf. 71. 15, 16.*) and hee gives his reason hereof, because *Merchandise* can hardly bee exercised without lying and perjury. This is an *Vilal pand.* hard sentence against them, its much to bee feared that many of them are covetous, deal in bad wares, corrupt those *p. 12 col. 2. l. 1. E.* are good, by mixtures of worse with them, set prizes too high, do lye, swear, and forswear themselves, in their much dealings, yet all these do not make merchandising unlawful, *Prov. 31. 24.* the vertuous woman sold her fine linnen and girdles, unto the *Merchant*, had *Merchandise* been *unlawful*, shee would not have done it. Let *Merchants* take heed of Covetousnesse; the evils are insident to buying and selling, do in all their tradings, with domestiques or forrainers, as they would bee done unto, and so their calling will not onely bee warrantable, but of singular advantage unto Common-wealths and Cities.

Obs. 2 Great trading makes places rich and famous. *Tyrus* had *Merchants* from all parts, and they brought in all sorts of pretious Commodities, so that shee was replenished and glorious. Shee was full of wealth, and famous in all parts. *Babylon* had trading with many Nations, and shee abounded in treasures, *Jerem. 51. 13.* When *Jerusalem* was the gates of the people, when all Nations came into her, then shee abounded in wealth and fame.

Obs. 3 True happinesse lies not in the abundance of outward things. *Tyrus* had what the world could afford; men of wisdom, skill, and strength, choice helmets and shields, horses, horse-men, and mules; horns of ivory and ebony, gold, silver, precious stones, Emeralds, Agates, Coral; the choicest wheat, honey, oyle, and Balm; shee had precious cloaths, rich apparel, the multitude of all riches in her; yet *heathenish*, and near unto destruction, *Isa. 23. 11.* The Lord hath given a commandment against the *Merchant City*, to destroy the strong holds thereof, outward things make not happy, *Psalms 144. 15.*

Vers. 26 Thy rowers have brought thee into great waters: the East winde hath broken thee in the midst of the Seas,

27 Thy

- 27 Thy Riches, and thy Fairs, thy Merchandise, thy Mariners, and thy Pilots, thy Galkers, and thy occupiers of thy merchandise, and all thy men of warre that are in thee: and in all thy company, which is in the midst of thee; shall fall into the midst of the Seas, in the day of thy ruine.
- 28 The suburbs shall shake at the sound of the cry of thy Pilots.
- 29 And all that handle the Oare, the Marriners, and all the Pilots of the Sea, shall come down from their ships, they shall stand upon the land.
- 30 And shall cause their voice to bee heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.
- 31 And they shall make themselves, utterly bald for thee, and gird them with Sackcloth, and they shall weep for thee, with bitternesse of heart, and bitter wailing.
- 32 And in their wailing, they shall take up a lamentation for thee, and lament over thee, saying, what City is like Tyrrus, like the destroyed in the midst of the Sea?
- 33 When thy wares went forth out of the Seas, thou filledst many people, thou didest enrich the Kings of the earth with the multitude of thy riches, and of thy Merchandise.
- 34 In the time when thou shalt be broken by the Seas, in the depths of thy waters, thy merchandise, and all thy company in the midst of thee shall fall.
- 35 All the inhabitants of the Isles shall bee astonished at thee, and their Kings shall be sore afraid, they shall bee troubled in their countenance.
- 36 The Merchants among the people shall hiss at thee, thou shalt be a terror, and never shalt be any more.

Having shown the great wealth and dignity of Tyrrus, here the Prophet comes to the second general part of the Chapter, viz. to shew the irrecoverable fall of Tyrrus.

In these words we have,

- 1 The distinction it self of Tyrrus.
- 2 The Effects and events that follow.

This

This distinction of *Tyrus* is set out,

1 By way of *Metaphor*, or similitude, which is implied in the 26.v. *Tyrus* is likened unto a ship at Sea, that suffers by the winds and waters, and so perisheth, being laden with rich Commodities.

2 From the *moving cause* thereof, viz. her *Rowers*, ibid.

3 The *Instrument* or *means*, the East wind.

2 The *Effects*. 1 *Loss* of all, v. 27. 34.

2 The *mourning* of Pilots, and Marriners, v. 28, 29, 30, 31, 32, 33. with the manner thereof.

3 The *influence* it had upon forreiners, astonishment, fear, trouble it produced in some, v. 35. and hissing in others, vers. 36.

26 *Thy Rowers have brought thee, &c.*

This verse is *wholly Metaphorical*; by *Rowers* are meant the *Great men* that ruled and governed *Tyrus*, who were to the City as *rowers* to a ship; They by their Pride, wicked counsells, and wretched lives, caused God to bring a long siege upon her, and ruine at last, which are called *great waters*.

The East winde hath broken thee.

That was *Nebuchadnezzar*, who came with a great Army from the East, besieged, took, and ruined *Tyre*, hee dealt with that Metaphorical ship, as a rough East wind doth with a ship at Sea, breaks it, and sinks it.

27 *Shall all fall into the midst of the Sea, &c.*

The Hebrew is, *The heart of the Sea*, all the wealth, greatnesse and glory of *Tyrus* should be drowned in the Sea.

28 *The Suburbs shall shake.*

The word for *Suburbs* is *Migresheth*; and *Migrash*, saith *Pagnine*, is a village out of the City. By *Suburbs* here, you

understand all the villages and Colonies belonging unto Tyre, when the Pilots, the Prince, and Governours thereof, should cry for the ruine of it, then should all the Towns, Villages, Colonies, were under her command, bee troubled and shake for fear.

Obs. 1 *Nothing humane can protect a sinful City and People from the judgements of God.* Tyrus was as strong a place as the world had, her walls, towers, ships, wise, strong men, could not do it. Tyrus was as rich a place as any under heaven, shee had a multitude of all riches, yet these kept her not from being brought into great waters; what power or art of man can keep off the winde from a ship, when it is at Sea? Its not in the power of all the Sea-men or Marriners in the world to do it; neither can any number of men, or all men keep off a judgement of God when it is coming upon a sinfull place. Let us not confide in humane things.

Obs. 2 *The ruine of Cities and States is chiefly from the Princes and Governours in the same.* Thy towers, they sit in the chief places, they have brought thee into great waters, they brought War, Famine, desolation upon Tyru. Zedekiah and his Nobles breaking with Nebuchadnizzar, brought Judea, and Jerusalem into great waters, Pharaohs sin brought all the plagues upon Egypt; when Governours are wilful, covetous, weak, ignorant, carelesse, given to their lusts and pleasures, they may quickly overthrow all. Rehoboams folly, caused that rent in Israel, as never was made up again. It was Ahaz sin that brought Judah into deep waters, 2 Chron. 28. 19. *The Lord brought Judah low, because of Ahaz King of Israel, for hee made Judah naked, and transgressed sore against the Lord.*

Obs. 3 *That Cities and States grown rich and renowned, have their periods.* Tyrus was replenished with the rarities of the world, shee had all excellent things in her, and was very glorious, but what became of her, and all shee had were not her riches, her glory, laid in the Seas in the day of her ruine, v. 27. shee had her daies for rising, and a day for her ruine; all the glory, bravery, and wealth, of this great, strong, and beautiful City, was on a suddain in a day, buried in the deep Sea.

Obs.

Obs. 4 *When the Lord brings his judgements upon sinfull Cities and States, when he makes great changes in them, or utterly ruines them, then some lament, and some laugh. When Tyrus was besieged, stormed, taken, and ruined; then the Rowers, Marriners, and Pilots, cryed, wept, and wailed bitterly, lamenting her destruction; then the Merchants laughed, and hissed at her.*

When Jerusalem was taken, burnt, and nothing left but rubbish, and ashes, then *Jeremy* and many others lamented greatly, for the ruine thereof, and then the *Ammonites, Moabites, and Edomites*, laughed thereat, as you may see *Ezek. 25*. such is the condition of humane affairs, and corruption of humane nature, that what is matter of mourning and humiliation to one, becomes matter of rejoycing and insulting to another, but wisdom hath said, *he that is glad at calamities, shall not bee unpunished, Prov. 17. 5.*

Obs. 5 *The righteous God doth sometimes recompence sinners in the same way they have sinned. Tyrus laughed at the destruction of Jerusalem, Ezek. 26. 2. and here in this ch. v. 36. The Merchants of the people shall hisse at thee. Hissing, as it sometimes notes astonishment, so sometimes gladnesse and insulting, Lament. 2. 15, 16. all that pass by clap their hands at thee, they wag their heads, and hiss, and say, this is the day we looked for, &c. at first these Merchants might bee astonished, at the tydings of Tyrus her ruine, and after rejoyce, clap their hands, and hisse at her. Agag by his sword had made women childlesse, and by Samuels sword his mother was made childlesse, 1 Sam. 15. 33.*

CHAP. XXVIII.

- Verf. 1 *The word of the Lord came again, unto mee, saying,*
 2 *Son of man, say unto the Prince of Tyrus, thus saith the Lord God, because thine heart is lifted up, and thou hast said I am a God, I sit in the seat of God, in the midst of the Seas, yet thou art a man and not God, though thou set thine heart as the heart of God.*
 3 *Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.*
 4 *With thy wisdom, and with thine understanding, thou hast gotten thee riches, and hast gotten gold and silver, into thy treasures.*
 5 *By thy great wisdom, and by thy traffique hast thou increased thy riches, and thine heart is lifted up because of thy riches.*
 6 *Therefore thus saith the Lord God, because thou hast set thine heart as the heart of God.*
 7 *Behold, therefore I will bring strangers upon thee, the terrible of the Nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.*
 8 *They shall bring thee down to the pit, and thou shalt dye the death of them that are slain in the midst of the seas.*
 9 *Wilt thou yet say before him that slayeth thee, I am god? but thou shalt bee a man, and no God, in the hand of him that slayeth thee.*
 10 *Thou shalt dye the deaths of the uncircumcised, by the hand of strangers: for I have spoken it, saith the Lord.*



N this Chapter you have these general parts.

1 A Prophecy against the King of Tyre in these 10. verses.

2 A Lamentation for him, and the spoiling of his glory, from the 10. v. to the 20.

3 A

3 A *Prophecy against Zidon*, from the beginning of the 20. to the 24.

4 A *Prophecy of mercy* unto the people of God, from the 24. to the end.

In the *Prophecy against the King of Tyrus*, you have

1 The *Authority* of the prophecy in the 1.v.

2 The *sin* that brought destruction upon him, which was his *Pride*, v. 2. occasioned from his *seat*, *ibid.* his *wisdom*. v. 3. 4. and his *wealth*, v. 4. 5.

3 The *Instruments* the Lord would use in his destruction, and they were *strangers*, v. 7. the manner of whole dealings with him, is set out in the 8, 9, & 10. v.

1 The word of the Lord came again, &c.

Being to speak unto the King of *Tyrus*, hee mentions his Commission, that the Lord spake to him, and sent him, one greater than the King himself: Hereby the Prophet made way for himself, and his message to have the better entertainment; had hee come of his own head, delivered things from his own spirit, hee had rendred himself contemptible; what hee had to declare unto the King, and against him, was not *humane*, but *Revelation* from the Lord.

2 Son of Man.

The *Son of Man*, must utter the words of God. Heavenly treasure is put in earthen vessels, and makes them honourable; *Ezekiel* though hee were the *Son of Man*, yet herein hee was the servant of God. Hee sent him, and put his own words in his mouth, full of Majesty, and to bee believed, notwithstanding his meannesse and frailty. This *Son of Man*, is made a *Son of Thunder* against a proud and haughty Prince.

Say unto the Prince of *Tyrus*.

Some of the Fathers do make this Prince of *Tyrus* to bee the *Devil*: but they were much mistaken in so conceiting;

for here bee many things which are incompetent to him, especially what is said in the 7, and 8, ver. The words are to bee taken literally of *Ethbabal*, or *Ithobalus*, who was at that time Prince of *Tyrus*, unto whom this Prophecy was directed, being in his glory and height; whereas *Satan* was cast out, and cast down into greater misery then here is mentioned long before.

Thus saith the Lord God.

Prophets being subject to the same infirmities and passions as others bee, are little regarded in the world, especially by Princes. *Ezekiel* therefore must not speak his own words, but say, *Thus saith the Lord God*. The Hebrew, *Adonai*, *Jehovah*, are very significant words: *Jehovah* imports God, being, and giving being unto all things. *Adonai*, his supporting all in their beings, for its from אֲדֹנָי a Pillar, or *sonn-*

dation. Thus saith hee, who hath his being of himself, and hath given being to heaven and earth, and all creatures therein, that upholds all by his power, even thee thy self, O Prince of *Tyrus*, thus saith he unto thee.

Because thine heart is lifted up.

By heart understand not that little part of flesh in man wherein is *sedes vite*; the seat of life but the *Thoughts*, *Counsels*, *reasonings*, *Designes*, *Wisdome*, *Workings*, and *Contrivances*, of the heart, so Heart is oft to bee taken in scripture, and its lifted up: when its carried out after high and great things, *Psalms 131. 1.* *Lord mine heart is not haughty, nor mine eyes lofty, neither doe I exercise my self in great matters, or in things too high for mee;* Here you may see what it is to have the heart lifted up, or to bee haughty, its *Jawab* in both places, and it is to have *aspiring thoughts*, to minde high things, to bee designing and reaching after them, to have a high conceit of ones self, as this Prince of *Tyre* had, who thought himself above the condition of mortall men, and so the *Counsels*, *reasonings*, *designes*, and *workings* of his heart, were

were to become a God, and he blushed not to say it.

Thou hast said I am a God.

Not thou hast *thought* so, which had been too much, but thou hast said it. The word **YEN** sometimes notes *purposing, determining*, as in 2 Chron. 2. 1. *Solomon determined to build an house, vjomer*, hee said, that is, hee *purposed* in himself to do it; but here its *more* than *purposing*, and *determining*, the Prince of *Tyrus* said, hee spake it out, what hee thought in his heart, hee uttered with his lips. *I am a god, El ani*, I am the strong one, I give being to this City and State, I uphold the same, on mee they all depend, from mee they have counsel, comfort, and protection, I do what I list, my power extends far and near, I open the door and ports, for all the Isles and Nations to trade with thee, O *Tyrus*, and I can prohibit them at my pleasure: I have fill'd thee, with the riches and rarities of all the Nations, I have done great things, I am beyond others, mighty and powerful, a god, and worthy of such honour as becomes the gods.

I sit in the seat of God, in the midst of the Seas.

As God is in the Heavens, which are inaccessible, none being able to come thither, to wrong or harm him, so am I in *Tyrus*, seated upon a rock, in the heart, or *midst of the Seas*, none can come at mee to do mee prejudice, I am without fear, I am in the *Seat of God*, not subject to the malice or power of any Mortall whatsoever. All the Merchants bring presents unto, and adore mee, I have power, wealth, honour, and all things glorious and delightfull, my *Seat* is no other than the *seat of God*; here was the great pride of this Prince, who arrogated to himself a Deity, and affected divine honour.

Yet thou art a man and not God.

The Hebrew is, *Thou art Adam, and not El*, thou art of earth, and not of heaven, thou art a weak sinful man, that can't do nothing for others, or thy self; what thou *El*, the strong

strong God? no, thou forgets what thou art; hee that is *El* will break thee in peices, like a potters vessel, and make thee know, thou art *man, and not God*, that there is no difference between thee, and other men; if they bee infirm, and feeble things, subject to changes, sorrows, sicknesses, and death, so art thou.

Though thou set thine heart as the heart of God,

Thou hast had such thoughts of thy strength, thy glory, thy wisdom, that thou hast perswaded thy self, thou art become a *god*, another *god*, or as *god*. The thoughts of *Gods heart*, are, that hee is strong, glorious, great, and wise, and thou takest up his thoughts; by *heart*, the thoughts, imaginations, and devices of it are meant. This *Prince of Tyrus*, dreamed, that hee was as fit and able to rule in the *Seas*, as *God* was in *heaven*, and that his wisdom, strength, and government, made him as honourable and glorious, as the *Lords* made him, that hee was invincible, like *God* himself.

Obs. 1 *The Lord takes notice of mens hearts, in what frame they are: Thine heart is lifted up:* Men cannot look into the *Heart*, being shut up in an house of clay, but the eyes of the *Lord* peirceth through our mud walls, and beholds our *hearts* and workings of them, *1 Sam. 16. 7.* the *Lord* looketh on the *heart*, wee look upon actions, faces, outward appearances, but *God* looks inward, and fixes the eye upon the *heart*, and so, that hee knows what is in his *heart*, and how it works, hee understands all the thoughts thereof, and the imaginations of those thoughts, *1 Chron. 28. 9.* not onely the rude drought, but what imaginations are thereupon. Hee knows mens inwards exactly, and can tell you whose *hearts* are proud, and whose are humble, whose are froward, and whose are meek, whose are chaste, and whose unclean.

Obs. 2 *Princes and great ones are prone, not onely to be proud, but to deifie themselves.* The *Prince of Tyrus*, his heart was lifted up, and hee said, *I am a God*. This is the height of *Pride*, to make oneself a *God*, to arrogate that which is due

due unto the Lord, God had said it, *I am God, and there is none Else*; I am God, and there is none like me, *Isa. 46. 9.* now what *Pride*, what blasphemy, was it for this Prince to say, *I am a God*. There be two things which God challengeth to himself, *vengeance*, *Dent. 32. 35.* and *God-ship*, *Isa. 44. 8.* This Prince robbed God of one, making himself *God*. Sundry of the Heathen Emperours, would either bee called or worshipped as *Gods*. *Caligula* made himself a *God*, erecting a Temple, with his image in it, ordaining Priests, and most costly Sacrifices to bee offered there to himself. *Domitian*, by a publike edict ordained, that in all writings wherein he should bee mentioned upon any occasion, he should be called *Dominus Deus*, Lord God. A mad humour of deifying themselves also invaded *Alexander the Great*, and *Julius Caesar*. Such is the frame of Antichrists spirit, *2 T. ess. 1. 4.* *He as God sits in the Temple of God, shewing himself that he is God.* Fitzherberts
2 Par. ch. 18.
Vitalp.

Obs. 3 *Haughtinesse and pride of spirit, do preceed and preface the destruction of men.* This Prince was near unto utter *ruine*, and before it, his heart was lifted up, hee said, *I sit in the seat of God*, I punish, and I spare whom I please, but quickly after hee was thrust out of his seat, and made an example of *divine vengeance*, for his *Pride* and presumption; *Edoms* heart was proud and high, even before the Lord threw her down, *Obad. 3. & 4. verses.* The hearts of *Samaritans* inhabitants, were greatly swollen with *pride*, and tympaniz'd, when the Lord threatned to bring the adversaries of *Rezin* against them, *Isa. 9. 9, 10 11.* *Herods* pride bred the worms that did devour him, *Prov. 16. Pride goeth before destruction, and a haughty spirit, &c.*

Obs. 4 *Whatever thoughts and conceits Princes or others have of themselves, yet they are but dust and ashes, poor inconsiderable things in respect of God. Thou art a man, and not God, thought thou set thine heart as the heart of God:* hee was a worthlesse, despicable thing, notwithstanding hee deified himself; men phantye themselves *Elohim*, *Jehovahs* when they are but *Adams*, and *Enoshes*. *Jehoiakim* made his nest in the Cedars, when hee was but earth, a desp'd brokea Idol, *Jer. 22. 23, 28, 29.* Great men have great thoughts, ranking themselves among the Gods of the earth; but as *David*

expresseth it, among the gods there is none like unto the Lord, *Psal. 86. 8.* they are earthen, proud, foolish, dying gods, *Psal. 82. 6, 7.* but God is in heaven, holy, wise, everliving; the greatest and best of the Sonnes of men, is no better than a bryar or thorn to him, *Isa. 27. 4.* he is a consuming fire, and what is a bryar or thorn to such a fire. In *Isa. 31. 3.* its said the Egyptians are men, and not God; they had high thoughts of themselves, and the Jews had higher, they looked at them, and not at the Lord, they thought every Egyptian was *El*, a strong God; but the Egyptians were *Adams*, not *El*, men, and not god, the highest of them; their *Pharaohs* were men, worms, grasshoppers, nothings, so that God they neglected, and that they should know, when he should stretch out his hand. Gods thoughts, and mens do differ exceedingly, they think themselves some-bodies, as *Simon Magus* did, *Act. 8. 9.* Gods, as the Prince of *Tyrus* here did, but, *Psal. 62. 9.* men of high degree are a lye, not lying, but a lye, and you know a lye is that hath no truth in it, no substance, no weight, they think themselves solid, substantial, massy peices, but they deceive themselves, and others not God; who tells them they are a lye, false, vain, and empty things, and not onely some men, but even all men are so in his eye, *Isa. 40. 17.* all Nations before him are as nothing, and they are counted to him lesse than nothing, and vanity, that all are as nothing before him, who is infinite, easily will bee granted, but that they are lesse than nothing, in his account, this seems strange and questionable. How can all the Nations be lesse than nothing? the sense is, they are extreemly inconsiderable. The words in the Original are rendred thus by *Mout.* *pro nihilo & inani reputata sunt ei*, for nothing and emptiness, they are reputed or accounted to him, or he reckons them as a thing of nought and vain.

Pro Luy sont
reputees com-
me chose de
peant & vain.

3 And behold thou art wiser than Daniel.

The *Tyrians* were wise men, *Zech. 9. 2.* *Ezekiel 27. 8.* *2 Chron. 2. 14.* and its probable their Kings were wise, well seen into Sea, military and political affaires, and that the Prince of *Tyre*, here spoken of, was one of the wisest of them.

them, but puffed up with a conceit of more wisdom than hee had, therefore here the Lord in an *Ironical* way, as Expositors conceive, gives him a check, saying, *behold thou art wiser than Daniel*; thou makest thy self a God, as if thou knewest all things, which *Daniel* did not. The Septuagint reads *μή σὺ φῶτε* the words by way of *Interrogation*, *Art thou wiser than Daniel*? and so doth the Fr. *Perstringeing*, the folly of the Prince thereby. The words by some are taken by way of *Concession*. *Estu plus sage que Daniel*. thou saiest thou sittest in the seat of God, and hast a heart as the heart of God, be it so, behold then thou art wiser than Daniel; He knew some secrets, thou knowest all, *Daniel* was very wise, hee would not defile himself with the Kings meat, or wine, *Dan. 1. 8.* hee revealed and interpreted the Kings dreams, chap. 2. & 4. hee read and interpreted the writing upon the wall, which none of the wise men could do, chap. 5. hee had an excellent spirit in him, and was chief President over the one hundred and twenty Princes that were set over the whole Kingdome, and when the two other Presidents, and all the rest of the Princes, envied him, and sought occasion against him, hee had carried things so wisely and well, that they could finde no occasion against him, chap. 6. *Daniel* had natural, political, and spiritual wisdom, insomuch that it grew into a Proverb, *wiser than Daniel*. His wisdom was great, dispersed far, and known to the Eastern, and other parts of the world, and even to *Tyrus*, which had trading from all parts; and because the Prince of it was so wise in his own conceit, the Lord gives him a notable twitch here, *Behold: Thou art wiser than Daniel*.

Vid. Dan. 1;
17, 20.

There is no secret that they can hide from thee.

Thou art so possessed with opinion of thy wisdom, that thou conceivest nothing can be kept secret, or hid from thee. The Hebrew word for secret, is *Sethum*, which signifies a thing shut up, and what is so, is secret and hidden from others, as *Dan. 8. 26.* *Shut up the vision, for its for many daies.* The vision being sealed and shut up, it was not knowable for a season, men could not tell what was therein; it was hid from them; but this Prince of *Tyre* took upon him to know

secrets; and things shut up from the Vulgar, and wise also. In the Original, the words stand thus, *Omne absconditum non abscondunt tibi*, every hidden thing, they do not hide from thee; here an Active is put for a Passive Verbe, and carries this sense, *every hidden thing is not hid from thee*, 'thou art so wise, as that thou piercest into secrets, dark, and deep things. Thou art a God, and what can men hide, or what can bee hidden from thee? The words are spoken ironically, or according to the opinion men had of him.

מן מן

Vid. G^o ff. Phil.
facr. 1. 3. tra-
ctat 3. de verbo
can. 23.

Obs. 1 *Wisdom makes men honorable and famous*. Daniel was wise, and his wisdom begate such an high esteem of him, that it became a Proverbe, *wiser than Daniel*. Nebuchadnezzar honoured Daniel much, when hee acknowledged Daniels wisdom to be ten times better than the wisdom of all the Astrologers, and Magicians that were in his Realm, *Dan. 1. 20.* but God honoured him more, when hee made his wisdom exemplary, and proverbial throughout the world. *Wisdom* is from God, a principal thing, *Prov. 4. 7.* it makes men of an excellent spirit, *Dan. 5. 12.* *Prov. 17. 27.* directing to do like unto God, hence it is, that men indued with it, are *honorable*, and renowned. David was wise, and his wisdom is recorded in holy writ for his honour; *1 Sam. 18. 5. 15. 30.* hee behaved himself wisely, very wisely, more wisely than all the Servants of Saul; The widow of Tekoah compared his wisdom to the wisdom of an Angel, *2 Sam. 14. 20.* Solomon was wise, yea wiser than all men, than Ethan, the Ezrahite, and Heman, and Chalcol, and Darda, these were wise men, and honoured for their wisdom; but Solomon above them all, his wisdom spread into all Courts, and unto all Kings of the earth, *1 King. 4. 31. 34.* This made Solomon to say, *The wise shall inherit glory*, *Prov. 3. 35.* a Son of wisdom is an heir to glory, hee shall not have fitting glory, but fixed, such glory as shall bee his inheritance.

Obs. 2 *Men know not what themselves are; thou art wiser than Daniel*: Thou thinkest thy self to bee very wise, whereas thou art ignorant, and foolish, and dost manifest it to the full. The Irony in the words speaks this out unto us, for an Irony is a trope, putting one contrary for another, here wisdom is mentioned; and by it the Princes foolishness is declared.

clared : It was so in him to think himself a God, that hee knew every secret; hee *did not know himself*, that is an hard lesson. The Apostle tells us, 1 Cor. 8. 2. that if *any man*, be hee Prince, or of what condition soever, *thinks that hee knoweth any thing, hee knoweth nothing yet as hee ought to know*: when men conceit they know *something*, this puffs them up, makes them despise, and neglect others, and they *know nothing* rightly; for right knowledge of things would make men humble, and direct them to use their Talents to the good of others, the glory of the giver, considering they must give account thereof ere long. The doctrine of self-knowledge, is out of practice, men study to know other men, other Countries what news? but are strangers to themselves: *Hazael* knew not himself, when the Prophet told him what strange things hee should do, hee was conceited that such cruelty could not harbour in his nature, 2 King. 8. 12, 13. the Pharisee *knew not* himself, when hee justified himself so above the Publican, *Luke 18. 11*. Its the common evil of the world, that men do not *know themselves*, what in truth they are. *Laodicea* *knew not* her self, shee said shee was rich, increased with goods, and wanted nothing, shee *knew not* that she was wretched, poor, blinde, and naked.

Obf. 3 *That ironical speeches are not unwarrantable. Thou art wiser than Daniel, thou knowest all secrets*: They have some tartnesse in them, yet are frequently used in the word, both by God himself, and his holy servants.

1 By God himself, Gen. 3. 22. *Behold the man is become as one of us, to know good and evil*. God had made man after his own image, but hee by believing Satan, telling him hee should bee as God, knowing good and evil, if hee eat of the forbidden fruit, lost that image, and here God upbraids him for it, *Behold, Adam is become as one of us*: The meaning is, hee is now altogether unlike us, hee is deluded by the Serpent, and become abominable like the Serpent himself, in this expression God laughed him to scorn for his folly. In the 10. of Judges you have another *Ironical* passage of the Lords, its v. 14. *Goe and cry unto the gods which yee have chosen, let them deliver you in the time of your tribulation*. Here God cuts them to the quick for their wickednesse, Idolatry, and

blindnesse: you have been weary of mee, better gods have you spied out, chosen, and served, gods that can do great things for you; why come you to mee in your streights, go get you to your new gods, let them who have had your worship, arise, appear, act for, and deliver you. Such is that of Christ, *Mark. 7. 9. Full well yee reject the commandment of God, that yee may keep your own traditions*, did they well to reject Gods commands, and set up mens traditions? no, they did *exceeding ill* in it, and that is the mind of Christ, when hee saith, *full well*, he speaks, *ironically*, and intimates they did extreemly evil, most wickedly.

2 By Men, that were precious in the sight of God, *Micaiah* being demanded of *Ahab*, whither hee should go up to *Ramoth Gilead* to battle, said, *Go, and prosper, for the Lord shall deliver it into the hand of the King*. Take the words as they seem to sense, it here is good incouragement, but so they contradict, *v. 17. & 28.* they are therefore a bitter *irony*, or sarcasme; all your Prophets incourage you to go, and you expect the same from mee, well, go, and prosper; his meaning is, *go and perish*, that is, the spirit, and true sense of the words, *Job 12. 2.* no doubt, but ye are the people and wisdom shall die with you. *Jobs* friends thought him a silly man, compared to them, no better than a beast, *chap. 11. 12.* but here hee hits them home for it, *No doubt you are the onely people in the world for wit and wisdom, you are the onely knowing and all-knowing men, and when you dye, there will be a death of all wisdom, the world left in a sad case, having not a wise man in it.* *Job* by an *holy irony* batters the conceit they had of their own wisdom.

Qui seipsum
haber pro sapi-
entie habent
eum deus &
homines progi-
naro, Said
the Arabick,
He fingerus.

4 With thy wisdom, and with thine understand-
ing, &c.

The King of *Tyrus* was expert in civil affairs, and by that skill hee had therein, hee got unto himself much wealth. The Spirit of God calls the cunning and craft he had in worldly affaires, *wisdom and understanding*. It cannot bee meant of spiritual wisdom, for *Prov. 3. 13.* that makes blessed, and this Prince was under the curse and judgements of God.

God. Hee was *worldly wise*, and set his *wisdome* on work to get riches.

Thou hast gotten thee riches.

The Hebrew is, *Thou hast made to thy self riches*; the word for *riches* is, חֵיל which the Septuagint renders δυνάμειν *power*. The Vulgar, *fortitudinem, strength*, and *ours, riches*; for *riches* to rich mens apprehensions, do adde *strength* and *power* to them. This King made himself *Rich*, and so *strong and powerful* by his *riches*. Hee had *all sorts of Riches*, chapter 27.

And hast gotten gold and silver into thy treasures.

The Hebrew for *Treasure* is, אוֹצָר Otzar, from Atzar, to *gather together*, to *lay up*, and it notes both the *treasure*, and the *place* where the *treasure* is laid up, and so it may do here, the King of Tyre had gotten gold and silver into his *Treasures*, that is, among his other *treasures* hee had them, or they were in his *treasury*.

5 *By thy great wisdom, and by thy traffique thou hast, &c.*

Thou art *very wise* in thine own opinion, and thou art grown *exceeding rich*, by thy *trading* and *Merchandising* with other nations, but thou attributest all to thine *owne wisdom*, and industry, nothing is given unto me, no mention is made of mee.--This King was a great merchant, did mightily increase in wealth was reputed wise, but was really foolish as the next words declare.

Thine heart is lifted up, because of thy riches.

Hee had a *mountain* of wealth, and that made his *heart mountainous*, his riches puffed him up, hee should have been the more humble, having much to answer for, but hee was the more *haughty*, confident, secure, and fearlessse of danger,

ger; he thought being so rich and great as he was, that hee could do any thing, yea, all things,

Obs. 1 That by skill and industry men grow wealthy. The Prince of Tyre, had insight into trading, which hee imployed, and so made himself rich. *Solomon* tells you, chap. 10. 4. *That the hand of the diligent maketh rich*, there is much in diligence to advance a mans estate, especially when diligence and skill go together, when a diligent hand is ordered by a wise head; if there bee actings without skill, little will bee produced, if skill without acting, nothing comes thereof. Where these go together, often they bring in great wealth. Some besides their skill, use craft and cunning, and so suddenly get great estates.

Obs. 2 Great men are prone to covetousnesse; and lay out themselves to get wealth. Thus, even the Prince of Tyre hath gotten thee riches, by thy traffiques hath thou increased thy riches. He was Covetous, and traded with the Isles and Nations to feed his Covetous humour. Princes are forbidden to multiply gold and silver to themselves, *Deut. 17. 17.* they may lose the hearts of their people by it, yea, they may lose themselves also thereby; but this Prince made it his work to increase wealth. Which is the practice of most Princes, and people in the world. Mens corrupt natures, and carnall wisdom carry them unto it. *Prov. 23. 4. Labour not to be rich, cease from thine own wisdom.* Mens wisdom put them on to bee rich, it heartens them thereunto, but it is such wisdom as the Scripture condemnes. The *Arabian* Proverb is, *Non est justitia cum avaritia*, justice, and covetousnesse dwell not together; a just man covets not what is anothers, but a covetous man will have the prey where-ever he findes it, and violate bounds to satisfy his lusts. *Ahabs* sicknesse, was not cured, till he had eaten *Naboths* vineyard, and drunk his blood.

Hoffing Histori-
a orientali.

There is a story among the *Arabians*, of one that had the world presented to him in the shape of an Old woman, whom hee asked, how many husbands shee had? shee said innumerable, the party asked what was become of them? shee said, shee had killed them all, then it was replied by the party,

party, I wonder that other men are so foolish, that seeing how thou hast used thy former husbands, they should still be in love with thee.

Obf. 3 *Prosperity makes men proud and insolent. Thine heart is lifted up because of thy riches.* They begate great thoughts in him, and swelled his heart above his brethren. Its hard to keep the heart low in prosperity. Its a common saying, and too true, *as rises my good, so rises my blond.* Beggars having gotten estates, account themselves Princes; and Princes being rich, think themselves gods. When *Amaziah* prospered in his war against the *Edomites*, his heart was lifted up, and being but a thistle, hee accounted himself a Cedar, 2 *Chron.* 25. Prosperity begets Cedarish spirits, *Hos.* 13. 6. *They were filled, and their heart was exalted, when they had plenty, then they grew proud, and forgot God;* there is an aptnesse in men to dote upon the creature, when they have much, and to magnifye themselves. This *Agur* knew when hee prayed that God would not give him riches, lest he should bee full and deny God. Men are ready to attribute their riches to their wisdom, industry, favour of their friends, &c. hereby they exclude and deny God, they allow him no hand, or interest therein, they say, who is the Lord, that we should bee thankful unto him? wee are not beholding at all to him, or very little, & thus they deny, and belye the Lord too, is the word *Cathah* signifies; you that prosper in this world, take heed to your hearts, least being drunk with this wine, you discover your nakednesse.

Verf. 6 *Therefore thus saith the Lord God, because thou hast set thine heart as the heart of God.*

7 *Behold, Therefore I will bring strangers upon thee.*

Here the Lord tells the Prince of *Tyrus*, what hee must look for at his hands for his finnes, especially his *Pride*, because hee magnified himself, and would be as God, therefore hee must expect destruction.

Because thou hast set thine heart as the heart of God.

The Hebrew is, *Hast given thine heart as the heart of God*, Thou hast given liberty to thy heart, to think high and great things; yea, to think thy self equal with God, hee thought the infinite glorious great God, had not other thoughts in him, or vaster than himself, and this was setting his heart as the heart of God.

7 I will bring strangers upon thee.

That is, *Nebuchadnezzar* with his Forces gathered up out of several Provinces, *Ezek. 26. 7.* they were men of a strange language, of strange manners, and out of strange Countries, they were strangers to the *Tyrians*.

The terrible of the Nations.

The word for terrible is, ערץ *aritz*, which *Montanus* renders *robustus*, the strong. The Vulgar, *robustissimos*, the most mighty. Vatab. *Tyrannos gentium*, the Tyrants of the Nations. French, *Les plus hideux*, the most hideous. Septuagint saith, λοιμὸς, *Pestilentes*, *pestilent men*, that should bee as a Plague or pestilence is to a Town or Country. Ours the terrible, ערץ *aratz*, signifies *fortem & violentum se exhibere*, through power to bee formidable to others, so should the *Chaldaans* be to the *Tyrians*.

They shall draw their swords against the beauty of thy wisdom.

By *Beauty of wisdom*, understand what ever beautiful things the Prince had gotten by his wisdom, as beautiful shipping, beautiful Army, beautiful treasure and riches, a beautiful City, a beautiful throne, &c. The *Chaldaans* should come, and destroy all the beauty of his wisdom, all that by his policy and craft hee had gotten. Or thus, thou thinkest by thy Counsells, arts, and devices, to prevent the taking of the City, and thy selfe, which

which couldst thou do, it would make thy wisdom beautiful and glorious; but they shall draw their swords, and prevail against all thy counsels, machinations, plots, and attempts to secure the City, and thy self.

They shall defile thy brightness.

Thou art now in a glorious Kingdom, and shinest upon thy seat and throne, all the Isles and Nations behold thy splendor, but the Chaldeans shall come and cut thee off, and defile thy brightness with thine own blood; they shall take away thy kingly dignity and life also. The French read the words, *Savilleront ton excellence.*

8 *They shall bring thee down to the pit.*

The word for Pit is, *Shachath*, which signifies corruption, and also a Pit, or grave, because that is the place of corruption. Men in their Graves do see corruption, they turn to dust. Its a Proverbial speech noting death, *Prov. 28. 17.* a man that doth violence to the blood of any person shall flye to the Pit, that is, bee cut off, and thrown into the grave: so here, the strangers should cut off the Prince of Tyre, and cause him to perish.

Thou shalt dye the death of them that are slain in the midst of the Sea.

Thou art in a City upon a rock, well walled, fortified, and manned, thou thinkest thy self secure, invincible: but thou shalt bee like those are slain at Sea, and thrown over-board, or sunk into the depths thereof. For Kings to be slain by forreiners is dishonourable; when slain, not to be buried as Kings, is a greater dishonour, to bee cast out, and drowned as common men, is a height of dishonour.

9 *Wilt thou yet say before him that slayeth thee
I am God.*

Thou hast said thou art a *God*, but when the enemies shall bee before thy gates, when hee shall seize upon thee, and bee ready to thrust thee through, what wilt thou then say? Wilt thou say thou art a *God*? no, thou wilt shew thy self a man, thou wilt bee full of fears, and at thy wits end.

*Thou shalt be a man and no God, in the hand of him
that slayeth thee.*

Then shall the vanity of thy thoughts appear, thou shalt see thy self a *man*, and *not God*, thou hast thought thy self *El*, the strong, powerful, and stable God, but thou shalt find thy self *Adam*, weaknesse, misery, instability.

10 *Thou shalt dye the deaths of the uncircumcised.*

These words may bee taken *two waies*, either thou shalt dy by the *hand* of those that are uncircumcised; thou shalt not have the honour to dye by the hand of the *Jews*, who by Circumcision are distinguished from all other, thou shalt dye by *Chaldeans*, a prophane and barbarous people; or thou shalt dye the *death* of the uncircumcised, that is, thou shalt so dye, as to *perish* soul and body for ever; thou hast exalted thy self to bee a *God*, and thou shalt bee cast into hell. The Nations who were uncircumcised were without God, without Christ, *Eph. 2. 12.* and so perished.

For I have spoken it saith the Lord.

Thou maiest contemn this Prophecy, and think there is nothing in it, but know its not the voice of man, like thy self, but the voice of God who will fulfil it, and make thee know that thou art man, and not God, that thou hast sinned greatly in comparing thy self with God.

Obf. 1 *Haughtineffe and Pride of Spirit, provokes God to deal severely with men; Because thou haft set thine heart as the heart of God, Therefore will I bring strangers upon thee, the terrible of the Nations.* God stirred up, led out, the most terrible of the Babylonians to punish the Prince of *Tyrus* for his *Pride* and *insolency*. *Theudas* boasted himself to bee some body, drew followers after him; but hee and they were all slain by the just judgement of God, *Act. 5. 36.* *Ziba* and *Zalmunna* said, let us take to our selves the houses of God in possession, *Psalms 83. 12.* they had aspiring spirits, but the Lord cut them off by the hand of *Gideon*, *Judg. 8. 21.* proud spirits the Lord will meet with, and break in pieces, hee hath said it, *Isa. 3. 11.* *The lofty looks of man, shall bee humbled, and the haughtineffe of men shall be bowed down.* Let those that have much, look to it, that they bee not lifted up, least they fall, bee broken, and rise no more.

*Ne ascendas
cucumen montis
cum succis or-
natus, ne forte
cadas. Hosin:
geu.*

Obf. 2 *That which is the glory and delight of men, is subject to spoil, and prophanation; They shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: they laid all the glory of Tyrus, and of the Prince thereof in the dust, there was beauty & brightness in the Court, in the City, in the Navy, in the Armory, in the treasures; but when the Chaldean came, he spoiled, he stained all, it was not the wisdom of the Tyrian, nor the beauty or brightness of the things that could keep off the enemies from plundering and prophaneing; they minded not beauty or brightness, wisdom, real, or pretended, but they lay all waste, cut off the Prince, and make a beautiful glorious City, as an heap of rubbish, or as nothing.*

Obf. 3 *Approachings of death will make men know themselves:* When this Prince of *Tyrus* should bee in the hand of his enemies, and at deaths door, then hee should see that hee was no God, but a poor, miserable, mortal man, *vexatio dat intellectum*, when death comes, and strikes upon our walls, then wee understand our selves, *Psalms 9. 20.* *Put them in fear, O Lord, that the Nations may know themselves to bee but men.* When Nations prosper, have all things as heart desires, they judge themselves more than men, they are *quasi dii mino-*

res, petty gods; but let the Lord send in some sore judgments, that carry death in their forcheads, then the Nations will know themselves to bee but men; that is, sorry, fading, perishing things, though death shut all mens eyes, yet the approach of death opens them oft to see more of themselves than ever before.

Obl. 4 That wicked Princes and others, how ever they may flourish in the world for a season, yet their ends will bee miserable, Thou shalt dye the death of the uncircumcised: a temporal death here, eternal death hereafter, therefore envy not great ones, who flourish here in the world for a season, and after go down to the pit, where they shall suffer sufficiently for their demerit.

Verf. 11 Moreover, The word of the Lord came unto me, saying;

12 Son of Man, take up a Lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God, every precious stone was thy covering, the Sardius, Topaz, and the Diamond, the Beril, the Onix, and the Jasper, the Sapphire, the Emerald, and the Carbuncle and gold: The workmanship of thy tabrets, and of thy pipes was prepared in thee, in the day that thou wast created.

14 Thou art the anointed Cherub that covereth: and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy waies, from the day that thou wast created, till iniquity was found in thee.

Here beginnes the second general part of the Chapter, viz. a Lamentation for the Prince of Tyrus, and the corrupting of his glory. Besides the Lamentation and authority of it: in the 11, & ver. you have,

1 The state of this Prince; let out from his power, wisdom, wealth, delights, and greatness, v. 12, 13, 14, 15.

2 The Cause; that his state and glory were destroyed, v. 15.

12 Take

12 Take up a lamentation upon the King of Tyrrus.

In chap. 27. 2. the Lord bade him take up a lamentation for Tyrrus, and here he bids him take up one for the King of Tyrrus, bewail his condition, for hee should suffer as well as the City, and though hee were an Heathen King, yet the Lord would have him to be lamented; the Prophet must weep over him. The French is, *Esfens la plainte contre le roy.*

Thou sealest up the sum.

The Hebrew is, *Attah cho:bem tachnith*, which Montanus renders, *Tu sigillas dispositionem*. Septuagint, *ὁ ἀποσφραγισμα ὡμοιωσεως*. The Vulgar, *Tu signaculum similitudinis*. Junius, *Tu obsignas summam*. Piscat. *Tu obsignator summæ*. Lavat. *Tu sigillas summam*. Vatabl. and the Trigurine, *Tu es omnibus numeris absolutum exemplar*. The French is, *Tu accomplis le tout*, or *tu es venu au comble de perfection*.

Ours is, *Thou sealest up the sum*: Thou having power over all the Commodities to bee carried out, or brought in, sayest, how much, and how little shall bee exported and imported; *Thou sealest up the sum*, thou puttest the last hand to the businesse, and doest compleat it, thus some expositors interpret the words. Others, considering *Tachnith*, is from *Tachan*, to weigh, to measure, and notes a thing measured, *secundum omnes ejus dimensiones*, according to all its dimensions, they make the sense this: Thou art an absolute and compleat King, whatever is wanting in others, is found in thee. *Thou sealest up the sum*, others want wisdom, riches, power, friends, thou hast all that conduce to the greatnesse and happinesse of a Prince. When bags have all the monie in them they should have, and writings, all things inscribed should bee there, then they are sealed; so this King, in his own conceit, or apprehension of others, had all a King should have, and therefore the seal is set upon him, *Thou sealest up the sum*, thou art *εἰκὼν βασιλείης*, a picture, and pattern for all Kings.

*Tu es omnibus
numeris abso-
lutum speci-
men, Castal.*

Full

Full of wisdom.

This Prince seemed *very wise*, having his head filled with *Cunning*, and skill in Naval, mercatory, and political affairs. When Princes know a little in any thing, they are applauded, and magnified for knowing men, but if they have got some deeper insight into things than others, then they are deified.

Perfect in beauty.

This perfection of beauty lay in his buildings, shipping, riches, laws, government, soldiery, Court, &c. in all, which appeared much *beauty* and glory, the 27. chap. sets out the *beauty* and glory of *Tyrus*, which was also the Kings.

13 *Thou hast been in Eden the garden of God.*

Gen. 2. 8. its said, God planted a garden Eastward in *Eden*. This *Eden* was a Region in *Mesopotamia*, or *Babylonia*, which was a most pleasant place. The word *Eden*, signifies *delight*, and *pleasantry*. In it God made a *Garden*, which is a place inclosed, separated from what is common, *gan*, *hortus*, a garden, is from *ganan* to protect, or compass about, because its fenced in, and so protected from violence and spoil. This garden being planted by God, in so pleasant a place, as *Eden* was, exceeded it far, and was such a *Paradise* as never eye saw since. Pleasant and delightful places are likened unto the same, and called *Edens*, and the gardens of God, Gen. 13. 10. Joel 2. 3. Ezek. 36. 35. So *Tyre* though situate upon a rock, was by the art and industry of man made an *Eden*, as the garden of God, very pleasant and delightful: The Prince of it was in a *Paradise*, wherein hee had all things desirable.

Every pretious stone was thy covering.

The Merchants of *Syria*, of *Shebah*, and *Raamah* brought pretious stones of all sorts unto *Tyrus*, chap. 27. 16, 22. the chief

chief whereof were set in his Crown, Canopies, Tents, Garments, Beds, Hangings, and other utensils. Princes spare not for cost; if any *stone* be more *pretious* than others, they will have them; and beautify themselves and theirs with the same.

The Sardius.

In Heberew סַרְדִּיּוֹן *odem* from סַרְדִּיּוֹן which signifieth to

be red, for it is of a *fleshy* or *bloud* colour, its called *Sardius* because the best of them are found in *Sardinia*. This *stone* was the first in the breast-plate of *Aaron*, *Exod.* 28. 17. The Chaldees call it *Samkan*, which *Shindler* interprets the *Ruby*, or *Sardius*. The *Romans* of Old, used this *stone*, being hard and firm for *Seals*. Much vertue is attributed to this *stone*, as to drive away fear, to make confident, to preserve from witchery and poysoning, &c.

Timorem pel-
lere, audaciam
prestare, a vene-
ficiis malefici-
isque gestantem
adserere, sangui-
nem enaribus
fluentem com-
pescere, animo
laxitatem, inge-
nio quoque
acumen invita-
re perhibetur
Rucus de gem-
mis l. 10. c. 6
Martinus in
Lexico v. Sar-
dus.
Plin. l. 37. c. 8

Topaz.

The Hebrew word is, פַּטְדָּה *pitdah*, which the Septua-
gint renders τοπαζιον, and so its called *Rev.* 21. 20. This *stone* for
colour is of a *greenish yellow*, or *yellowish green*, *aureus color*
per viridem relucet, such a colour, as is in *ferne*, *yellow*,
and *green* together. Some make two sorts of them, one *very*
green and clear, called *prasoides*, another like *pure gold*, called
Chrysopteros. Its the *greatest* of all pretious stones, saith
Pliny, and it is so named a *Topaz* from *Topazon*, an Island in
the red Sea, yet there were *Topazes* from other places, *Job*
28. 19. *The Topaz of Ethiopia shall not equal it*. Though those
Topazes were very pretious, yet not comparable to wise-
dome.

The *Topaz* is commended for that vertue it hath, to stop
eruptions of blood, to restrain passion and wanton lusts, to
help against melancholly, deliriums, phrenzies, falling sickness
and suddain death.

Martinus in
Top. Rucus de
gemmis. l. 2. c. 9

And the Diamond.

Vejahalom; which some render the *Jasper*. Others better,
T t t the

Shindl. in v.

□□□

Puilla, tametsi
mole ignibus
vastissimis in-
jectus modius
percinax atque
illæsus ita per-
manet & nul-
lam prorsus ig-
nis actionem
admisisse (eti-
amsi multos
dies ibi perfe-
veret) palam
ostendat unde
& indomitam
antiquis vocari
Gemmam inve-
nire est. Ruens
de gem. l. 2. c. 15
Vid. Ruem
loco predicto.
Berillus gem-
ma est quæ a-
quæ marinæ
colorem refert
ex viridi cæu-
lum Boetius in
historia de
Lapid.

Ruens l. 2. c. 8

Sudines dicit

in gemma esse

candorem un-

guis humani

similitudine.

Plin. l. 37. c. 6

Adversus vene-

rea pollet & a-

nimi fustum,

item nocuus

effectus arceæ

creditur, Ruens

the *Adamant*, or *Diamond*, for *jahalon* is from אֶלֶן *con-*
undere, to break in peices. The *Adamant* is of that *hardness*,
that it *breaks* all other pretious stones, and continues unbro-
ken it self; *Adamas quia idibus domari non potest.* In Arabick
its *Diamah* from دِيم *dim, durare, perseverare,* because of
its durableness. It is not so clear as the Crystal, but spar-
kles and sends forth fiery or bright beams, like the sun. Phi-
losophers say, the *Diamond* is of great use against poysons;
and inchantments, that it prevents madness, vain fears, and
skarings in the sleep. It pacifies fury and enmity between
parties, and maintains love in the nearest relations; at its
presence, the *Load-stone* loseth his attractive vertue.

The Berill.

Some have it the *Hyacinth*, some the *Chrysolite*. The
Hebrew is *Tarshish*; which is the *Sea-Beril*, *quia maris viro-*
rem refert, because it resembles the greenness of the *Sea*. *Be-*
ryllus quasi virillus a virore. Of this stone was spoken, chap. 1.
v. 16. Some make it to be of a *bluish* colour. There be sever-
al kinds of them, the best are of a *Sea-green* colour.
Watery eyes, sighing, liver-griefs, dulness are helped by the
vertue of this stone, its beneficial to the brain, and also to
married Parties.

The Onyx.

It is a pretious stone like the nail of a mans hand for *white-*
ness. The Hebrew is שֹׁהַם *shoham*; translated sometimes
a *Sardonyx*, sometimes an *Onyx*, but *Ruens* makes a difference
between them. The Septuagint is very uncertain in the
Translation of this word *shoham*, the *Onyx*, as you may see
in *de Dieu*. upon *Exodus* 28 p. 76. and in *Martinius* in the
word *Onyx*.

The Jasper.

The Hebrew being יָסָפֵר Demonstrates no other stone
can

can bee admitted here, but onely the *Jasper*, which is a stone of much worth and glory, *Rev. 4.3.* the glory of God and Christ upon the throne in Heaven is likened thereunto, as also the light and glory of the new *Jerusalem*, *Rev. 21.11.* yea, they were *Jasper stones* which made the first foundation in the walls thereof, *vers. 19.* *Isidore* calls it, *viridem gemmam*, the green gemme, or pretious stone. There bee many kindes of *Jaspers*, green, blue, aierie, white, ruddy, purple, spotted. *Onkelus* turns the word, *Jaspeh*, in *Exod. 28.* *Pantree*: and *Jonathan* in this place of *Ezekiel*, *Pantherin*, a *panthera bestia*, because the *Jasper* is spotted like the *Panther*. The green *Indian Jasper* is the chiefest of them all. *Pliny* affirms, he saw a *Jasper* so great, that it weighed eleven ounces. They are preservative against all poysons, dropfies, feavours, restrain blood and sweat, and refresh the eies with their greenesse. Lib. 37. c. 9.
Rucus lib. 1. c. 1

The Saphir.

Of the *Saphir* was largely spoken, chap. i. v. 26. *Carulao colore pellucida est*, for its colour its like the Heavens, azure, or blue, and transparent. There bee some *Saphirs* white, others blue, these are the males, the other females, Vid. Martini.
um in verb.
Saphirus. saith *Boetius* in his second book of *Gemms*. The best of this kinde of stones come from the *Modes*. The vertue of this stone is much. Its a friend to chastity, its powerful against anger, envy, deceitfulnesse, sadnesse. Its good against poysons, ruptures, &c.

precipuo usui esse perhibetur. Contra iracundiam, invidiam, fraudes & tristitiam pollet, Corporis incrementum moliri, solidas principesque fovere, & asservare partes cordis, oculorumque vires rescire, horum exerescentias & pustulas inhibere, rupras quoque membranas cogere. Galenus & Dioscorides autores sunt. Addunt & adversus ictus scorpi- onum & intestinas exulcerationes bibi, venenis etiam pestiferis resistere & contra vene- ficia omnia, adde etiam & incantamenta presidio esse, febrientes cordis venit pulsantibus ad mora juvare, sudorem arcere, sanguinem continere carbunculis abscessibusque calidis pestiferis, presertim mirum in modum adversari tradunt, Rucus de gemmis. l. 2. c. 2.

The Emerald.

Nophlich in Hebrew. *Montanus* makes it the *Carbuncle*, *Shindler* the *Smarag'd*. Others the *Chrysoprase*, and so its termed

termed here in the Margent, and so in the 27. chap. v. 16. The margent is *Chrysopraze*. Its for colour a golden green, like a leek, inclining to yellow green.

The best sort of *Emeralds*, or *Chrysoprazasses*, are those which *aureis guttis conspergantur*, which have golden drops or spots on them. The true beauty and glory of these stones is seen onely in the dark. They are comiortable to weak eyes, refresh the heart, & *vires tribuant contra sciam auri sitim*.

Rucus l. 1 c. 10

The Carbuncle.

Its a pretious stone, so called from the shining of it: The name of it in Hebrew is *Bareketh*, from *Barak*, which signifies *lightening, shining*. De' Dieu. saith, its *Lapis fulguris conruscationem imitans, a stone that shines like lightening*. Some would have it to bee the *Smarag'd*, but *Mercer* and *Shindler*, judge *Bareketh* to bee the *Carbuncle*, and so *Danaus* who saith, the *Smarag'd*, doth not resemble the brightnesse of *lightening*, but the *Carbuncle*; and at midnight, *velut sol quidam illustrat sibi vicina loca*, like the Sunne it inlightens dark places, near unto it. In Chaldee its called *ברקן Bar-kan*, which by a transposition of letters is *קרבן Carban*, whence *Carbunculus*. Of all flaming gemms, its counted the chief, and called *Carbuncle*, *quod sit ignitus ut carbo*, being like a burning coal. Some call it *appritus*, because no fire will hurt it. Those write of it say, it comprehends the vertues of all other pretious stones.

De Dieu. in 18.
Exod.
Marrin, in Lexi.

Vid Rucum
l. 2 c. 14

And Gold.

The Hebrew for *Gold* is, *זָהָב Zahab* or *zahaf*, which hath affinity with *צָהָב Tzahab*, which signifies *yellow*, and its called *אֶבֶן אֹזֶם ab aura*, as *Isidore* observes, because its shining or *pure*, as the aire, and *Zahaf* metaphorically is put for that is *pure shining*, Job 37. 22. *Fair weather cometh out of the North*. The Hebrew is *Zahaf*, *Gold comes out of the North*, the meaning is, clear and pure air like *gold*, comes out of that part of the world, So *Zech. 4. 12.* the *golden pipes* are

are said to *empty gold*; for so is the Original, the meaning is, oyle which is *pure*, and in colour and brightnesse like gold.

*The workmanship of thy Tabrets, and of thy pipes
was prepared in thee, in the day
that thou wast created.*

In the day of his birth, or of his being made King, there was great rejoicing, all instruments of musick were used. *Tabrets and Pipes* being put for all the rest, by a Synecdoche. The *Tyrians* delighted in musick, *Ezek. 26. 13.* and upon such occasions as the birth and coronation of Princes, they greatly rejoiced, and made use of their choicest instruments.

The work-man-ship of thy Tabrets, The word for work-man-ship is מלאכה *melecheth, melachah* signifies, saith Kirker, anything is for the service or use of man, whether arts, cattle, or any thing gotten by industry. here it notes that artifice was in their *Tabrets and pipes*, they were curiously made and wrought, they were not common ones, but the choicest the Art of man could produce.

And of thy Pipes.

The Vulgar reads the words thus, *Foramina tua, thy holes*, which *Maldonate* and some others do interpret *Pipes*, because they are full of holes. For *Nekavim* the Hebrew for *Pipes*, is from נקב to *boar through*, and pipes are so.

Was prepared in thee.

How they were prepared in the King, is hard to conceive, *Piscator* renders it *apud te, with thee, or before thee*, at the time of thy creation.

In the day that thou wast created.

Creation is proper to God, and is the production of an entity or creature out of nothing, as *Gen. 1. 1.* & sometimes its called

led *creating*, when of *pre-existent matter* a thing is *made new*, that it was not before, as man out of the earth, *Gen. 2. 7.* with *Gen. 1. 27.* hee is said to be *created*, and metaphorically its applied to men, when they are made that they were not, those make them so. are said to *create*, and those made so, to be *created*. Hence when men are raised by others, they are called their *creatures*.

Obs. 1 *When men have natural, or acquired excellencies, beyond others, and abuse them, its matter of mourning. Take up a lamentation upon the King of Tyru: hee had more wisdom, beauty, blessing, prosperity, and abundance than others, but hee abused all; his heart was lift up, hee honoured not God, with what hee had, and therefore Ezekiel must lament; So Ezek. 17. 1. hee must lament for the Princes of Israel, who abused their power, places, parts, and blessings, they had.*

Obs. 2 *Choice accomplishments with outward glory and greatness, are no Arguments of Gods grace, or Gods speciall favour towards men. Heathens, and the worst of men have had these, the Prince of Tyru, who blasphemously said, he was a god, hee sealed up the sun: hee was a compleat Prince, he had choice indowments, hee was full of wisdom, pe felt in beauty, hee had outward glory and greatness as much as any, hee was seated in a Paradise, hee glistered with Pearles, and precious stones, hee had as choice Musick as was to be had, yet notwithstanding all these, hee was a wretched man under the curse of God, and was to dye the death of the uncircumcised. What vanity is it therefore to pride our selves in any humane excellencies, to set our hearts upon, or confide in any outward glory or greatness.*

14 *Then are the annointed Cherub.*

Here the *Prince of Tyru* is compared unto an *Angel*. *Angels* in Scripture are called *Cherubims*, *Gen. 3. 24* The resemblances between him and them, take in these particulars.

1 They are full of knowledge and wisdom, 2 *Sam. 14. 20.* and its said of this King, that he was full of wisdom.

2 They are beautiful and glorious creatures, *Luke 9. 26.*
Christ

Christ shall come in the *glory of the Angels*, so this King was *perfect in beauty*, and *full of glory*, being adorned with such pretious stones as he was.

3 They are *high exalted* about others, having *great power* and *command*, *Dan. 10. 13, 20. 2 King. 19. 35.* they are called, *principalities and powers*, *Eph. 3. 10.* So this King was *exalted* above others; hee had *great power* and *command*, so that hee was *dreadfull*, as the *Cherubims* that kept the way into *Paradise*.

Annointed.

The *Cherubims* above the *Arke* or *mercy seat*, were *annointed* with oyle, *Exod. 30. 26.* to which, here may bee an allusion, *thou art the annointed Cherub*, or thou thinkest thy self so; or it may bee spoken in reference to the *Kings of Israel* and high *Priest* who were *annointed*, and so had many *prerogatives* thereupon, and this man being *made King of Tyrus*, had *great priviledges* and *prerogatives*.

That covereth.

The *Cherubims* had wings which covered the *Ark*, *Exod. 25. 20.* and this King had wings of *power*, stretched out at *Sea* and *land* to *cover* and *protect* his people. The Hebrew word is *Hashochech* from *Sachach*, which is to *hide*, *superponendo aliquid*, a *Hen* hides her chickens by putting her wings over them, it notes also to *protect*, when things are *covered*, they are *protected*. Kirken;

I have set thee so.

Thou wast *made King*, hadst *great honour*, *priviledges*, and *power*, thou wast *above others*, and how camest thou to all this? it was not by any other than my self? *I have set thee so.* The Hebrew is, *I have given thee*, that is, into such *dignity* and *greatnesse*.

Thou

Thou wast upon the holy mountain of God.

Some refer this to *Hiram*, furnishing *Solomon* with materials to build the Temple, but this sense of the words is in no wise entertainable, for *Hiram* was dead long before, and here the Prophet speaks of one that was then to be destroyed. *Piscator*, senses the words thus, *Thou hast been so gorgeously attired, as if thou wert the High Priest of my people, when he is in his robes.* Others make this the sense, *Thou wast as one upon the holy mountain of God.* *Tyrus* is likened to *Mount Sion*, the King to a *Cherub* in the Temple, thereupon its called the *holy Mountain*, by way of resemblance, or because *Tyre* belonged to the Tribe of *Asher*, it was within their lot, *Josh. 19. 24, 29.* and therefore belonging to Gods people, and being on the borders of *Canaan*, it might be called *holy*. If any should question whether *Tyrus* were on a *Mountain*? know, that in the Scripture, *Cities* for their high buildings, and strong defences, are called *Mountains*, though they bee not on *Mountaines*, as *Jerem. 51. 25. Behold, I am against thee, O destroying Mountain*, its spoken of *Babylon*, which was not upon a *Mountain*, but in a plain, upon many waters, *v. 13.* So *Tyrus* for its high buildings, strong walls, and defences, may bee called a *Mountain*, but *Tyrus* was upon a rock, which was high above the waters, if not above the rest of the earth. Some tell us, *Tyrus* was upon a great *Mountain*, and things which are great and goodly to see unto, are said to be the Lords.

*Tyrus supra
montem excel-
sum exalifica-
ta fuit. Vilal.*

*Thou hast walked up and down in the midst of the
stones of fire.*

What these stones of fire are, hath exercised the heads of men to finde out. Some make them the *Angels*, who *Heb. 1. 7.* are called a *flame of fire*. Some will have them to bee the two Tables of stone given at *Mount Sinai* in fire. Some assert them to bee the people of the *Jews*, who for their holiness, zeal, and love, are called *stones of fire*. Some tel you they were the precious stones in the Temple at *Jerusalem*,

OR

or the common *stones* gilded over. Others by these understand men of *excellent parts, spirits, and abilities*, with whom the King of *Tyre* conversed, but these have overlooked the truth lying near at hand; for these *stones of fire*, are the *pretious stones*, mentioned in the former vers. and are so called for their *shining and glistering* like fire, especially the *Carbuncles*, and *Diamonds*, which *sparkle* and seem to cast out fire. *Sanctius* saith, *hee walked in the midst of the stones of fire*, because his royal Pallace shined with such stones, as might well bee called *stones of fire*.

The Jews at this time were not so holy, as to bee called or counted *stones of fire*, they committed adultery with stones and stocks, *Jer. 3.9.* and were *stones of darknesse*, *Job 28.3.* rather than *stones of fire*.

Put a Tyri regem in medio ignitorum lapidum ambulare quia regium conelave undique collucebat his lapillis qui suo jure vocantur igniti.

15 *Thou wast perfect in thy waies.*

The Septuagint hath the words thus, *συ ἄμωμος ἐν ταῖς ἡμέραις σου*, *Thou wast faultlesse*, or *spotlesse in thy daies*: thou keptst thy self free from those pollutions, which Kings usually are defiled with. The Hebrew is, *thou wast perfect in thy waies*, not in a moral sense; as if hee were without sin, but in a political sense, he prospered in what he did, in his Naval, Military, Court, and State-affaires; hee was successful; hee wanted nothing pertaining to Kingly greatnesse, hee had all things which might make him compleat and glorious.

From the day thou wast created.

From the time of making thee King. In the day hee was created, all sorts of musick were used then, vers. 3. and from that time hee had all things conducive to Royal greatness.

Till iniquity was found in thee.

There were some finnes in this Prince, which were very provoking.

1 His *Insulting at the destruction of Jerusalem*, which you have chap. 26.2. *Tyrus* hath said, *Aha, Shere is broken*

that was the gates of the people. *Tyrus* that was the King of *Tyrus*; and the people, they insulted over the Jews in their milcery.

2 His excessive pride in making himself a god, or as God. These were iniquities, and whilst he was free from them, he prospered, his actions were commendable, but when these sprung up, and were discovered, then the Lord threatened him with destruction, and hastened his ruine. The words are spoken of God, *humano more*; as men search and find out things, so God is here said to do, his finding out is making known things.

Obs. 1 Princes, and men in supream power, are honourable, they are *Cherubs*, or *Cherubims*, next unto God. In whose word they have many honourable Titles given them. They are called *shields*, *Hof. 4. 18.* the word for *Rulers*, is *shields* in the Hebrew, and *shields of the earth*, *Psalms 47. 9.* they protect the state where they live, *Ezek. 17. 3.* they are named *Eagles* and *Cedars*, *Psal. 82. 6.* they are termed *gods*, and *children of the most high*, God owens them for his children, and calls them *Gods* which is an height of honour.

Obs. 2 That Kings and potentates have their places, privileges, and power, that they may bee protectors of the people: Thou art the anointed Cherub that covereth: hee was on the throne, that hee might spread his wings of protection over his subjects, both at Sea and land. Magistrates should bee as Hens to the Chickens, as fathers to their children, they are called not onely *Fathers*, but *Nursing fathers*, *Isa. 49. 23.* the word in Hebrew is *Omenajick*, thy *Nursers*, or *Nourishers*, and notes *faithful nursing*, they should make it their businessse to preserve and provide for their people, as *Nurses* do for their *Nurse-child*, seeing daily that it bee kept from dangers, and want nothing; such a *Nurseries-father* was *David*, *Psal. 8. 72.* hee fed them according to the integrity of his heart, and guided them by the skilfulness of his hands: *David's* heart and hands were at work, for the good of the people. Such a *Nursing Father* was *Moses*, whom the Lord would have to carry the People in his bosome, as a *Nursing father* beareth the sucking childe *Numb. 11. 12.* God would have Kings, Princes, Magistrates, to deal tenderly with the People; they should

should bee as *Cherubs* unto them, spreading the *wings of protection* and justice over them, and when they do otherwise, hee is wroth with them, *Zeph. 3. 1, 2, 3. Mic. 3. 1, 2, 3, 4.* when instead of fathers they are *Lyons*, instead of *Angels*, they are *Devils* to the people. God is sorely displeased, and will destroy them.

Obs. 3 *That Princes are exalted by God, and depend upon him. I have set thee*, so its God that raises them, and cloaths them with honour and Majesty, *Prov. 8. 15, 16. By mee Kings reign, and Princes decree justice, by me Princes rule, and Nobles, even all the Judges of the earth.* Here is mention of *Kings, Princes, Nobles, Judges*, what *Power* soever any, or all of these have, the highest or subordinate, they have from God, who is the fountain of all power, as well as of being; Hee is Lord of heaven and earth, hee is chief governour among *Angels* and men, *Psalms 22. 28.* and he sets up in *Tyrus*, and in *Babylon*, in *Egypt*, and in *Jerusalem*, whom hee pleases. They should consider who sets them up, on whom they depend, and serve him with fear, ruling for the Lord; Which because they do not, they grow proud, insolent, tyrannical, and therefore the same hand that set them up, throws them down, *Dan. 2. 21.*

Obs. 4 *God mindes the places where Princes dwell, and the pompe they live in: Thou wast upon the holy Mountain of God, thou hast walked up and down in the midst of the stones of fire: Thine habitation hath been in a strong fortified City, thou hast lived in great state and glory, having thy Pallace glittering with Carbuncles, and other pretious stones, 1 King. 22. 39.* God took notice of the *Ivory house*, which *Ahab* built for his state. *Solomons house, throne, overlaid with the best gold,* his Pompe, and State God observed, and caused to bee recorded, *1 King. the 7. and 10. chap.* and because great ones pride themselves in their seats, and Palaces, God threatens to smite their winter houses, and their summer houses, and tells them that their ivory houses shall perish, and their great houses have an end. *Amos 3. 15.*

Obs. 5 *Princes and States are prosperous and successful in their undertakings, whilst they are free from iniquities. Thou wast perfect in thy waies from the day thou wast created, till ini-*

quity was found: So long as thou keptst thy self from unjust and wicked acts, thou didst speed well in all thy enterprises at Sea and Land. The Lord blesses Heathen Kings, while they do just things. Its righteousness exalts a Nation, even any Nation, *Prov. 14. 3. 4.* David told Solomon what was the way for him, and his Kingdome to prosper, *2 Chron. 12. 13.* hee must fulfil the Statutes and judgements of the Lord, and then hee should prosper in all that hee did, and whither soever hee turned himself, *1 Kin. 2. 3.* Hezekiah was free from iniquities, unjust, and cruel acts, and hear what the Spirit of the Lord saith of him, *2 Chron. 32. 0.* *he prospered in all his works.*

Ob. 6 Great and grievous sins may bee in Princes and States undiscovered, but the Lord will search them out, and make them known: Till iniquity was found in thee. The Prince of Tyrrus his sinne was secret, and hidden from the world, kept within doors, in his own chamber, Palace, City, or Territories, but the Lord found it out, and made discovery of it to the Prophet, and the Prophet to the world. The great ones of Judah thought themselves innocent, yet God found the blood of innocents upon their skirts, and hee found it not by secret search, by digging, that is, by taking much pains, to find it out, but so soon as hee came, hee spied it upon their skirts, and made it known, *Jerem. 2. 34.* men plot mischief, do works of darknesse, and think they shall not be seen, *Isa. 29. 15.* but the Lord sees, will finde it out, and bring it into the light; David sinned in secret, but the Lord saw it, and proclaimed it to the world.

Ob. 7 Wickednesse blasts prosperous Princes, and flourishing States: Thou wast perfect in thy waies, till iniquity was found in thee: That caused all to wither. His exalting himself to bee as God, his insulting over others in their misery, and his unjust actions, caused the Lord to threaten and bring desolation. Iniquity, is the canker and plague of prosperity. Many Princes and States which were fat and flourishing, have been made lean thereby. Jeroboams iniquities lost him five hundred thousand men at once, *2 Chron. 13. 8. 9. 17.* When iniquity was found in Zedekiah, breaking with Nebuchadnezzar, and relying upon the King of Egypt, what said the Lord, shall hee profe-

prosper, or shall hee scape that doth such things? Ezek. 17. 15. no, hee shall never prosper more. Its said of *Joab* that hee became mighty, hee prospered greatly, and what was the cause, 2 Chron. 27. 6. it was because hee prepared his waies before the Lord. or established them before him; hee looked to it, that hee did nothing, but what God commanded and approved, hee would not defile his heart or hands with iniquity, therefore hee grew mighty, and left a flourishing Kingdome; But when *Abaz* his Son came to it, who did wickedly, you may see how the *Syrians*, *Israelites*, *Edomites*, and *Tiglath Pilezer*, did waste and consume his kingdome, 2 Chron. 28. would Princes, Rulers, States, Cities, families, persons, prosper, let them take heed of wickedness, and remember *Malachy* 4. 1. *The day commeth that shall burn like an Oven, and all the proud, and all that do wickedly shall be as stubble: and the day that commeth shall burn them up, and leave them neither root nor branch.*

Verf. 16. *By the multitude of thy Merchandise; they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as prophane out of the mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of fire.*

17 *Thou heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before Kings, that they may behold thee.*

18 *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffique: therefore will I bring forth a fire from the midst of thee, it shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.*

19 *All they that know thee among the people, shall bee astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

In these verses you have the Kings sins, which are

1 Injustice or violence, ver. 16.

2 *Pride* or vain confidence, v. 17.

3 *Prophanenesse*, v. 18.

2 *Gods judgements*, or punishments of him for his sins, which are,

1 *Casting out*, and destruction, v. 16.

2 *Casting down* and making exemplary, v. 17.

3 *Burning*, and that to ashes, v. 18.

3 *The Events* of Gods so dealing with him, and they are,

1 *Astonishment*,

2 *Terror*, v. 19.

16 *By the multitude of thy Merchandise*.

Tyrus was a City of the greatest merchandising, as chap. 27. appears, and the *King of Tyre* himself, was of the Merchants company, *Isa.* 23. 8. and countenanced their trading greatly. This drew *Merchants* from all places thither, they brought in commodities, and carried out Commodities, and there was great trafficking between the *Tyrians* and them; and what followed thereupon?

They have filled the midst of thee with violence.

The Hebrew word for *violence* is, *זלזל* *Chamas*, which notes, that wrong which is a violation of justice. These *Merchants* seeking themselves, minded not what was just and equal, but made a prey of one another, and so filled the City with *injustice*, *iniquity*, and *violence*. The Septuagint is, *ἀνομίας*, that is, with *illegality*, *transgression*, *unrighteousnesse*. The French is, *de rapine*, they did catch and snatch one from another; yea, oppress, and undo one another.

And thou hast sinned.

Thou who shouldest have lookt to it, that no unjust things should have been done in the City, that there should have been no violence, even thou hast sinned, either by doing as other Merchants did, or by being lifting up by the abundance of those things, thy self, and Citizens possessed; or rather thou hast

hast *sinned*, in *suffering* those have done violence to go unpunished; thou hast connived at them, and so given them incouragement to their wickedness. The word *Chata*, signifies to *erre from the way, scope, mark*. He should have had justice in his eye, and neither have done unjust things himself, nor have *suffered* his Citizens to have done them.

Therefore I will cast thee, as prophane, out of the Mountain of God.

The Hebrew is, *I will prophane thee from the mountain of God*. Some under the words thus, *I will blot out the memory of thee from Jerusalem, and from amongst my people*. But its better to understand it of his own City and *Kingdome*, out of which God would cast him; hee was an *annointed Cherub*, set up by God in great honour and dignity, v. 14. but hee not doing answerable to his place, God would pull the crown from his head, take away all his power and greatness, and prophane him, that is, make him as a common person, or cast him out as *prophane*, as one that hath *prophaned* the place of Majesty. Of the *Mountain of God* you heard in the 14.v. where this King was said to bee upon the holy *Mountain of God*.

Delebo memoriam tuam bonam de Jerusalem & de medio populi sancti mei.

And I will destroy thee, O covering Cherub.

The word for *destroying* is, *אבד* *abad*, which notes an *utter destruction*, and God would *utterly* destroy this King for not protecting his people from violence and wrongs. Hee was as an Angel for place and power over others, and should have covered them with the wings of protection and justice.

From the midst of the stones of fire.

The *stones of fire* were these *pretious stones*, himself and Palace were adorned with all, so called because of their glistering and lightening, of which before. v. 14.

17 *Thine heart was lifted up because of thy beauty.*

In the 5.v. its said, *Thine heart is lifted up because of thy riches*, and here, *because of thy beauty*; he was rich, great, honorable, strong in men, ammunition, shipping, and fortifications, all which had *a glory, a beauty*, and that lifted up his heart, made him swell with pride, and think himself more than a man, to imagine that he was a petty god.

Thou hast corrupted thy wisdom, by reason of thy brightnesse.

This King was in repute for *wisdom*, v. 5. & 12. by which hee attained to great wealth and glory, which here is expressed by *brightnesse* (for glory is a bright and shining thing.) The glory, beauty, and brightnesse of his condition, begate such pride in his spirit, that his *wisdom was corrupted*, and *lost*, as the Vulgar reads it. His Pride did obscure his understanding, and disfigure his *wisdom*. True *wisdom* consists in the *knowledge of a mans self*, and carrying it humbly when hee is highest; but hee *knew not himself*, that would be as God, and make all bow unto him,

I will cast thee to the ground.

Thou art in great glory and honour, eminent and renowned, lifted up above other Princes, sitting, as thou fanciest, in the seat of God, but I will strip thee of all thy glory, and greatnesse, bring thee down from thy height, and *cast thee to the ground*, it imports violent and *extream misery*.

I will lay thee before Kings, that they may behold thee.

I will make thee a publike *example* to the Kings of the world, thou shalt bee so debased, cast down, and trampled upon, that Kings shall minde, and wonder at thy condition; bee terrified and acknowledge the just hand of God upon thee

thee for thy wickednesse. The Septuagint is, ἐν ὧν βασι-
λέων ἐδωκε σε παραδειγματισθῆναι, *I have given thee, or will*
give thee to bee an example before Kings. The French is,
Je te donneroy de vant la face des rois a fin que ile te regardent.

18 *Thou hast defiled thy Sanctuaries, by the multitude
of thine iniquities. by the iniquity of
thy traffiques.*

By *Sanctuaries* or *Sanctification*, some here take to be meant
the *Kings vertues*. Others his *Oathes* and *Covenants*; but his
Royal Palace and *City*, or the *Palaces* where he. and his did
worship, and that *Religion* they had, chiefly are intended.
Their traffique was great, and the iniquities adhering
thereunto were great, as deceit, covetousnesse, pride, in-
justice, violence; by which the *Palace*, *City*, and *Sacraries*, were
defiled, and the *Religion* they had, whatever it was. *Pisca-*
tor makes the *Sanctuaries* to be the *Kings Palaces* onely, which
for their magnificency were answerable to the Temple at
Jerusalem, and the King by his iniquities had given cause to
God, to bring in the *Chaldeans* to defile and destroy them.
This sense and the former stand well together; for being for-
merly defiled with sin, it was just with God to defile them
with blood, and utterly to destroy them.

*Therefore will I bring forth a fire from the midst
of thee, and it shall devour thee.*

That *Tyre* was consumed by fire is probable, if not, its to be
considered what is meant by fire. Some make it to bee the
plotting of his own Citizens to destroy him; discontented ones
should flye to the King of *Babylon*, besiedging the City, and
berray him; this *Maldonate* likes not, but saith, its fine causa
divinare. Others make this fire to bee the judgement of God
upon *Tyre*. Shee sinned, and the King also in a speciall
manner, and God from those sinnes would cause punish-
ment to spring up, which should consume them and him, as
a fire kindling in a house, eats it up, and consumes it.

And I will bring thee to ashes upon the earth.

These words do hint unto us, that the judgement of God upon *Tyrus*, after it was taken by *Nebuchadnezzar* was fire. What they could not spoile by their Axes, and other warlike instruments, that they set fire unto, and so turned into *ashes*, the stately and goodly buildings thereof, the glorious Pallaces of the King, were made ashes; fire is a consumptive transforming thing, and so are Gods judgements. Or if wee take the words not in a *litteral*, but a *metaphorical* sense, *ashes* note a contemptible and base condition, *Job. 30. 19. Hee hath cast me into the mire, and I am become like dust and ashes*; When *Job* was stript of all his honour and glory, set upon the dung-hill, then hee was as *dust* and *ashes*.

In the sight of all them that behold thee.

The word to *Behold*, is *Raah*, which notes not onely seeing with the eye, but with the mind also, *Jerem. 2. 31. O Generation, see the word of the Lord*: that is, hear, consider, understand, they could not see it with the eye; and here, not onely those that saw with their bodily eyes, but those that heard of it, even the *Isles* which were afar off are included.

19 All they that know thee among the people shall be astonished at thee.

All thy subjects, and all *Forreiners*, with whom thou hast *Traded*, and have heard of thy *wisdome*, *beauty*, *glory*, *greatnesse*, they shall bee astonished at thee; they shall wonder, to see thee the annointed *Cherub*, brought to so low and despicable a condition. Some conceive that as they were astonished at the destruction of *Tyrus*, and the Prince thereof, so they were glad, *hiss'd*, and *mockt* thereat, but *chapt. 26, 16, 17.* they should be astonished, and take up a lamentation.

Thou shalt be a terror.

In the Hebrew it is, *Thou hast been terrors, ballahoth hajutha*, thou with thy power, greatnesse, majesty, hast been terrible unto others. The Septuagint is, ἀπώλεια ἐ-
γιγνς. *Thou hast been destruction.* The French is, *Tu seras en frayeur*, *Thou shalt bee for a fear or terror*, so wee have it, and it suits well enough with the Hebrew, which oft puts a *preter tense* for the future, and so the sense is, all those that see to what a desolate condition thou art brought unto, shall be terrified, ch. 26. 21. 23. 36. you have this word *terror*.

Never shalt thou be any more.

Thou shalt never bee King more, nor *Tyrus* ever bee built more, in such state as formerly it was, nor any King or form of a Kingdome bee ever seen therein more; for *Junius* tells us, it was upon the re-building of it made a Common-wealth. These words wee had formerly, ch. 26. 21. & 27. 36.

Obs. 1 *That in much trading there is much sin; by the multitude of thy merchandise they have filled the midst of thee with violence;* The Merchants of *Tyrus* were covetous, fraudulent, unjust, violent, speaking unlawful words, and doing unlawful things, and that so commonly, as that they filled the City and Palace with the guilt thereof, *Prov. 10. 19. In the multitude of words there wants not sin*, that is, there is much sinne, many of them are *sinful*; so in much trading and merchandising, there wants not *sin*, it abounds; sinful thoughts, desires, idle, evil, false, flattering, lying words, adhere to them are busied therein, and many unjust, yea, oppressing acts are done by them: an heart they have exercised with covetous practises, and many of them do love the wages of iniquity, as *Balaam* did, 2 *Pet. 2. 15.* and like *Judas*, purchase fields with the reward of iniquity, *Act. 1. 18.* In Mart-Towns, where there is much Trading, there is much sinning, much lying, swearing, whoring, drunkennesse. Merchants bring the vices of their countries, as well as the wares and Commodities thereof, and it

Vbi magna sunt
um, oris &
magna negoti-
atio, ibi raro
absunt im-
pura & frau-
des. Au hac
magnam vitæ
licentiam mer-
catores sibi
vendicant, neq;
tam merces
quam vitia,
cum a civibus
tum ab aliis ex
omnibus natio-
nibus impor-
tantur. I. avat.

Malum qui non
impedit cum
potest, facit.

may bee questioned whether the *vices* brought in, do not more harm than all the Commodities do good?

Obs. 2 *God takes notice of men in place, whether they con-
nive at, or punish sinne;* The Merchants filled the City and
Palace of the King with injustice, violence, and all manner
of wickednesse, and hee punished them not, but connived at
them; and so besides his great neglect which was very evil,
hee contracted the guilt of their sins upon himself. Gover-
nours are sent by God saith *Peter, 1 Epist. 2. 14. For the punish-
ment of evil doers, and for the praise of them that do well:* being
sent of God, and set up by him, as this Prince of Tyre was,
v. 14. Gods looks after them, observes strictly how they
act, whether they encourage men that do well, and punish such
as do evil; if they do not, the Lord will charge their sin upon
them, *Thou hast sinned, thou hast filled all with violence.* Not
to punish sin, is to encourage men in sin, and so Rulers bring
a world of guilt upon themselves, they must answer for the
sinnings of the people, when they prevent not, nor punish what
they might.

Obs. 3 *Doing of unjust things, and non-execution of justice,
undo the Princes and Rulers of the earth, they cause God to
thrust them out of their Thrones and Kingdomes, and to lay
their glory and greatnesse in the dust. Thou hast sinned, that is,
done unjustly, and neglected justice, therefore I will cast thee
as prophane out of the Mountain of God, I will destroy thee O co-
vering Cherub, from the midst of the stones of fire. Nebu-
chadnezzar and his Army were the instruments to do this,
but God was the chief Agent, I will cast thee out, I will de-
stroy thee, and it was for his wicked acts, and want of doing
justice.* When Princes do just things, punish evil doers,
countenance them that do well, then they establish them-
selves in the mountain of God, in their thrones and greatnesse;
but when they fail therein, they undermine themselves, and
hasten their own ruine. The *Arabians* say, *firmitas regni
est iustitia*, justice is the sinews, and strength of a Kingdome,
injustice then must bee the dissolution of it, *Psal. 89. 14. Ju-
stice and judgement are the establishment of Gods throne, it is ha-
bitation in your books;* but the margent hath it *establishment*,
and so the French reads it, and the word *Mecon* signifies a
basis

Justice & equi-
ty sent the es-
tablishment de
the throne.

basis or foundation; justice upholds the very Throne of God, should hee not execute justice, or do unjust things, his Throne would shake, his glory, and greatnesse come down; would Rulers and great ones bee established in their places, let them keep justice, and judgement, and do wrong to none. Saul spared Agag, when hee should have hewed him to peices, 1 Sam. 15. hee caused to bee slain eighty five Priests of the Lord, 1 Sam. 22. and shortly after for his unjust acts, and want of doing justice, hee was thrust out of his throne, cast out as a prophane Prince from the Mountain of God, and destroyed from being a covering Cherub, and from all his glory and greatnesse.

Obf. 4 The abundance and glory of outward things, occasions men to forget God and themselves: Thine heart was lifted up because of thy beauty: hee had abundance of all things, and they, with the glory and beauty of them, swelled his heart, made him proud, forget God, the giver of them, and himself who was to give account for them. Its hard to keep the heart in a right frame, when wee are compassed about with creature-plenty, glory, and beauty. Pride, disdain, and violence, are the brats and bastards of plenty. Its harder for Princes or any to regulate their spirits in prosperity, than in adversity. A man under prestures, is seldome putt up with Pride, overcome with lust, drowned in covetousness, overtaken with surfeiting, and drunkennesse, or tickled with worldly glory; all which and many other evils, are incident to them that dwell in the midst of abundance, (see Deut. 31. 10. ch. 8. 10, 11, 12, 13, 14. in their fulnesse, men forget, and forsake God, when in their adversity they seek and sue unto him, Hos. 5. 15. In their affliction they will seek mee early, or diligently. Manasses in his greatnesse and fulnesse forsook God and his worship, did violent acts, but when hee was in fetters in Babylon, and in affliction, then hee besought the Lord his God, and humbled himself greatly, 2 Chron. 33. 12. his heart was lifted up before, but now humbled, and that greatly. Affliction pricks the bladders prosperity hath blown up, and filled with pride.

Obf. 5 Mens priding themselves in an outward glory, doth prejudice them in a greater excellency: Thou hast corrupted

thy wisdom because of thy brightness: his wisdom was of an higher nature, than all his greatness and glory, than his shipping, souldiers, buildings precious stones, and whatever other external excellencies were in *Tyrus*, but by his pride, in these hee marred that. Sin is the smoak of the soul, and what smoak is to the eye of the body, that sin is to the understanding, which being darkened, mens wisdom is corrupted. If there bee a drop of ink or poyson, in milke or wine they are corrupted; so if sin, especially *pride* be found in a man, his wisdom is corrupted, and he will think, speak, and do corruptly, *Prov. 11. 2. When Pride commeth, then commeth shame, but with the lowly is wisdom.* When men are puffed up with their parts and injoyments, then commeth shame: Then they will carry themselves so, as others will bee ashamed of them, their wisdom is corrupted, and they do foolishly: but when men are low and humble, they are wise, and do things commendable; true, sound, uncorrupted wisdom, dwells with the lowly, and is a stranger to the proud.

One faith upon these words of our Prophet, *That all proud men are fools, their pride hath darkened their foolish hearts.* Let us take heed of *priding* our selves, in any externals or internals, thereby wee shall corrupt our glory, let us bee lowly, so shall we have wisdom unspotted, humble, so God will give us more grace. *James 4. 6.*

Obs. 6 The end of Gods dreadful judgements upon sinners is, that they may bee examples, and warning peices unto others. I will cast thee to the ground, I will lay thee before Kings that they may behold thee, and so take heed of thy waies and practises. God is terrible unto Kings, hee cuts them off, and makes them *exemplarie unto others*; they are oft blasphemous, proud, unjust, violent, Tyrannical, and God by the thunder of his power, cuts them down, and by their fall sets them up to bee lights unto others, that they tread not in their steps, least they come to their ends. *Pharaoh* is drowned in the Sea, the Princes of the People hung up before the Sun. *Herod* is eaten up with vermin, the King of *Ai*, hanged on a tree, *Josh. 8. 29.* *Adonizedeck* and other Kings, their necks were made footstools to the Jews, *Josh. 10. 24.* *Agag* was
hewn

hewn in peices, 1 Sam. 15. 33. Joash was slain in his bed, 2 Chro. 24. 25. Jehoram was so smitten with sicknesse, that his bowels fell out, 1 Chron. 21. 19. Zedekiah had his eyes put out, was bound in fetters; and carried to Babylon, Jerem. 52. 11. and made a prisoner all his daies; the Kings of Sodome and Gomorrah were roasted in the fire, and burnt to ashes, and why were these things done to Kings? that they might bee examples to others, both Kings and people, 1 Cor. 10. 11. All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come; had they not been written, they would have been forgotten, but God in his great wisdom would have them written, that all that read or hear of them may be admonished by them, and learn to avoid those finnes they were guilty of, least they partake of the same or paralell judgements.

Examples in holy scripture are used diverse waies.

1 For Arguments in prayer, as *Psal. 83. 9, 10, 11.*

2 As matter to strengthen our faith, *Deut. 3. 21, 22. Isa. 51. 9, 10.*

3 As Presidents for God to proceed by, *Jerem. 7. 12, 14. Ezek. 20. 36.*

4 As Motives to repentance and turning unto God, *Luke 13. 1, 2, 3, 4, 5. Amos 4. 11.*

5 For Cautions and Admonitions unto us, that wee do not commit such things as they did, *2 Pet. 2. 6.*

Such an example did God make the King of *Tyrus*, hee was a Sea mark to direct Kings and others who sit at the stern, that they fail not that way hee did, least they suffer shipwrack. Thus God makes men serviceable after their death, who were sinful and mischievous in their life time.

Obs. 7 *Sinful practises defile mens chiefeft excellencies and glories, and expose them to defilement. Thou hast defiled thy Sanctuaries by the iniquity of thy traffique. Covetousnesse, lying, deceit, violence, pride, luxury, and such like sins, attended their trading, and these finnes defiled the City, the Court, the Crown, their Temples, their worship, and what ever was pretious unto them. Sin is of a spreading nature, defiling us, and all wee have; yea, exposing all to ruine and destruction, see Ezek. 5. 11. the 7. 24. the Jews defiled Gods Sanct-*

Sanctuary with *sin*, therefore God would expose them to be defiled by Heathens.

Obf. 8 *Mens own sins do breed their woes, bring them into contemptible conditions, and to utter destruction.* This Princes *sinnes* kindled the fire of Gods *inaignation* in the midst of his City, Palace, and Sanctuaries, and such a fire as devoured him, and brought him to *ashes*. Wood breeds the worms, which eat it up, Garments the moaths which consume them. Men by their *folies* contract those distempers, and diseases, which rend them from the land of the living, and enfranchise them among the dead. Its the *sin* of a Nation, that tears out the bowels of it, and laies all the pleasant things therein waste. Its Princes *sinnes* which shakes the Crown from their heads, their injustice, Tyranny, covetousnesse, prophanenesse, throws them out of their Thrones, leads them with scorn, and causeth the Lord to pour his *indignation* upon them. There is no Nation, City, or family, roasted in the fire of *divine dreadful judgements*, but themselves do bring the same upon themselves. *Israel* destroyed her self, *Hos. 13. 9.* that was by her Calves and idolatrous worship. *Ireland* hath destroyed it self by her treachery, and bloody doings, and search into it, you shall finde that *Scotland* hath destroyed it self by its own *iniquities*. So *Worcester* by its own *acts* hath brought woes upon it self, &c. Many are brought to ashes at this time, to bondage; base and contemptible conditions, because they fed upon ashes, made lies their refuge, doing dishonourable things, *Isa. 26. 11.* the fire of their enemies shall devour them, their sins were the material fire that they brought, &c.

Obf. 9 Gods judgements upon wicked Princes and places, oft are such, as that they become matter of astonishment and terror to others. All that know thee among the People shall bee astonished at thee, thou shalt be a terror. Whosoever should hear what God had done to *Tyrus*. and the Prince thereof, should bee amazed thereat, and tremble, chap. 26. 15. hee is terrible to the Kings of the earth, *Psalme 76. 12.* and makes them terrours to others.

Verl. 20 *Again, The word of the Lord came unto me, saying,*
 21 *Son of Man, set thy face against Zidon, and prophesy a-*
gainst it.

22 *And say, thus saith the Lord God, behold. I am against*
thee, O Zidon. and I will bee glorified in the midst of thee,
and they shall know that I am the Lord. when I shall have
executed judgements in her, and shall bee sanctified in her.

23 *For I will send into her pestilence, and blood into her*
streets, and the wounded shall be judged in the midst of her,
by the sword upon her on every side: and they shall know
that I am the Lord.

In these words you have a *Prophecy against Zidon*, which is the third general part of the Chapter; the authority of it is in the 20.v. and the *Prophets Commission* in the 21.v. the *Prophecy* it self, in the 22. and 23. where *destruction* is threatned to Zidon, by *Pestilence* and *Sword*, and the *Ends* of Gods judgements declared.

21 *Set thy face against Zidon.*

The word for to *set*, notes a *setting on purpose*, not *carelessly*, but *composedly*, *intensively*, *Amos 9.4. I will set mine eyes upon them for evil, and not for good.* Though formerly I have *seriously*, and *purposely*, set my self to do them good; yet now I will with as much *seriousness*, and *resolvedness*, set mine eyes upon them, or against them for evil, I will look *severely* upon them; So the Prophet must fix his face upon *Zidon*, and look *severely*, *futably*, to the judgement he had to threaten against it.

Arte cura studio Vilalp.

Zidon.

Of *Zidon* was spoken, chap. 27. 8. it was seated at the foot of Mount *Libanus*, and terminated the bounds of *Canaan*, in the North-west. *Justin* saith, it was built by the *Phenicians*, and called *Sidon*, from the multitude of fishes were thereabouts: for they call a fish *Zidon*. It was a rich and potent City, having its King; for *Ethbaal*, the father of that wicked woman *Jezabel*, was King of the *Zidonians*,

Y y

I Kin.

De Diis Syris Syntag. 2 c. 2. **1 King. 16. 31.** They were idolaters, for *Ashtoreth* was the goddess of the *Zidonians*, **1 Kin. 11. 5.** and *Selden* judges those four hundred Prophets of the groves, which did eat at *Jezabels Table*, to be the Prophets of this goddess. These *Zidonians* were for their manners, and wickednesse like to the *Tyrians*; no better than *Thornes* and *Bryars* unto the Jews, and hence *Ezekiel* is commanded to *Prophecy against them*, as *Jeremy* was *Chapter 25. 15. 22.*

22 Behold I am against thee.

Some read the words thus, *Behold I come to thee*, not to shew thee kindnesse, not to protect or comfort thee; but I come to punish, to destroy thee. The words may also be read, *Behold, I am above thee, or over thee*, thou art strong, wise, wealthy, secure, but *I am above thee*; and thou canst not escape my hands. But to take the words as here they are, *I am against thee*: thou hast mee thy enemy, hitherto I have been thy friend, caused thee to grow great and prosper, but now *I am against thee*, its not men or Angels, but I the Lord of all in heaven and earth, that have the command of all creatures in my hand, that shake the foundations of the earth, and lay waste Kingdomes, Cities, at my pleasure, even *I am against thee*.

And I will be glorified in the midst of thee.

Montanus reads the word *glorified*, actively, *I will glorifie my self in the midst of thee*, thou hast dishonoured me by thy sins, given mine honour unto Idols, but now I will punish thee severely for what thou hast done, and so vindicate my name, make thee know that I am a God, differing from thy false Gods, and goddesses. The Septuagint reads the word passively, ἐνδοξαθήσομαι, so wee, and many others, *I will be glorified*, and the sense is this, I am against *Zidon*, I will fight her, get the victory over her, by executing my judgments upon her, and so I shall be glorified by all that see my hand upon her. God is glorified when hee punisheth evill doers, and cuts them off, *Exod. 14. 4.* *I will be honoured upon Pharaoh*

Pharaoh, and all his host, v. 17. upon his Charets and his Horsemen, and how was this done? by drowning them in the midst of the Sea, *v. 27, 28.* and God is glorified when others take notice of his power, justice, judgements, and praise, and fear him, as it is *Exod. 15. 1. 14.* When men do conquer others, all the friends of the Conqueror do rejoyce, and triumph with him, they go or send to him, as *2 Sam. 8. 10.* and give him thanks for what hee hath done, which is an honouring of him, and it is no lesse that his enemies fear him.

And they shall know that I am the Lord, when I have executed Judgements in her.

The *End* of Gods judgements is to bring men to a right knowledge of him. When *Zidon* should receive the punishments due to her sinnes, then shee would know, that is, acknowledge God to bee above all Idol gods, that hee onely was worthy to bee feared, adored, praised, and obeyed.

And shall be sanctified in her.

In chap. 20. 41. wee had these words, *I will bee sanctified in you,* where they were opened: They may bee taken here *actively,* or *passively,* *I will sanctify myself in her,* that is, I will do that in *Zidon,* execute such judgements in her, as shall declare to all Nations that I am an holy God, hateing all sin, that my name is holy and reverend, in this sense they are taken *actively: passively,* thus, whereas my name hath suffered by the *Zidonians,* and many have thought mee no better than the Idol gods, that I take little care of the world, wink at men in their wickednesse, and am like unto them, when my judgements are upon *Zidon,* it will bee otherwise, then they will have high and honourable thoughts of mee, then they will declare mee to bee a just and righteous God, and so the holy God shall bee sanctified in Righteousnesse, as it is *Isa. 5. 16.* that is, made known to bee holy for his righteous judgements.

23 For I will send into her Pestilence.

These are the judgements with which God would visit Zidon. The word for Pestilence is, דבר *deber*, which Interpreters make to signify *speech, death, and order*, as well as the *Plague*, and that to have all *these* in it, for the *Plague* is a speaking judgement, it speaks out Gods severity, it speaks unto us to repent presently. Its a dreadful judgement, few scape that have it, and it hath order in it, for that it goeth from house to house, City to City, and oft sweeps away all.

And bloud into her streets.

The Babylonians should besiege Zidon, and after the Pestilence had devoured many, they should take the City, slay the Citizens, and fill the streets with blood, dead, and wounded bodies.

And the wounded shall be judged in the midst of her.

When Towns and Cities are besieged, many from within, make attempts to raise the siege, or break through, whereupon they come to be wounded, if not slain; so here, many were wounded upon such attempts, and after the City was taken they were judged to death. The Hebrew is *veniphlal chahal, cadet vulneratus, the wounded man shall fall in the midst of her*, and so the Septuagint, *πεσὺνται τὸ τετραγώνον τῆς πόλεως*.

By the Sword upon her on every side.

There should neither be any articles or terms of peace offered them, nor any way of escape be left them. The Souldiers should compass her about on every side, so that whoever attempted to flye and get away, should fall into their hands.

Obs. 1 That great, flourishing, and strong Cities may have God their enemy, and so their enemy, as to declare and proclaim war against

against them. Son of man, set thy face against Zidon, tell that great City what the Lord saith, Behold, I am against thee, O Zidon. I am comming in a martial way against thee, and will consume thee to ashes.

Obf. 2 Gods aim and end in his judgements, is to make himself known, what a dreadful, just, and holy God he is, and that hee may bee declared by men to bee so. God would destroy Zidon by pestilence and warre, that hee might be glorified, and sanctified in her, shee would not give glory to God, before; the Lord would therefore fetch his glory out of her by his judgements, and cause others should see the same, to confesse him to bee a God of power, justice, and holinesse, Psalm 9. 16. The Lord is known by the judgement hee executeth. There bee characters of his power, justice, and holinesse in them, that men must needs take notice of them, if they bee not Atheistical. If others will not fear, praise, worship, adore the Lord, whose hand hath lately been lifted up so eminently, yet let us do it. God must be glorified and sanctified one way or other. Let us therefore say, Great and marvelous are thy works, Lord God Almighty, just, and true are thy waies, O thou King of Saints, who shall not fear thee, O Lord, and glorify thy name?

Obf. 3 What judgements soever come into or upon Cities and persons, its the Lord that sends them thither, that brings them upon them. I will send into her Pestilence, and blood into her streets: Its the Lord gives commissions as to the Prophets to prophesy judgements against a City, so to the judgements themselves, to come to, and upon them. If in Worcester dead bodies and blood filled the streets, if all houses were plundered, if armies bee routed, thousands slain, its the Lords doing: let none stumble by looking at the instruments, they are the sword in Gods hand, he causes it to wound, and to kill,

Vers. 24 And there shall bee no more a pricking bryar unto the house of Israel, nor any grieving thorne of all that are round about them, that despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, when I shall have gathered the house of Israel from the people among whom they are scatte-

red; and shall bee sanctified in them in the sight of the Hea-
then, then shall they dwell in their land, that I have given
to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses,
and plant vineyards, yea, they shall dwell with confidence,
when I have executed judgements upon all those that despise
them round about them; and they shall know that I am the
Lord their God.

These verses are a Prophecy of grace and mercy to the
Church of God, being the last general part of the Chapter,
where first you have the things prophesied of, which are,

1 Freedom from molestations by enemies, v. 24.

2 Collection of the Jews, out of the places they were disper-
sed into, v. 25.

3 Habitation in the land given to Jacob, v. 25.

4 Safety and Prosperity, v. 26.

2 The Time when these things shall bee, v. 26. after judge-
ments executed upon their enemies.

3 The End of this comfortable Prophecy, and sweet
Promises in it, and that is the knowledge and profession of
God, ver. 24. & 26.

There shall be no more a pricking bryar.

The word for *Bryar* in the holy language is *Sillon*, a thorn,
a sting, a bryar, and metaphorically its put for a *Thorny*
man, Hence is, σιλλαίνω, saith *Avenarius*, which signifies,
Maledictis lacerare, to scratch a mans name with ill words.
Sillon is no where else used, but in *Ezekiel chap. 3. 6.* and in
this place. The Septuagint turn it, σκολοι, which in *2 Cor. 1. 2.*
7. is rendred a *Thorn*; and by the Vulgar, *offendiculum*, an of-
fence.

Pricking.

Mamir is from *Maar*, which signifieth *dolorem inferre*, to
cause grief, to make the heart ache, so do thornes and bryars,
when they prick a man, they pain and grieve him.
Spina dolo-
rem inferens.
saith Jeron:

Unto the house of Israel.

By a *Synechdoche* of the *whole* for a *part*, hee understands the *house of Zidon*.

Nor any grieving thorne.

The word for *Thorn* here is, קִצְּקוֹס or קִצְּ from קִצַּץ to bee *afflicted*, to bee in *streights*, because *thornes* do *afflict* and *streighten* men. Some make it to differ from others in *quantity*, and to note a *greater thorne*, but it signifies any *thorne*, *thistle*, or *grieving thing*. *Macib*, *grieving*, is from *Caab*, to *make sad*; when a man is *pricked* with a *thorn*, it makes him *sad*.

Of all that are round about them.

These words shew who were the *Bryars* and *thornes*, viz. those who *dwelt neer unto* the *Jews*, on every side, the *Tyrians*, *Sydonians*, *Philistims*, *Moabites*, *Ammonites*, *Idumæans*, and *Egyptians*. These were subdued by the *Chaldeans* much about that time *Jerusalem* was taken, and after their return out of *Babylon*, those Nations were brought under by the *Macchabees*.

That despised them.

In Hebrew *Hashshatim*, which is from *Shaat*, signifying to *provoke one*, by *contemning* and *spoiling* of them. Its again in the 26. vers. rendred in the margin that *spoil* them.

Wicked men are likened to thornes and bryars.

1 *Thornes and bryars are of little worth or use*; what serve they for but to make an hedge, stop a gap, or burn in the fire, they are *inconsiderable things*, and such are wicked men, they are vile, *Jerem. 15. 19.* Godly men are *precious*, but wicked ones are *vilis pretii*, little worth, *Prov. 10. 20.* *Isa. 10. 17.* the *Affyrians* were thornes and bryars, and should bee burnt up in a day.

2 *They change not their nature*: where-ever you set or plant

plant them, they continue the same, in the wilderness, garden, or Orchard; so *wicked men*, do what you will to them, they *change not*, neither can thunder, lightening, sunshine, winter or summer, change the one or the other. *Pharaoh* was a great Bryar, no miracles altered him. *Saul* was transplanted, and made a King, yet honour and favour altered not him. *Jeroboam* what sweet Promises had he from God himself, *1 King. 11. 37, 38.* but they turned not that thorn into a vine.

3 *They pester the earth where they are*, they suck away the fat, moisture, and sweetness of it, from better plants, corn, and grass; so *wicked men* they pester the earth, they get the chief places of power, honour, they get the Lord-ships, and Mannors, *Psalms 12. 8.* the vilest of the Sonnes of men are exalted. *Abimelech* the bramble, is made King by the *Shechemites*, and slaies his seventy brethren whose right it was to have had the Crown before him, and what a plague hee was to the *Shechemites*, see *Judg. 9.*

4 *They are low things, creeping upon the earth, and inclining towards it*; They are not like the Oakes and Cedars, which mount up to heaven; So *wicked men* are base, low, carthy, minding the things of this world, they incline unto them, they favour the things of the flesh, and what is suitable to their lusts; such a base bryar was the fool in the Gospel, and *Dives* also.

5 *They are dangerous things to meddle withall, they are pricking and grieving.* *Numb. 33. 55.* the inhabitants remaining were pricks in their eyes, and *thornes* in their sides, and vexed them. *Nabal* was very churlish to *David*, and not overkinde to *Abigail*, hee was a *pricking thorne* to the one, and a *grieving bryar* to the other.

Quest. *Wherein are wicked men pricking bryars, and grieving thornes?*

Ans. 1 *In their Tongues*, they are often full of prickles, their words are pungent.

1 They have *calumniating and lying words*, *Nehem. 6. 6. Jer. 18. 18.*

2 *Scoffing words*, *Nehem. 4. 2, 3.* the Nations scoffed at the Jewish Sabbaths, Sacrifices and worship, *Lam. 1. 7.*

3 *Threat-*

3 *Threatning words*, *Ast.* 4. 17. 9. 1.

4 *Dis-gracing, undervaluing words*. The Scribes and Pharisees said of Christ, hee was a wine-bibber, a Samaritan, that hee had a Devil. *Tertullus* said, *Paul* was a pestilent fellow, *Ast.* 24.

5 *Provoking words*, 2 *Chron.* 25. 17. *Neb.* 6. 2.

2 *In their countenances and looks*. Wicked men look to big and fiercely oft times upon the godly, that they prick and grieve them to the heart, *Dan.* 8. 23. *Antiochus* was of a fiery countenance, terrible to look unto; how sowlrely did *Ahab* look upon *Elijah*, when hee said, art thou he that troubleth *Israel*? &c. Wicked mens frowns are sharpe thornes in the sides of the godly.

3 *In their actions*, 2 *Pet.* 2. 7, 8. *Lots* righteous soul was vexed, &c. *Dalilah* tempted, and urged *Sampson*, so that his soul was vexed unto death, *Judg.* 16. 16. *Josh.* 23. 12, 13. The daughters of *Heth* were such thornes unto *Rebecca*, that shee was weary of her life, *Gen.* 27. 46. *Psa.* 37. 14.

Some General observations from hence, that wicked men are thornes.

Obs. 1 *Their acquaintance is not desirable*. Familiarity with them is dangerous, *Prov.* 24. 1. Be not envious against evil men, neither desire to bee with them; be they great, honourable, eminent, yet if wicked, wee should neither envy them, nor affect their company, and why? For their heart studieth destruction, and their lips talk of mischief, they are the seed of the Serpent, and cannot cordially close with the seed of the woman; there is enmity between their seeds, *Micah* 7. 4. The best of them is a bryar, the most upright is sharper than a thorne hedge; if the best of them bee so, what are the Rest? One time or other you will finde them so. *David* chose those for his companions who feared the Lord, *Psal.* 119. 63.

Obs. 2 *Answerable fruit is to bee expected from them*. Thornes and bryars must bring forth fruit suitable to their natures. Some make no difference between men, but will trust wicked ones as soon as godly ones, but they have been, or may bee deceived; for can good fruit grow upon an ill tree? Christ hath taught us otherwise, *Mat.* 7. 16. Do men gather grapes of Thornes? &c. hee makes it an impossibility, v. 18. a

corrupt tree cannot bring forth good fruit; wickedness proceeds from the wicked, its naturall to them to do wickedly, and nothing else: fire comes out of brambles, and devoures the Cedars of *Lebanon*, *Judg. 9. 15.*

Obs. 3 *It is rather matter of rejoycing than mourning, when wicked men are cut off, and taken away; They are but thornes & bryars, worthlesse things, cumbering the ground and bearing ill fruit, Prov. 11. 10. When it goeth well with the righteous the City rejoyceth, and when the wicked perish there is shouting. Unprofitable, hurtful things are taken away; Husbandmen and Gardiners are glad, when the bryars and brambles are pulled up from the corn, flowers, and plants among which they grew. The losse of good men is a great losse, as of Josiah, a good King; but the losse of wicked Kings is no losse, its gain to a State, and matter of rejoycing, they are great brambles, and there is much a do to pull them up, but being up and perishing, multitudes shout for joy; who were scratched and oppressed by them.*

Obs. 4 *Those bee the Lords Deputies and Rulers under him, should see to it, that bryars and brambles over-run not all the field and vineyard of God. They do grow high, great, spread, and are like to indanger much if they bee not dealt withall. There bee thornes and bryars in all places. There bee State-brambles, Citie-Thornes, and Church-Bryars; such were in the Church of Galatia, which Paul wisheth were cut off, Gal. 5. 12. because they scratched and troubled them; and Davids resolution was, to thrust away as thornes, all the Sonnes of Belial, who troubled the State and City of Jerusalem, 2 Sam. 23. 6. and Psalm 101. 6. hee saith, I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord. Here was a man after Gods own heart, that would not suffer pricking thornes, and grieving bryars.*

Some more particular observations from the words of the vers.

Obs. 1 *The Church and people of God live amongst thornes; They dwell in the midst of wicked men. All that were round about them were pricking bryars, and grieving thornes. The Church is a Lilly among thornes, Cant. 2. 2. Jerusalem*
was

was amidst heathenish Nations ; Christ and his Apostles were among Scribes and Pharisees, whose spirits were *thorny*: Hence take these inferences.

1 Then Gods people ought to take heed how they walk. Men who live, and walk among *bryars* and *thornes*, had need have their eyes in their heads, they may otherwise bee quickly *intangled* in the *bryars*, and miserably *scratched*, *Matth. 10. 16.* bee wise as *Serpents*, &c. they live among *thorns*.

2 Then it is not strange if Gods people be *scratched* sometimes by *wicked men*, They will *tear* and *rend* their Names, states, Comforts, peace, priviledges, &c. *David, Jeremy, Paul*, were sufficiently *scratched* by such *bryars* and *thornes*, who so toucheth them, had need be fenced with iron, and the staff of a spear.

3 Then see a reason why the people of God cannot carry on the work, and things of God with more speed, they dwell amongst *thornes*; and when *thornes* are in the way, things move slowly. When good seed was sown, the *thornes* hindered the growth of it. When *Joshuah* went about taking *Ai*, there was *Achan* a great *thorn*, in the way; When *Nehemiah* was in the work of the Temple, *Tobias* and *Sanballat* were *thornes* in the way. The motions of Parliament and Army, were not so speedy, because they met with *great thornes* and *brambles* in their waies.

Obf. 2 The Church and people of God shall not alwaies bee among *bryars* and *thornes*: They shall have a time of freedom, There shall bee no more a *pricking bryar* and a *grieving thorne*, *Ezek. 34. 28.* They shall no more bee a prey to the *Heathen*, &c. this was made good to the Jews in the letter after their return. The Nations which had been *thornes* to them; the Lord destroyed. This Promise referres also to the Gospel times, the Lord is making way for it now. When enemies have power, strength, Counsel, are active and successful, then they are *thorny* and *grievous*; but the Lord is dis-appointing his Churches enemies, and consuming them as *bryars* and *Thornes*, *Isa. 27. 4.*

This is matter of Comfort to the Church, that although shee have been long among *bryars*, *thornes*, and hath been much offended by them, yea, wounded, yet there is a time she shall

be freed from them, it is approaching and makes haste, *Luk. 18. 7, 8.* the Israelites were freed from the Egyptians, and Lot from the Sodomites, who were thornes, yea, terrible ones unto them.

This should draw out our spirits in Prayer unto the Lord, to hasten the times, and that he would make good what he hath promised, *Isa. 55. 13.* Instead of the thorn shall come up the fir-tree, and instead of the bryar shall come up the Mistle-tree. Let us Pray earnestly, that God would give us fir-trees and mistle-trees, in the room of our bryars and thornes. Good Magistrates, and good Ministers, instead of those have been no better than thornes and bryars unto us.

Obs. 3 Wicked men have ill thoughts of Gods people. They sleight them. These Bryars and Thornes, the wicked, round about the house of Israel, despised them, and scorned them, *Psal. 79. 4.* Wee are become a reproach to our neighbours, a scorn and derision to them that are round about us. Wicked men are proud, the waies of God are contrary unto them and their waies; Hence they despise his waies, and those walk in them.

Verf. 25 Thus saith the Lord God, when I shall have gathered the house of Israel from the people among whom they are scattered, &c.

This people of God, the Jews, were scattered into the Eastern Countreies over several Provinces of the King of Babylon, and here the Lord promiseth to gather them out thereof, and to return them to their own land.

And shall bee sanctified in them in the sight of the Heathen.

Of Sanctifying was spoken in the 22.v. The Hebrew is, *when I shall sanctifie myself*, that is, make known myself, by my judgements upon them for their sinnes, by seventy years captivity, and cause the Heathen to confesse that I am a just and righteous God, which will bee, when they shall see mee gather them up again, and bring them out with
a strong

a strong hand, then they will say, he hath not utterly cast them off, though hee hath severely punished them. The words may bee taken *passively*, as here they are read, *when I shall be sanctified in them, or by them*; when they shall see me remembring my Promises made unto them, and begin to make way for their deliverance, then shall they praise my name, and rejoyce in me their God, and tel the heathens, God hath not forgotten them.

Obs. 1 Gods people have no fixed, certain habitation in this world, but are subject to scatterings; They were removed out of their land, carried into Babylon; so the Church, *Acts 8. 1.* was scattered throughout all the regions of Judaea and Samaria. *Heb. 11. 37.* They wandered about in sheeps-skins and goat-skins, being destitute, afflicted, tormented.

Obs. 2 Whenever Gods people are scattered abroad in the world, hee hath a care of them, and will sanctify his name in bringing them into a safe and happy condition; they shall bee brought into Canaan, that is, into the Church which Canaan represents. As the Jews were gathered out of Babylon, and the Provinces thereof, into their own land; so shall all the Elect bee brought into the Church of God, where is peace, safety, and confidence; where they shall finde God, an habitation, a vineyard, *Isa. 11. 10.* The root of Jesse shall stand for an Ensigne of the people, to him shall the Gentiles seek, and his rest shall bee glorious, and *v. 12.* hee shall set up an Ensign, &c. the Lord Christ was a great gatherer, *Luke 11. 23. 14. 16. 17. 21. 23.*

Obs. 3 The End of Gods gathering his people out of their scattered condition is, that they may sanctify him, and that hee may be sanctified by them. Gods power, faithfulnessse, and goodnesse, appear in his gathering and bringing them out of enemies hands, and so way is made for his praise and honour, and that before their enemies.

26 And they shall dwell safely therein, and shall build
houses, and plant vineyards, yea, they shall
dwell with confidence, when I have
executed judgement upon
all those, &c.

The word for *safely*, and with *confidence* is the same, *La-betach*, it noteth *safety*, *freedom* from danger, fear, and in-ward confidence, *boldnesse*. The Septuagint is, ἐν ἐλπίδι, which is somewhat short of the meaning. The French is, *Searement*, *surely*, which is better, and reacheth the sense more fully.

Whether this was made good unto them at their return from *Babylon* is questionable, for they were troubled with *Sanballat*, *Tobias*, and *Geshem*. The work-men had a trowel in one hand, and a sword in the other, *Nehem. 4*. Afterwards *Alexander* the Great came, and filled all with fears, and they were necessitated to admit him into their City. After this also, many of them were carried away into *Egypt* by *Ptolomy* the Sonne of *Lagus*. In the *Maccabees* times, they had as sharpe and miserable wars as ever, and at last were brought under by the *Romans*. Though sometimes they had *quiet rest*, as in the daies of *Ptolomeus Philadelphus*; yet they had much trouble, great fears, wars, and ruines. Some therefore understand this Prophecy of a spiritual restoration by Christ; who when he came in the flesh, made way for the comming in of all Nations, to injoy perfect peace in himself, according to *Gen. 50. 10*. Unto him shall the gathering of the people be, Nations shall flock to him. Hereupon said the Lord Christ, *Joh. 10. 16*. Other sheep I have which are not, &c. This restoration began in Christs daies, and shall bee perfected at his next comming.

Obs. 1 The Lord will meet with, and cut off the enemies of his Church and People, yea, all of them shall fare alike, when I shall have executed my judgement upon those that despise them round about. Those that despise, contemn and trouble the servants of God, judgements are their portion, they are thornes and bryars, and fire shall consume them. See *Numb. 24. 8*. *1/4. 41. 11, 12*.

Obs.

Obl. 2 *When God separates his people from the wicked, and plagues them for their wrangling his people, then shall they have Glorious times: they shall dwell safely, build houses, plant vineyards, dwell securely, have confidence, &c.*

Obl. 3 *The Lords scope in comforting his people with sweet Promises, in delivering them from their enemies, and bestowing choice mercies, is, that they should acknowledge, professe him to be their God and praise him for his goodnesse to them: They shall know that I am the, &c.*

CHAP



CHAP. XXIX.

Verf. 1 *In the tenth year in the tenth moneth, in the twelfth day of the moneth: The Word of the Lord came unto mee, saying,*

- 2 *Son of Man, set thy face against Pharaoh King of Egypt, and Prophecy against him, and against all Egypt.*
- 3 *Speak and say, Thus saith the Lord God, behold I am against thee Pharaoh King of Egypt, the great dragon that lyeth in the middest of his rivers, which hath said, my river is mine own, and I have made it for my self.*
- 4 *But I will put hooks in thy chaws, and I will cause the fish of thy Rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.*
- 5 *And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers, thou shalt fall upon the open fields, thou shalt not be brought together, nor gathered, I have given thee for meat to the beasts of the field, and to the fowles of the heaven.*
- 6 *And all the Inhabitants of Egypt, shall know that I am the Lord, because they have been a staffe of reed to the house of Israel.*
- 7 *When they took hold of thee by thy hand, thou didst break and rent all their shoulder, and when they leaned upon thee, thou brakest and madest all their loines to bee at a stand.*



Zekiel having Prophesied against the Ammonites, Moabites, Edomites, Philistines, Tiryans, and Sydonians, in the four Antecedent Chapters; in this, and in the three following, he Prophesies against the Egyptians. In this Chapter take notice.

1 *Of an Inscription or preface, v. 1, 2.*

2 *Of*

- 2 Of a *Commination* against the King of *Egypt*, the Land, and people thereof, from the 2. to the 13.
- 3 A *Promise* of restoring *Egypt* again, v. 13, 14, 15, 16.
- 4 A *Prophecy* of giving the land of *Egypt* unto *Nebuchadnezzar*, from the 16. to the 21.
- 5 A *Promise* of mercy to the *Jews*, v. 21.

1 In the tenth year, in the tenth moneth, in the twelfth day of the Moneth.

This *Prophecy* was given to *Ezekiel* in the tenth year of *Jehoiachins* captivity, six moneths and odde daies before the final destruction of *Jerusalem*, *Jerem.* 39. 2. In the 26. chap. Our Prophet tells you of a *Prophecy* hee had in the eleventh year of *Jehoiachins* captivity, for hee reckons upon that account, *Ezek.* 1. 1, 2. and here hee mentions one hee had the year before, so that the order of time is not observed, but inverted. The reasons hereof are made by some to be these,
 1 Because *Tyrus* and *Zidon* was nearer *Jerusalem* than *Egypt* was, and therefore the Prophet respected the place rather than the time. 2 Because *Tyrus* and *Zidon* were to bee destroyed before *Egypt*. 3 Because the Prophet had another *Prophecy* concerning *Egypt* in the seven and twentieth year of the captivity, v. 17. and therefore thought meet to joyn them together.

2 Set thy face against *Pharaoh* King of *Egypt*.

Of setting the face towards or against places or persons; occasion was given to speak, chap. 28. 21. chap. 25. 2. chap. 20. 46. and chap. 6. 2. by this posture hee declared whither his *Prophecy* tended. Hee was far from *Egypt* being in *Babylon*, but looking towards it fixedly, was an argument he had something to say concerning it.

Pharaoh.

This was a name common to the Kings of *Egypt*, as *Cesar* was to the Roman Emperours, and signifies a King, in the Old Egyptian Language as *Josephus*, saith. Some make it to signify Shindl. in verbo פריי
 A a a a

Martinius
Leigh.

signify *denegans eum*, denying him, because Pharaoh denied God. Others interpret it *free*, because hee was absolute of himself; but rather it was *nomen dignitatis*, a name of honour, given unto them. In the Word you have mention of Pharaoh-Necho, 2 King. 23. 29. that is, Pharaoh the lame, and of Pharaoh-Hophras, Jerem. 44. 30. whom Herodotus calls Apries, and is the Pharaoh here meant.

Egypt.

Martinius.

Lib. 1. de re-
rum inventio-
ne. c. 9.

It is a famous Region of Africa, so called either from *Egyptus* the son of *Belus*, or from the blacknesse of the river *Nilus*, which formerly was called *Sichor*, that is, *black*. The Grecians understanding this, they in their language, called it, *αἰγυπτιος*, which signifies *black*, whence in time the land came to bee called *Egypt*. In the Old Testament, it is alwaies called the land of *Misraim*, from *Misraim* the son of *Ham*; for of this *Misraim* came the *Egyptians*. It is a land very fruitful, *Publicum orbis horreum*, *The Granary of the world*. *Macrobius* gives it this honour, to bee the mother of Arts, it had famous schools; especially at *Alexandria*, but abounded with superstition and idolatry. The *Egyptians* were the first, saith *Polydore Virgil*, that set up Altars, Temples, Images, and sacrificed to idol gods, and taught strangers to do so.

Prophecy against him, and against all Egypt.

These words shew the *latitude* and *extent* of his Prophecy, it was not to bee against the King alone, or his Nobles, but against them, and all the people. He was to Prophecy against great and small.

Obs. 1 The Lord would have men mind the time when he sets his Prophets on work, and that punctually; the year, Moneth, and day, are here recorded when he gave out his word to *Ezekiel*, that the same might bee observed by all it concerned. The Jews trusted much to Egypt, and the Kings thereof. The *Egyptians* were haughty, and self-confident; now God records the time of his Commissioning *Ezekiel* to Prophecy against the King of Egypt, and the *Egyptians*, that the

the Jews hearing of their ruine, destinated from such a time, they might rely no longer upon them, and that the Egyptians might consider what to do being in such eminent danger, for their treachery to the Jews, and confidence in what they had.

Obf. 2 *That the servants of God must impartially dispense the word committed unto them. Set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt: Hee must neither fear nor flatter any, of what condition or rank soever, but declare the mind of God, and denounce his judgements indifferently towards all. When Prophets, and the Sons of Prophets have to do with great ones, they are apt to bee discouraged, and to faulter in their work, which they ought not to do, considering God who sends them is greater than the greatest. Jeremy had something of this nature in him, and therefore see how God rouses him, and steels his spirit, chap. 1. 17, 18. Gird up thy loines and arise, and speak unto them all that I command thee, bee not dismayed at their faces, least I confound thee before them; for behold, I have made thee this day a defenced City, and an iron pillar, and brazen walls, against the whole land, against the Kings of Judah, against the Princes thereof, against the Priests thereof, and against the people of the land, and they shall fight against thee; Jeremy had high and low, all sorts of men, yea, all men against him, yet he must dispense the truth, and all the truth impartially, not fearing the faces of any, least he should be confounded.*

3 *Behold, I am against thee Pharaoh King of Egypt.*

The words may bee read, *Behold I am above thee:* thou art above others, and thinkest none to bee above thy self, but *I am above thee*, and being above thee in power and greatnesse, *I am against thee* for thy wickednesse. I that am God, the King of Kings, that shake heaven and earth at my pleasure, that tumble down Kings from their thrones and seats, *I, even I, am against thee.*

*The great dragon that lyeth in the midst of his
Rivers.*

The Hebrew word for *Dragon*, is *Tannin*, which *Lamen.* 4.3. is rendred a *Sea-monster*, in *Job* 7.12. a *whale*, in *Isa.* 51. 9. a *Dragon*, and so here, it notes *monstrous*, and *great creatures* in the *Sea* or at *Land*, and according to the subject matter, it is to bee understood of the *Whale*, *Dragon*, or *Crocodile*. The *Septuagint*, *Montanus*, *Vulgar*, *Vatabius*, and our *English*, have it *Dragon*. *Junius*, *Piscator*, and *Lavater*, a *great Whale*. Some *Interpreters* make it the *Crocodile*, which is like a *Dragon* or *Serpent*, and lives in the *Egyptian* fens and waters, chiefly in the river of *Nile*, and may not unfitly bee called the *Whale* or *Dragon* thereof. *Pharaoh* is likened unto this *Dragon* or *Crocodile*.

1 The *Crocodile* is the *chiefest and greatest of all* that moved in the *Egyptian* waters, no fish, no *Serpent*, comparable to it, so *Pharaoh* was the *chiefest and greatest* among all the *Egyptians*.

Dentium &
unguium im-
manitate arma-
rum est ani-
mal, Franzius.

2 The *Crocodile* is *cruel and ravenous*, seeking his prey both in the waters, and on the land, being armed with sharpe claws and teeth, and some of them can swallow an entire heifer, as *Sands* reports in his *travailes*: So the *Egyptian Pharaohs* were *cruel and ravenous*; Did not *Pharaoh* command the mid-wives to kill all the *Males* of the *Hebrews* at their birth? and when they would not do it, did not he charge his people to drown them? *Exod.* 1. and did hee not seek his prey in the red Sea, when hee pursued the *Israelites*, going through it.

Franzius in
Historia ani-
malium.

3 The *Crocodile* is *subtle*, and useth *cunning waies* to get his prey; he will lye as it asleepe and dead, with his mouth open, to deceive the birds, and passengers. Sometimes also hee fills his mouth with water, and spouts it out in the way, where beasts and men do pass, that so it being slippery they may fall, and become a prey to him. So the *Egyptian Pharaohs* were *subtle* and used much *cunning* to make a prey of the people, especially, the *Jews*, *Exod.* 1. 10. Come let us deal wisely with them, and how *cunning* was hee in calling forth his *Magicians*,

Magicians, to dis-credit the Miracles of *Moses* and *Aaron*? chap. 7. & 8.

That lyeth in the midst of his Rivers.

The Hebrew for *Rivers* is *jeorim*, and notes such as are made by the *Art and help of man*, cut out of some great river for to water the land. In *Egypt* they had seldome any rain, but cut *Rivers* out of *Nilus*, by which the land was watered according to that, *Deut. 11. 10.* where *Canaan* is said not to bee like *Egypt*, where they sowed their seed, and watered it with the foot, that is, they digged trenches and little rivers, and so watered *Egypt*, by the help of their feet, but *Canaan* was watered from heaven. The *Dragons* or *Crocodiles*, lay lurking in these securely, and so did *Pharaoh* in his Kingdom, which was full of artificial *Rivers*.

My River is mine own, I have made it for my self.

The words in the Hebrew sound thus, *Mibi fluvium meum, & ego feci me, To mee is my River, and I have made my self*, The Septuagint is, *ἐμοὶ εἰσὶν οἱ ποταμοὶ καὶ ἐγὼ ἐποίησα αὐτοὺς, Mine are the Rivers, and I have made them*: that is mine is *Nilus*, and all the aquæducts, or rivulets, cut out of it; but if wee take the words as they bee in the Original, the sense may bee this, *To mee is my River*, its instead of clouds, rain, heaven, God. I have *Nilus*, which makes my land as fruitful, comfortable, and beneficial unto mee, as all those do the lands of others; if they owe ought to them, I owe as much to *Nilus*. If wee take the words as translated, *My River is mine own*, that is, its so mine that none can take it from mee, or hinder mee of the benefit of it; here he shewed his Pride, Arrogancy, and vain-confidence, for God had in a former *Pharaohs* time, made *Nilus* uselesse unto them in *Egypt*, *Gen. 41. 55.* when the seven years famine was, and hee could do it again.

Those words, *I have made it for my self*, must not be sensed as if hee made *Nilus*, for that had its being and flowings

Aaaa?

many

Aprie hec di-
citur fuisse sen-
tentia ne deum
quidem ullum
posse ipsum de
regno suo deji-
cere adeo fir-
me sibi ipsi
constabilivisse
illud videbatur.
Herodor. in
Euterpe.

many hundred years before, and the spring of it lay unfound out: but the meaning is; *I have by my power, wisdom, and industry, made it advantageous to my self and people.* I have enriched them and my self thereby, and so furnished and secured my Kingdome, by means of it, that I shall neither stand in need of, nor fear any. *Herodotus* saith of this King, whom hee calls *Apries*, that it was his usual saying, no God could move him out of his Kingdome, he had so established it.

Obs. 1 *God is an open and profest enemy unto wicked Kings;* Hee preclaims war against them, bee they never so great, *Behold, I am against thee Pharaoh King of Egypt.* Few are the Kings which abuse not their authority, they lift up themselves, oppress the people, oppose the interest of God, and therefore hee is a *declared adversary* unto them, *Jer. 25. 18, 19, 20, 21, 22, 23, 24, 25, 26.* You may see, what a multitude of Kings the Lord sends the cup of fury unto, and draws out the sword against; there was scarcely one good King at that time upon the face of the earth. God was against them all. Its a dreadful thing for any King to have God denounce war against him, hee must needs bee conquered, and brought to nothing; for God is the Lord of Hosts, armed with such power and Majesty as that there is no withstanding him, *Isa. 40. 10.* *Hee bringeth Princes to nothing;* when they are wicked hee will not spare them, though they bee as great as *Whales*, as *Cruel as Dragons*, and as *cunning as Crocodiles.*

Obs. 2 *Wicked Kings are resemblances of Satan.* *Pharaoh* is here called the *Great Dragon*, and so is *Satan*, *Rev. 12. 9.* *The Great Dragon was cast out, that old Serpent, called the Devil, and Satan.* *Dragons* are dreadful, subtle, and cruel; so are *Tyrants*, so is the *Devil.* The former *Pharaohs* were *Dragons*, and so called, *Psal. 74. 13. Isa. 51. 9.* they were enemies to the people of God, so are all wicked Kings, so is *Satan.* What were all the persecuting Emperours, but *Dragons*? they were lively representations of the *Devil*, that *Great red Dragon*; and so are all that tread in their steps.

Obs. 3 *Princes abounding with outward things, grow secure, arrogant, and confident.* *Pharaoh* lay as a *Dragon* in the midst of his *Rivers*, hee was secure, fed upon the prey, and said arrogantly enough, and with too much confidence, *my River is*

mine

mine own : I have water sufficient in *Nilus* for the watering of *Egypt*, I need beg no rain of God, let him give his rain to whom hee will, and I am so well fortified by my Rivers, that I fear no power to dispossess me thereof, I am happy, and who can make mee miserable? Here you have the *true picture and character* of this *Egyptian Pharaoh*, and in him of all *wicked Kings*, who in their prosperity forgot God, promise much safety to themselves, and trust in an arm of flesh.

4 But I will put hooks in thy Chaws.

Here begins *Gods judgements* upon this confident King. God would deal with him, as men do with some great fish, when the hook is in his jaws, they draw him out of the waters to the dry land, where hee dies: So God would by an occasion, draw *Pharaoh* out of *Egypt* into another land, and with him a great Army of the Egyptians, where they should all perish. The occasion was this, as *Junius* relates it, out of *Herodotus*, *Adiciam* or *Arictam* King of the *Lybians*, had put himself under the protection of the King of *Egypt*, because the *Cyreneans* had invaded some part of *Lybia*, and had spoiled King *Aricranes* of his Government, here-upon *Pharaoh* was provoked to lead out an Army, in *Agrum Cyreniacum*, which was the hook God put in his chaws.

The word for *Hooks* is *Chachim* from *Choach*, a *Thorne*, and metaphorically an *hook*, such as men bait to catch fish withall, *Job 41.1. Canst thou draw out Leviathan with an hook?* the whale was too big to be taken with such an *Hook*, though other fishes were not. God had a hook to take and draw out the *Egyptian Dragon*.

I will cause the fish of thy River to stick unto thy scales.

Pharaoh being likened unto the *Crocodile*, or *Sea-Dragon*, were his *Princes*, *Nobles*, and *peopls*, are called *fish*, and likened unto them for their multitude and dispersion into all parts, and aptness to bee devoured one by another. These should adhere unto *Pharaoh* as the *scales* do unto a *fish*. Hee had

Avenarius.

had called *Nilus* his River, and its said here, *The fish of thy River.* The word for *scales* is *kashkeseth* from *kashab*, which signifies *difficult*, and the radical letters are doubled, *propter vehementem geminationem squamarum*, which do so tenaciously cleave together, that its very hard to pierce them. The scales of Pharaoh were the Armes that hee bare, 1 Sam. 17. 5. the coat of mail which Goliath had, on was *shiron kaskassim lorica squamarum*, a brigandine, or coat of scales, that is, made like the scales of a fish. Such an one its probable Pharaoh had on, and all his people in their armes suitable followed him.

I will bring thee up out of the midst of thy Rivers.

Hee thought himself so secure in Egypt, as that no danger, no mischief could befall him. Egypt is so fenced by nature, having the Sea on one side, the vast desert on the other, on the right hand such craggy mountaines, and on the left such Fennes, as that its judged inaccessible, but however it was in it self, yet God saith here, *I will bring thee up out of the midst of thy Rivers*, I will draw thee out into thine enemies land, and there thou shalt fall.

5 *And I will leave thee, thrown into the wilderness.*

The Hebrew is, *I will leave thee in the wilderness.* *Natash* signifies to *cast off*; so to *leave*, as to have no care of what is left. God would bring this proud confident King into the Cyrenean wilderness, and there leave him to bee a prey unto the enemy, when hee and his Army were spread over the wilderness; then they should be deserted of God, and left to spoil.

Thee, and all the fish of thy Rivers.

As a fish drawn out of the water, left upon the land, dies, and becomes a prey, so should the King of Egypt, and the Egyptians.

Thou

*Thou shalt fall upon the open fields, thou shalt
not bee brought together,
nor gathered.*

Thine Army shall bee so *beaten, routed,* and overthrown, as no one part of it shall bee joyned to another, there shall be no rallying, no recruiting; no *gathering* up for burial, but all shall bee meat for the beasts of the field, and for the fowls of Heaven. Some fishes when they are drawn out of the waters, are taken up, much use is made of them; others are thrown away, *Mat. 13. 48.* but here they were so bad, that all should bee thrown to the beasts, and birds of prey.

Obs. I *When God is wroth with Princes and people, he makes and takes occasions to execute his judgements upon them.* Pharaoh and his people, had sinned greatly against God, and hee stirred up the *Cyreneans* to invade their neighbour country, the *Lybians*. Whereupon, hee and his are drawn out to warre, and fall thereby. He and his thought to live securely in *Egypt*, but God had hooks to draw them out, and judgements to inflict upon them being so drawn out. The Elder Pharaoh in *Moses* daies, having greatly provoked God, by detaining the Jews in *Egypt*, God made an *occasion*, by dividing the waters of the red Sea, for him to follow them, and then hee, and his being in the red Sea, took *occasion* to bee avenged on him, by causing the waters to swallow up him and all his host, *Exod. 14.* God drew *Zerah*, with his huge host of one thousand thousand and three hundred Chariots, out of *Ethiopia* unto *Maresha*, which was a City in the Tribe of *Judab*, *Joshuah 15. 44.* and there hee smote the Ethiopians, and overthrew them, *2 Chron. 14.* God made *Ramoth* in *Gilead* an hook to draw out wicked *Ahab*, to war against the *Syrians*, and when hee was there, hee was slain, and his army wholly routed, *1 King. 22.* God wants not hooks to draw Leviathans, Dragons, and Crocodiles, out of their holes, fens, or rivers, nor swords to peirce them when they are drawn out. Hee had hooks for *Hamilton*, and the late King of *Scots*, to draw them into *England*, and judgements to inflict upon them being come

forth, for their iniquities. Let great and small take heed how they offend the Lord, hee hath hooks enough, and can make new if hee want them, to drag sinners out of their lurking holes, and vials of wrath to poure out upon them, being haled out.

Obl. 2 In those actions men do freely, the wise providence of God, acts powerfully, and accomplisheth his designs. Pharaoh and his subjects, go out freely to war against their enemies, yet God had a hook in their chaws, and drew them to that work. *Rhehoboam* freely refused the counsel of the wise men, and freely followed the counsel of the young men, yet Gods hand was in these actions, his hook was in his chaws, *1 King. 12. 15.* *The cause was from the Lord.* *Rhehoboam* carried on freely his own design, and God powerfully carried on his, though *Rhehoboam* discerned it not, neither aimed at it. God sent the Assyrians against the Hypocritical Jews, hee charged him to take the spoil, and tread them down like mire in the streets. Hee came freely, though Gods hook were in his nostrils, hee came to do his own will, not Gods, that hee aimed not at, for hee meant not so, his heart did not think so *Isa. 10. 6, 7.* yet Gods providence over-ruled so, that he did the work of God. This is a great mystery, all wicked men act freely, drive on their own interests, yet God powerfully moves in these actions, brings to pass, his own purposes, and counsells, and that without sin.

Obl. 3 The Counsels and strength of Princes and Armies, comes to nothing, where God doth not assist but desert. I will leave thee thrown into the wilderness, thee and all the fish of thy River, thou shalt fall. Pharaoh was a great Dragon, wise, and subtle, hee had wise Counsellors, strong Souldiers, a great Army, but neither their Counsel nor strength stood them in stead; when God had drawn them into the field, he left them, and they fell. Humane wisdom and strength, can do nothing without God. *Saul* had a great Army, all *Israel* were gathered together, to fight against the *Philistims*, but did they prevail? no, they fled, and fell down before their enemies, and what was the reason? *Saul* tells you, *1 Sam. 28. 15.* *The Lord is departed from mee*, hee is neither with mee, nor mine Army, all *Israel* can do nothing against

uncircumcised *Philistims*, when God had forsaken them. *Jeroboam* had an Army of eight hundred thousand men mighty men of valor, *Abijah* meets him with an Army of four hundred thousand, even half so many, and slew of *Jeroboams* Army five hundred thousand. They were strong men on that side, and two to one, yet more fell by an hundred thousand than *Abijahs* Army consisted of. And what was the cause hereof? *2 Chron. 13. 3, 12.* The cause was, God was with them, *Behold God himself is with us, for our Captain*, he guides us, and girds us with strength said *Abijah*. *Jeroboam* by his golden Calves, had driven God from him, so then, where God is not, there can be no success, *1 Sam. 2. 9.* by strength shall no man prevail; Let men have strong horses, strong Armes, strong bodies, strong Counsels, strong Armies, strong treasures, if they have not *El-shaddai*, the strong Almighty God with them, all their strengths will prove weakness, we have seen this made good in our daies most eminently.

Obs. 4 God in his just judgements brings Princes and Armies who confide in an arme of flesh, to open shame and utter ruine; Thou shalt fall in the open fields, thou shalt not be gathered nor brought together, thou shalt lye unburied and be meat for beasts and fowles. This Egyptian great Dragon, and all the fish of his Rivers were such as God cast out for naught, and gave to be meat to Kites, Crowes, Vultures, Dogs, Swine, and wild beasts, their shame was open, their end was miserable. *Pharaoh* that intreated the *Israelites* so cruelly, did not God bring him to open shame, and his great Army? did hee not drown this Dragon, and all adhered to him in the deeps? did hee not give their Carcasses to be meat to the Sea-Dragons, and Sea-Leviathans? *Abso-lom* and his Army met with shame, scorn, and misery enough, *2 Sam. 18.* *Jehoiakim* was buried with the burial of an Ass, *Jerem. 22. 19.* that is, hee had no burial, but was cast out, to shame, scorn, and feeding of birds, and beasts.

6 And all the inhabitants of Egypt shall know
that I am the Lord.

In this verse the *Event* of the former judgement upon *Pharaoh* and his Army, is laid down, together with the cause thereof; the *Event* is this, the Egyptians shall see, that the Counsels and confidences of Princes are vain, that they are not Masters of designs, to carry them on, and make them successful according to their mindes and wills, but that the great God of heaven and earth over-rules all, blasting or prospering, the greatest undertakings at his pleasure, and so shall acknowledge him to be the Lord.

Because they have been a staffe of reed to the house of Israel.

Here the cause is rendred of Gods so dealing with *Pharaoh* and his Army, viz. because they were unfaithful to the house of *Israel*, and prejudicial. The word for *staffe* is, *Mishneneth*, from מִשְׁנָה to lean upon, because men that are

weak, do lean and rest upon their *staves*, and metaphorically its put for *stay, hope, confidence*, 2 Sam. 22. 19. *The Lord was my stay*, its *Mishan*, or *Mishkan*, my *staffe*, that is, my *stay*, my *hope*, my *confidence*.

The Jewish state being feeble in its latter daies, entered into Covenant with the Egyptians, and leaned upon them, as on a *staffe*, for help against its own weaknesse, and others violence, but *Egypt* proved a *staffe of reed*.

The word for *Reed* is קֶנֶף *kaneh*, whence our English word, a *Cane*; *Egypt* did abound with reeds and Canes, especially the banks of *Nilus*, where its probable the little Ark which contained *Moses* was laid, for its said, *Exod. 2. 3. Hee laid it in the flaggs by the rivers brink. Flaggs and reeds did grow there.* The Egyptians here, and in other places, are compared unto them.

1 Reeds have nothing solid or substantial in them; They are hollow, empty things, or some slight matter in them, if you trust to them they will deceive you. Such were the

Kings

Kings of Egypt, and the Egyptians, they had no *solidity* in them, *Isa. 19. 11.* Surely the Princes of Zoan are foolcs, the Counsel of the wise Counsellors of Pharaoh is become brutish: their Counsels were not *solid*, they had no faithfulness in them, they oft promised to help the Jews but did not, they failed them; *Isa. 30. 2.* all the strength of Egypt, was but as a shadow, their help was vain, and to no purpose, *vers. 7.* and its said Pharaoh King of Egypt is but a noise, *Jer. 46. 17.* like a hollow cane without substance. The Jews expected help from Egypt, they leaned upon Pharaoh and his forces as on a staffe, but hee and they deceived him; so that they complained at last, saying, *Our eyes failed for our vain help, in our watching, we have watched for a Nation that could not save us, Lamen. 4. 17.* they earnestly waited for help, they relied wholly upon Egypt, and Egypt did wholly fail them.

2 A Reed is a weak thing and blows this way and that way as the wind blows; *Mat. 11. 7.* What went yee out into the wilderness to see a reed shaken with the winde, an inconstant, weak, flexible thing; John was no such man, but the Egyptians were, *Isa. 31. 3.* The Egyptians are men, and not God, they are mutable, uncertain, turning every way for their own advantage, they made leagues with the Jews, held correspondence with them, and at their pleasure violated them again.

3 A Reed Easily breaks, and when it breaks, it indangers those that lean upon it: The splinters and shivers run into the hand and shoulder, *vers. 7.* and so *non solum deludit, sed etiam ledit*, it not onely deceives, but damnifies; such were the Egyptians, they drew the Jews into sinful leagues with them, and by that means to sinful Marriages, and sinful Worship with them. Lavater tells us that the Egyptians persuaded Zedekiah to break with Nebuchadnezzar, unto whom hee was tributary, promising him help to recover former liberty, which Zedekiah attempting, proved ruine to him, and the whole Nation; so that the Egyptians were a piercing reed unto them. Rabshakeh knew what the Egyptians were, when hee said to Hezekiah, Behold, thou trustest upon the staffe of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so is Pharaoh King of Egypt unto all that trust in him, *2 King. 18. 21*

7 When they took hold of thee by thy hand.

When the Jews looked towards Egypt, and sent their Embassadors thither for help, *Ezek. 17. 7, 15.* they took them by the hand, and the Egyptians promised to do great things for them, and they came with an Army out of Egypt to help them against *Nebuchadnezzar*, *Jer. 37. 5.* from whom they had solicited the Jews to revolt, but what was the issue? it follows in the next words.

Thou didst break and rent all their shoulder.

Nebuchadnezzar being before Jerusalem, raised his sledge, and halted to encounter with the Egyptian Army, which returning back into Egypt, caused *Nebuchadnezzar* to return to the sledge, which hee continued without any further interruption by the Egyptians, till hee took and burnt the City, and carried away the Jews to *Babylon*, *Jer. 37. 5, 7, 8.* they leaned upon *Pharaoh* and his Army, to secure them against *Nebuchadnezzar*, but hee failed them, and so brake and rent their shoulder, that is, did them much harm, and grieved them exceedingly; as a man that leans upon a staffe, and it breaking runs into his flesh, shatters his shoulder bone in peices, he is much damnified and grieved.

And when they leaned upon thee thou brakest.

The Hebrew word for *breaking* here, is, *Tishhaber*, the former *serviz* from *razaz* רָצַץ which signifies to shake, bruise, or break, but not altogether. *Shabar* notes a total breaking, a fragmentation, breaking into pieces, the sense is, the Egyptians did utterly fail, and disappoint the Jews, who relyed altogether upon them.

And madest all their loines to be as a stand,

The Septuagint translate the words thus, συνέλασας αὐ-
τῶν πᾶσαν ὀσφυν, *thou hast broken all their loines.* The Vul-
gar

gar is, *Dissolvisti omnes renes eorum*, thou hast loosened all their loines, thou hast filled them with fears and faintings, and caused their strength to fail, but our Translation is according to the Hebrew, if wee read the words thus, and *madeſt all their loines to ſtand*, thou haſt made them to withdraw their confidence in thee, finding thee a broken ſtaffe, and to truſt unto their own ſtrength, and *ſtand* upon their own leggs, they gird up their own loines, look to themſelves, and truſt no more to thee.

Obſ. 1 *God by his judgements makes himſelf known to Heathens, and to acknowledge him to bee another kind of God, than their Idol gods. And all the inhabitants of Egypt ſhall know that I am the Lord; That I rule, and over-rule all actions, and do whatever I pleaſe in heaven or earth.*

Obſ. 2 *The ruine of Princes and their Armies, is their ſins and wickedneſſe. Pharaohs pride and perfidionsneſſe, cauſed the Lord to leave and overthrow him and his in the wilderneſſe, to give them to bee meat to the beaſts of the field and fowls of heaven; hee thought no power could over-power him, hee was unfaithful to the houſe of Iſrael, and deceived them, truſting to him for aide, and becauſe of theſe things, the Lord poured out vials of wrath upon him. Zedekiahs perfidionsneſſe brought ſword and fire upon Jeruſalem, blindneſſe, captivity, and chaines upon himſelf.*

Obſ. 3 *Its neither pleaſing to God, nor ſafe for Gods People, to relye upon Heathens, and wicked ones for help in their ſtraits and fears. The houſe of Iſrael relied upon the Egyptians, and this pleaſed not the Lord, neither was ſafe for them, Iſa. 31. 1. Woe to them that go down to Egypt for help, and ſtay on horſes, and truſt in Charets, becauſe they are many, and in horſemen becauſe they are very ſtrong: but they look not to the holy one of Iſrael, neither ſeek the Lord; the Jews looked to the ſtrength of Egypt, and not to the ſtrength of God, and therefore a woe is denounced againſt them, God was provoked thereby, and hee would bring evil upon them, and faith, that the helped and helpers ſhould both fall and fail together verſ. 3. yea, hee tells the Jews, chap. 30. 3. that the ſtrength of Pharaoh ſhould be their ſhame, and their truſt in the ſhadow of Egypt, their confuſion. When Aſa relied on the*

the King of *Syria*, and not on God. *Hanani* the Prophet told him hee had done *foolishly*, and that thence forward he should *have warre*, *2 Chron. 16. 7. 9.* Gods people should *trust* in God alone, who is all-sufficient for them, and not in an arm of flesh. Idolaters, prophane, and wicked ones, are sel-dome cordial to Gods people, how can they help the Church of God in earnest, which they hate most heartily. The Egyptians loved not the Jews, and therefore they smarted, for seeking their help, and trusting to them for help.

Obf. 4 *That those mediums men expect comfort and help from, do oft wound them and prove their ruine.* The house of *Israel* leans upon *Pharaoh* and the Egyptians for relief and aide, against the *Babylonians*, and what did they? *break and rend all their shoulder, and dissolve their loines*; they failed them, and this proved the *renting* of the Jewish shoulder, the *breaking* of them in peices, and *total dissolving* of their Kingdom; they were to them as a staffe, to a weak, infirm man, he *leans* hard upon it; that *suddainly* breaks, runs into his arme and shoulder, and so falling down *wounded*, hee rises no more, that hee trusted to, *wounded* and *ruined* him. This falls out oft, that mens *confidences* are their *confusions*. The things they trust to, and *lean* upon, are thornes unto them. *Ahaz* places his hope in *Tiglath-pilnezer*; when the *Edomites* invaded *Judah*, hee is sent for, comes, and what then? hee distressed him, and strengthened him not, *2 Chron. 28. 20.* hee was *baculus arundineus* unto him. *Benhadad* had great confidence in *Hazael*, but hee proved his *ruine*, *2 King. 8. 8. 15.* he made a prey of him and his Kingdome at once. In *Obadiahs* prophesy, v. 7. its said, *the men of thy bread have laid a wound under thee*, that is, those *Edom* was familiar with, confided in looked for much comfort from, even they, *wounded* her, they laid snares, and traps for her, they became instruments of her ruine.

Obf. 5 *Dis-appointments by, and harmes from others, do make men wary, and look to themselves.* When the Egyptian reed brake and wounded the Jews, then their loines were made to *stand*, then they recalled their spirits from the Egyptians, and set themselves to secure themselves against the Babylonish forces. While men *trust* to others, they are usually

usually negligent in their counsels and actions, but when they see others fail them, and feel they have wounded them, then they muster up their spirits, then they consult, watch, and act more vigorously.

Verf. 8. *Therefore thus saith the Lord God, behold, I will bring a sword upon thee, and cut off man and beast out of thee.*

9. *And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord: because he hath said, the river is mine, and I have made it.*

10. *Behold, Therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate from the towne of Syene, even unto the borders of Ethiopia.*

11. *No foot of man shall pass thorough it, nor foot of beast shall pass thorough it, neither shall it be inhabited forty years.*

12. *And I will make the land of Egypt desolate, in the midst of the Countries that are desolate, and her Cities among the Cities that are laid waste, shall be desolate forty years, and I will scatter the Egyptians among the Nations, and will disperse them through the Countries.*

In these verses you have clearly laid before you these particulars.

1 The judgement God would bring upon Egypt, viz. the sword, v. 8.

2 The Effect or Event of this sword, utter vastation, v. 8, 9. and dispersion, v. 12.

3 The Extent of this vastation, v. 10.

4 The Duration of the same, v. 11, 12. which is forty years.

5 One special cause thereof repeated, v. 9. which is the pride of the King of Egypt.

8 *I will bring a sword upon thee.*

Sword in Scripture, imports sometimes power, as Exod. 18. 4. *God delivered mee from the sword of Pharaoh, saith Moses*

ses, that is, from the power of Pharaoh: sometimes, 'great sorrows, as *Luke 2. 35. a sword shall pierce through thine own soul*, that is, the Mockings, reproaches, and evil usages; *Mary* and *Christ* should meet with in the world, should be as a sword in the heart of *Mary*, and fill her with sorrows: sometimes its put for the word of God, as *Eph. 6. 17. the sword of the spirit, which is the word of God*, which in the Grammatical construction, may refer to spirit, but then the sense is not so clear: for what then shall bee the sword? its better therefore to read those words, *ὁ ἐστίν*, which thing, is the word of God: sometimes for division, as *Matth. 10. 34. I came not to send peace but a sword*, that is, division, so *Christ* expresses it, in *Luke 12. 51.* and sometimes war, and the Evils attend it, so its to bee taken here. God would bring the *Babylonian Army*, *Nebuchadnezzar* with all instruments of warre, upon *Pharaoh*, and his land.

And cut off man and beast out of thee.

Dum jumenta
tolluntur, n: n
tam ipsa puni-
untur; quoniam
homo eorum
privacione
plectitur.
Parasus.

God would deal severely with *Egypt*, not only *man* should bee cut off, but even the *beasts* also. They had not sinned, and God did not punish the beast in destroying of them, but he punished their owners, in depriving them of their beasts, who had made them serve their lusts. *Egypt* abounded with men and Cattle, and the Egyptians being wicked, and given to luxury, God brought that sad judgement upon them, viz. the sword, which spared neither *man* nor *beast*.

9 *The land of Egypt shall bee desolate and waste.*

Egypt was a fruitful and pleasant land, flowing with Milk and Honey, *Numb. 16. 33.* but here the Lord threatened to make it desolate, and waste. The Hebrew is, *it shall bee for a desert, and a reproach*, the wars should consume all, Cities, Villages, men, beast, so that it should bee a reproachful wilderness? strip of all its glory and ornaments.

And

And they shall know that I am the Lord.

When I shall have brought in a potent enemy upon them, and laid all waste, *then they shall know* there is one greater than *Pharaoh*, and the Egyptians, to whom belongs the right of lands and rivers.

*Because he hath said the River is mine, and
I have made it.*

Here the *Cause* is specified, why the Lord would deal so severely with *Egypt*, because *Pharaoh* was so proud and arrogant so much to himself, hee challengeth *Nilus* to be his, and that hee by his Art and industry had made it so beneficial to all *Egypt*. These words were spoken to in the third vers.

IO I am against thee, and against thy rivers.

In the third verse its said, *Behold I am against thee Pharaoh King of Egypt*, and here *I am against thee, and thy Rivers*, hee was proud of, and confident in his rivers, that they would fertilize his land, and secure him from enemies, but God was against him and them, and disappointed his confidences.

I will make the land of Egypt utterly waste.

The Hebrew is, *Lechorvoth choreu*, *The solitudes of solitariness*, or the *wastings of waste*, that is, *exceedingly waste*, there shall bee nothing considerable left therein, it shall be as a dry wilderness.

*From the Tower of Syene, even unto the border
of Ethiopia.*

Solinus makes *Syene* to bee in the front of *Egypt*, between *Nilus* and the Red-Sea, but others finde it to bee in the utmost parts of *Egypt* Southward, five thousand furlongs above *Alexandria*. *Pliny* reports, under the Tropick of *Cancer*,

Cccc 2

where

Pliny natur.
hiflor. l. 2. c. 73

Sands trav. l. 2
mih p. 111.

where, at mid-day of the Solstice, bodies have no shadows. Sands also in his Travailes, places it above *Thebes*, and under the Tropick of Cancer, affirming that there was a Well of marvailous depth in it, which was filled with light at the summer Solstice. Its now called *Asna*. *Boxfrerius* saith, its a City of Egypt, in extremitate Thebaidis & confinio Ethiopia, in the utmost part of Thebais, and in the borders of Ethiopia. In Hebrew the word is, *Seanch*, in the Septuagint *Sune*, therein was a Tower to defend from enemies they bordered upon, or for other uses.

Even to the border of Ethiopia.

These words will not afford good sense, so wee take Ethiopia as it is commonly taken, for if the desolation were but from *Syene* to Ethiopia, that was inconsiderable, they being near together, yea, so near that *Syene* ditterminated them. Its improper to say, England shall bee destroyed from *Barwick* to *Scotland*. The word in Hebrew for Ethiopia, is *Cush*, which in sacred Scripture doth not alwaies note Ethiopia in Africa, though frequently it doth, for *Gen. 2. 13*. The name of the second river is *Gihon*, which there is said to compass the whole land of Ethiopia, or *Cush*, this cannot bee the African Ethiopia; for *Gihon* ran not that way, it was the Oriental Ethiopia, of which *Moses* wife was, *Numb. 12. 1*. *Miriam* and *Aaron* spake against *Moses*, because of the Ethiopian woman whom hee had married. The Hebrew is, the *Cushite*, this woman was *Zipporah*, the daughter of *Jethro* the Son of *Rezel* the Midianite, *Exod. 2. 15, 18. 21. chap. 3. 1*. so then the Midianites were the Oriental *Cushites*, or Ethiopians of Asia, of this sort its probable were those Ethiopians that came against Asia, *2 Chron. 14. 9*. *Zerah* the Ethiopian came with one thousand thousand, it had been too far a journey, for so many to have marched out of the African Ethiopia. *Tostat*. upon the place saith, the Ethiopians dwelt not onely in Africa, but in Asia also. *Torncelius* and others, make this Ethiopia out of which *Zerah* came, to bee the land of Midian. The word *Cush* saith *Junius*, upon the second of *Genesis*, comprehends the three Arabiacs, both the Ethiopians, and all the Me-
ridian

vidian coast. The sence of our Prophet is, that all *Egypt* should bee laid waste, even from *Syene*, in the borders of the *African Ethiopia*, to *Arabia* and *Midian*, which are *Cush*, viz. the *Oriental Ethiopia*.

11 No feet of man shall pass thorough it, nor foot of
beast shall, &c.

By these and such like speeches, *great desolation* is set forth unto us, wee must not take the words so strictly, as if no *man* or *beast* should bee found or left in *Egypt*, but it should bee so *wasted*, that *trading* should *cease*, there should not bee such markets, fairs, and merchandising in her as was before, men should not mind comming to *Egypt*, nor have occasion to pass thorough it, few men or beasts, yet some should bee there.

Neither shall it be inhabited forty years.

After the taking of *Tyrus* by a long sledge, *Nebuchadrezzar* had *Egypt* given him for that service, which was in the seven and twentieth year of the *Jews* captivity, *vers. 17.* shortly after hee made war upon it, spoiled it, of man, beast, and all its glory, and so it continued till the *Babylonish* captivity ceased, which was some forty, or three and forty years after. There be different opinions among *Expositors* concerning the beginning of these forty years, and their ending. *Vid. Junium.*

12 In the midst of the Countries that are desolate.

Nebuchadrezzar made many Countries desolate, according to the word of *Jeremy ch. 25. 9.* and among those, *Egypt* was one, so the words in the *midst* are to be understood.

And her Cities among the Cities, that are laid waste.

As *Egypt* was fertile, so populous, and abounded in great Cities, *Lavater* informes us, that in the time of King *Ama-*
Cccc 3 ss

for it had twenty thousand Cities. How many, or how great soever, they were laid waste by the Babylonian Army, and that forty years.

I will scatter the Egyptians among the Nations.

Where wars come, many are consumed by the sword, some are famished, some devoured by the Plague, and other diseases, and doubtlesse though many Egyptians perished by such means, yet some escaped, and those God scattered, and drove into other Countiees.

Obs. 1 *Wars and the dismal effects of them are the just judgements of God upon perfidious Princes.* Pharaoh had deceived the Jews, they leaned upon him for help, but hee was a broken reed unto them: *Therefore behold I will bring a sword upon thee, and it shall bee sharpe, I will cut off man and beast out of thee:* Thou occasionedst my people to bee cut off, through thy *unfaithfulnesse*, and I will cause thee and thine to bee cut off through my *fury*. Warres are dreadful, but they are appointed, sent, and ordered by God, where-ever they come.

Obs. 2 *Such is the efficacy and severity of Gods judgements, as that nothing can stand before them, or secure against them.* Egypt had strong Cities, great Rivers, was well peopled, abounded in horses and charets, *Isa. 31. 1.* yet the land of Egypt shall bee desolate and waste. Gods judgements would cut off man and beast, destroy her Cities, and in effect dry up her Rivers, they should bee made uselesse. Egypt struggled to defend and secure her self, but it availed not, *Jerem. 46. 11.* *Go up into Gilead, and take balm, O virgin, the daughter of Egypt, in vain shalt thou use so many medicines, for thou shalt not bee cured.* Egypt was yet a virgin, unconquered, and shee is bid to go to Gilead, where the most precious and soveraign balm was, and to take thereof, that is, to use the best means shee could finde out, to prevent her ravishing and destruction, and when shee had tryed one means, and another, many medicines, all were vain, her wound was incurable, shee had dealt deceitfully, with the Jews, and lift up her self against the Lord, robbing him of his glory, whilst shee

hee said, *The river is mine, I have made it for my self.* Gods judgements were of that power, and so severe, as Jerusalem with all her art and means could not prevent them, or protect her self from them, *Jer. 2. 22. Though thou wash thee with nitre, and take thee much soape, though thou hast many excuses, shifts, pretences, for what thou doest, though thou send to Egypt for help, though thou fast and praie, these things shall do thee no good, thine iniquity is marked before mee, and my judgements must come, and lay thee waste, yea, utterly waste.*

Obs. 3. Gods judgements are often universal and sweeping. God would lay Egypt, universally waste, and desolate, and that from one border to another, *from the Tower of Syene to Arabia*, within which bounds all Egypt was comprehended, *Jer. 12. 12. The spoilers are come upon all high places through the wilderness, for the sword of the Lord shall devour from one end of the Land, even to the other end of the Land, no flesh shall have peace; The Chaldeans were Gods instruments, hee put the sword in their hand, which did eat and devour from one extreame part of the Land to another, no place so strong, so secret, but the sword found it out, and spared neither things nor persons, the judgement was so universal, that no flesh had peace, that is, none of the Jewish nation, the terror of the sword was every where, Zeph. 3. 6. I have cut off the Nations: their towers are desolate, I made their streets waste, that none passe by: Their Cities are destroyed, so that there is no man, that there is no inhabitant.* God swept away from the Heathens, their Towers, their streets, their Cities, their men, expecting his people would have learned to fear him, received instruction, and prevented an universal judgement at least, *v. 7. but they rose early and corrupted all their doings, as Gods Mercies had not, so his Judgements did not do them good: Therefore hee complains thus; Jerem. 44. 7, 8. wherefore commit ye great evils against your souls, to cut off from you man and woman, child and suckling out of Judah, to leave you none to remain, in that you provoke mee to wrath with the works of your hands; they put God upon an universal judgement, by their universal wickedness.*

Obs. 4. That the times of Kingdomes flourishing, and Kingdomes desolations, are in the hand of God, hee sets the bounds
and

and periods, for their *Prosperity*, and their *Adversity*. Hee said, *The land of Egypt shall bee desolate*, hee put an end to its glory and greatnesse, hee let the *time* how long it should prosper, and when that *time* was come, and it brought to *desolation*; hee determined the *time* how long it should lye in that *desolate* condition. *It shall not bee inhabited forty years*: the Cities of it shall bee *desolate forty years*, *Isa. 23. 15.* Tyre, as it had its *time* for *reigning*, so its *seventy years* for *suffering*: the same proportion of years, the Lord allotted unto the kingdom of *Judah*, and to diverse Nations; *Jerem. 25. 11.* God put an end to their dominion, and determined the time of their subjection, which was *seventy years* service unto the King of *Babylon*. The *life* and *death* of States is in the hand of the Lord, to lengthen and shorten at his pleasure. Some states flourish, four hundred, some five hundred, some six hundred years, and then they are made *desolate*, for their forty, their seventy years, or more, as seems good unto the Lord, *Dan. 2. 21.* Hee changeth times and seasons, hee removeth Kings from their glory and greatnesse, and throws them into obscurity, what time he hath determined for them.

Obf. 5 *In time of wars people are driven from their friends, habitations, and countries.* When the sword came upon *Egypt*, the Egyptians were scattered among the Nations, and dispersed through the Countries. God made use of them abroad, to declare their own misery, and his justice. Its a sad thing to bee amongst strangers, whose language is not understood; to bee exposed to the scornes, frownes, and harsh usage of enemies; the smoak of ones own country, is better than the fire of another. Many in our late warres, have met with this great evil, and can experimentally tell you, what it is to bee driven out of their own Country and habitations, into forrein ones.

Verf. 13 *Yet thus saith the Lord God, at the end of forty years will I gather the Egyptians from the People whither they were scattered.*

14 *And I will bring again the Captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom.*

15 *It*

- 15 *It shall be the basest of the Kingdoms, neither shall it exalt it self any more above the Nations: for I will diminish them, that they shall no more rule over the nations.*
- 16 *And it shall bee no more the confidence of the hense of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.*

These verses are a *Promise of Mercy* to the Egyptians, where comes into consideration,

- 1 The *Time* when this mercy shall be, at the end of the forty years.
- 2 The *Mercy* it self, which is double,
 - 1 *Revocation* v. 13.
 - 2 *Restitution* of their Kingdome, v. 14, 15. where the nature of the Kingdome is set forth, *it shall be base, &c.*
- 3 The *End and aime* of God in so doing, which is two-fold.
 - 1 That *Egypt* may bee no more the confidence of the Jews.
 - 2 *Acknowledgement* of God, v. 16,

13 *At the end of forty years will I gather the Egyptians.*

The *Egyptians* being notorious idolaters, confiding in their own strength, were scattered among the Nations, where they wandred, and lived without hope of seeing their own Country, and becoming a people or Kingdome again; but the Lord out of his abundant goodnesse, beyond theirs, and others expectation, promiset, *that after forty years expired, he would gather them, where ever they were scattered. Forty years, he would exercise them with captivity, and those hard things accompanied the same, but at the end thereof, hee would shew them mercy.* This is that *Jeremy* speaks of, chap. 46. 25, 26. *The Lord of Hosts, the God of Israel saith, behold, I will punish the multitude of No, that a great City in Egypt, afterward called Alexandria, and Pharaoh, and Egypt, with their gods, and their Kings, even Pharaoh*

No vocabatur
olim ea civitas
Egyptique
postea ab Alex-
androm geno-
restaurat, ejus
nomen accepit.
Maldonat.
raoh

Moab, and all them that trust in him; that was Jobanan, and all the Jews who fled into Egypt for safety, contrary to the mind and counsel of Jeremy, chap. 42. 19, 20, 21, 22. and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar King of Babylon; and into the hand of his servants, here you have the judgement of God upon Egypt, Egyptians and the Jews trusting in them, but now what followes? And afterwards it shall bee inhabited as in the daies of old, after forty years suffering, Egypt should receive her scattered ones, and become a Kingdome again.

14 And I will bring again the captivity of Egypt.

Here the *abstract* is put for the *Concrete*, Captivity for Captives; so you have it *Jerem. 48. 47. I will bring again the captivity of Moab*, and *Ezek. 39. 25. I will bring again the captivity of Jacob*, that is, the Captives of Jacob, the Captives of Moab, and the Captives of Egypt, or Egyptian Captives.

And will cause them to return into the land
of Pathros.

Maldonate makes *Pathros* a City, towards the South borders of Egypt, furthest off from *Chaldea*. *Benferrius* judges it to bee that City in Egypt called *Babylon*, but here its called, *The Land of Pathros*, and *Jerem. 44. 1. The Country of Pathros*, where the Jews which fled into Egypt dwelt; and though it were distinct from Egypt, *Isa. 11. 11.* for its said there, *God shall recover his People from Assyria, from Egypt, and from Pathros*, yet it was in the land of Egypt, *Jerem. 44. 15. The Jews dwelt in the land of Egypt in Pathros*. *Junius* conceives this Country to bee near unto *Arabia Petraea*, and by *Jerome* it was reputed formerly to be *Nemus Arabia*, a wood of *Arabia*. *Pathros* its most probable, was so called from *Pathrusim*, the Son of *Misraim*, *Gen. 10. 4.* as all Egypt was called *Misraim* from the father, so might some part be called *Pathros* from the Son, viz. that part lay between the Red-Sea, and the Mediterranean Sea, and as God had carried them out that way, so he would bring them again the same way.

Into

Into the land of their habitation.

The Hebrew for *Habitation*, is *Mecuratham*, *Negotiorum tuarum*, the land of thy tradings, where they did buy and sell, for the word is from *Machar* to sell, and deliver wares to others. *Piscator* hath the words thus, *into the land of their commerce*. The Egyptians dealt in fine linnen, broidered works, flax, silk, and other rich commodities, now God would bring them into the land of *their trading again*.

Obf. 1 *The goodnesse and mercy of God extends to heathens, he hath a care of them in their Captivity, and after they have suffered his appointed time, hee will shew kindnesse to them*: The Egyptians after forty years scattering, shall bee gathered, *Isa. 19. 23, 24, 25*. *In that day shall there bee an high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel bee the third, with Egypt, and with Assyria, even a blessing in the midst of the Land, whom the Lord of Host shall blese, saying, blessed be Egypt my People, and Assyria the work of my hand, and Israel mine inheritance*; The Assyrians, Egyptians, and Israelites, had their daies, and times of suffering, and God had his daies and times of shewing mercy to those Heathen Nations, as well as to Israel. *Its blessed bee Egypt my People, and blessed be Assyria, the work of my hand, and blessed be Israel mine inheritance*.

Obf. 2 *The afflictions of nations and Persons, may be long, yet not without end*; they may suffer seven and seven years, yea twenty, thirty, forty years together, which is a long time, and then see an end of their sufferings. *At the end of forty years, will I gather, &c.* the Egyptians were Captives forty years, to the King of *Babylon*, the Israelites were in bondage to the *Philistims* forty years, *Judg. 13. 1*. and then there came an end of their slavery; they, and many other Nations, were captives to the King of *Babylon* seventy years, which was a long time to sufferers, but when they were run out, their captivities ended, *Jerem. 25. 11*. God sometimes lengthens out the afflictions of people, very much, for ends best known unto himself, as *Gen. 15. 13*. God said unto *Abraham*, *know of a*

Moab, and all them that trust in him; that was Johanan, and all the Jews who fled into Egypt for safety, contrary to the mind and counsel of *Jeremy*, chap. 42. 19, 20, 21, 22. and I will deliver them into the hand of those that seek their lives, and into the hand of *Nebuchadrezzar King of Babylon*; and into the hand of his servants, here you have the judgement of God upon Egypt, Egyptians and the Jews trusting in them, but now what followes? And afterwards it shall bee inhabited as in the daies of old, after forty years suffering, Egypt should receive her scattered ones, and become a Kingdome again.

14 And I will bring again the captivity of Egypt.

Here the abstract is put for the Concrete, Captivity for Captives; so you have it *Jerem.* 48. 47. I will bring again the captivity of Moab, and *Ezek.* 39. 25. I will bring again the captivity of Jacob, that is, the Captives of Jacob, the Captives of Moab, and the Captives of Egypt, or Egyptian Captives.

And will cause them to return into the land of Pathros.

Maldonate makes Pathros a City, towards the South borders of Egypt, furthest off from Chaldaa. *Benfrerius* judges it to bee that City in Egypt called Babylon; but here its called, The Land of Pathros, and *Jerem.* 44. 1. The Country of Pathros, where the Jews which fled into Egypt dwelt; and though it were distinct from Egypt, *Isa.* 11. 11. for its said there, God shall recover his People from Assyria, from Egypt, and from Pathros, yet it was in the land of Egypt, *Jerem.* 44. 15. The Jews dwelt in the land of Egypt in Pathros. *Junius* conceives this Country to bee near unto Arabia Petraea, and by *Jerome* it was reputed formerly to be Nemus Arabia, a wood of Arabia, Pathros its most probable, was so called from *Pathrusim*, the Son of *Misraim*, *Gen.* 10. 4. as all Egypt was called *Misraim* from the father, so might some part be called Pathros from the Son, viz. that part lay between the Red-Sea, and the Mediterranean Sea, and as God had carried them out that way, so he would bring them again the same way.

Into

Into the land of their habitation.

The Hebrew for *Habitation*, is *Mecuratham*, *Negotiorum suarum*, the land of thy tradings, where they did buy and sell, for the word is from *Machar* to sell, and deliver wares to others. *Piscator* hath the words thus, *into the land of their commerce*. The Egyptians dealt in fine linnen, broidered works, flax, silk, and other rich commodities, now God would bring them into the land of *their trading again*.

Obf. 1 *The goodnesse and mercy of God extends to heathens, he hath a care of them in their Captivity, and after they have suffered his appointed time, hee will shew kindnesse to them*: The Egyptians after forty years scattering, shall bee gathered, *Isa. 19. 23, 24, 25*. *In that day shall there bee an high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel bee the third, with Egypt, and with Assyria, even a blessing in the midst of the Land, whom the Lord of Hosts shall bless, saying, blessed be Egypt my People, and Assyria the work of my hand, and Israel mine inheritance*; The Assyrians, Egyptians, and Israelites, had their daies, and times of suffering, and God had his daies and times of shewing mercy to those Heathen Nations, as well as to Israel. *Its blessed be Egypt my People, and blessed be Assyria, the work of my hand, and blessed be Israel mine inheritance*.

Obf. 2 *The afflictions of nations and Persons, may be long, yet not without end; they may suffer seven and seven years, yea twenty, thirty, forty years together, which is a long time, and then see an end of their sufferings. At the end of forty years, will I gather. &c.* the Egyptians were Captives forty years, to the King of *Babylon*, the Israelites were in bondage to the Philistims forty years, *Judg. 13. 1*. and then there came an end of their slavery; they, and many other Nations, were captives to the King of *Babylon* seventy years, which was a long time to sufferers, but when they were run out, their captivities ended, *Jerem. 25. 11*. God sometimes lengthens out the afflictions of people, very much, for ends best known unto himself, as *Gen. 15. 13*. God said unto *Abraham*, *know of a*

surety, that thy seed shall bee a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; here was a long season to bee afflicted, but then it had an end. Jehoiachin was thirty seven years a prisoner in Babylon, but in the twelfth moneth of that year hee was set at liberty, *Jerem. 52. 31.* the man in the Gospel had been afflicted thirty eight years with an infirmity, *Joh. 5. 5.* and then hee was delivered from it. Though warres, famines, plagues, Captivities, diseases, and other afflictions, may bee long, yet they are not, they shall not bee for ever, they must have an end.

Ob. 3 *That God sometimes deals more favourable with heathens, than with his own people.* At the end of forty years will I gather the Egyptians: but it was the end of seventy years before hee gathered the Jews out of Babylon: his own people were thirty years or near upon longer under the Babylonish yoke, than the Egyptians. There was just cause for this, Gods people had sinned worse than the Heathens, and so provoked him above them, *Ezek. 5. 6.* *Jerusalem hath changed my judgments into wickednesse more than the Nations, and my statutes more than the Countries round about her,* there were no people near or far off, who did like unto the Jews, they forsook God the fountain of living waters, and trusted in Pharaoh that great Dragon, and in his rivers of waters.

Ob. 4 *Nothing is too hard for God, or can hinder the fulfilling of his will:* The Egyptians were scattered among the nations, here a family, and there a family, and that forty years together, so mingled with the people of other Countries, that they had well nigh forgotten Egypt, and had so drunk in the manners and customes of the places where they lived, that they were naturalized thereunto, they were so rooted among the Nations, that it seemed impossible to pluck them up, and plant them in their own Countries; yet notwithstanding these things, saith God, *I will gather the Egyptians from the people whither they were scattered.* Its like the Babylonians, and other Nations that had them, held them under, and made advantage of their labours, made laws against their flight or departure, and struggled hard to detain them, as they of old in Moses daies did to retain the Jews,

Jews, but whatever opposition was made, or difficulty appeared in the way, God said, *I will bring again the Captivity of Egypt.* Had they bound them all in fetters, laid them in dungeons, set guards of souldiers to have kept them, all these should not have hindered the reduction of them; for as *Jehoshaphat* acknowledged in his prayer, God rules over all the Kingdomes of the Heathens, and in his hand there is power and might, so that none is able to withstand him, *2 Chron. 20. 6.* no King, no Counsel, no Countrey, no Army, no created power is able to withstand him. The Jewes who had laien longer in *Babylon*, and were like dry bones in the grave without hope, *Ezek. 37. 11.* but God made good his word, hee brought them out with a strong hand, breaking in peices gates of brasse, and cutting insunder bars of Iron.

Obs. 5 *Its the same hand, the same God, that drives men out of their Countreies and comforts, into deep and long afflictions abroad, and brings them back out of the same, to enjoy their countreies and comforts.* God scattered the Egyptians among the Nations; hee threw them forty years into Captivity, and hee brought them out again from the Nations, and from their Captivity, into the land of *Pathros*, into the land of their Commerce. God lead them out, and hee brought them in, hee afflicted them, and hee comforted them. God conducted them outward and inward; as the losse of their Countrey, was a great affliction unto them, so the repossession of it was a greater consolation unto them. God threw the Jewes into *Babylon*, those deep and brackish waters, they were so long pickled in, and he brought them out again to the sweet waters of the Sanctuary. Long afflictions have comfortable ends, the Jewes seventy years sufferings ended in everlasting kindnesse, *Isa. 54. 8.*

They shall be there a base Kingdome.

The word for *Base* is, *Shephalah*, which the Septuagint render, *ταπειν*, and *Montanus* humile, a vile, base, low Kingdome. *Martinus* saith, humile, is, quod non est elevatum a terra, it should be like a low Shrub, that is, little above the earth, such as that Kingdome, *Ezek. 17. 6.* of low

stature. Some Kingdomes are great, high like Cedars of *Lebanon*, and oakes of *Bashan*. Others are small, like vines and Shrubs, that creep upon the earth. Such a Kingdom should the Egyptians be.

They were not free, but in subjection to the Babylonians, Persians, *Alexander the Great*, to *Ptolomy*, the Romans, who made *Egypt* a Province, after that it was under the Saracens, and Turks.

15 *It shall be the basest of Kingdomes.*

Not onely shall it bee *base* as many Kingdomes are, especially after warres, but it *shall bee the basest of Kingdomes*. It should have lesse power, dignity, and liberty, than other Kingdomes.

Neither shall it exalt it self any more above the Nations.

It had got power and *Dominion* over other Nations, the *Pharaohs* of *Egypt* had power, over the land of *Judea*, and the Kings of *Judah*, 2 *King.* 23. 33, 34-35. and other Nations; but after this it became an *underling*, and nothing remarkable is mentioned about it in the word of God, here God put a band of iron and brass, upon this Kingdom to keep it from rising again; it *shall not exalt it self any more above the Nations*.

For I will diminish them, that they shall not rule over the Nations.

I will make the Egyptians few, and the Kingdom little. The Hebrew for *Diminish* is, *מִצַּק* *Maat*, to make lit-

tle, or few in number. When either or both of these are done, there is a *diminishing*. Their number might increase, yet they bee *diminished* in power, liberty, and dignity; so that other Nations should look upon them as contemptible.

Obs. 1 *When Kingdomes are ruined, brought to utter desolation, and have lain so a long time, God is able to raise them up again.* *Egypt* was made desolate, from one end to another,

man

man and beast cut off, the Egyptians scattered into remote parts, yet what saith the Lord? *They shall be there a Kingdom, Egypt shall bee possessed again, inhabited, become a Kingdome, after forty years desolation.* God can raise up great structures, out of heapes and *ruines*. When a Kingdome is brought to *ashes*, the Lord can out of those *ashes bring* forth another. The Lord causes Kingdomes to cease, *Hos. 1. 4.* hee plucks them up, *Deu. 11. 4. Jer. 1. 10.* and hee plants, and builds them up again, *Jer. 18. 9.* *Judea* and *Jerusalem*, lay waste leventy years, and then God returned the Jews from *Babylon*, built their City, planted their land, made them a people again.

Obs. 2 *The wise providence of God in restoring and ordering of Kingdomes, mingles judgement with mercie:* They should bee a Kingdome, but a *base Kingdome* they should want that dignity, power, and Liberty, they had formerly: So the Kingdome of *Judah* after *Josiahs* daies, was low and base, *Ezek. 17. 6, 14.* *Pharaoh* and *Nebuchadrezzar* kept it under; Its from the Lord, what condition Kingdomes shall bee in, they shall be honourable or base, as he pleases.

Obs. 3 *Those that lift up themselves above others, shall proportionably be brought down beneath others.* *Egypt* exalted it self above the Nations: they were proud, haughty, insolent, but *Egypt* exceeded them therein, and what came thereof? *it shall be the basest of the Kingdomes,* consider what Kingdomes is basest amongst them all, and *Egypt* shall be baser than that; as it was the *highest* in pride, so it should be the *lowest* through baseness, and most contemptible. The Lord poures out contempt upon Kingdomes and Kings. *Nebuchadrezzar* was a Son of pride, and did not God drive him out from among men? and make that proud King graze among the beasts? and abase him proportionable to his Pride, and cause him to say, those that walk in pride he is able to abase. *Das. 4.* and in his time he will abase all such he hath abased Kingdomes, Kings, and Potentates in our daies, who sweld with Pride. The learned Jews tells us what God saith of every man whose spirit is lift up, *Ego & is so non simul possumus habitare in mundo.* Buxtorf. Apoth. Hebr.

16 And it shall be no more the confidence of the house of Israel.

Whilst *Egypt* flourished, abounding with men, horses, and charrets, the Jews had an eye unto them, and leaned much upon them, *Isa. 30. 2. 31. 1. 36. 6. 9. Ezek. 17. 15.* but the Lord laid it waste, brake the pride of its power, made it base and kept it in that condition, that the Jews might not confide in it; for when they hung so upon the Egyptians for help, that drew them on to their Idolatrous practises, and to break the leagues they had made with others.

Which bringeth their iniquity to remembrance.

The Hebrew is, *Mazcir, gnaron, or avon*, which *Montanus* renders, *Commone fact or iniquitatis, the remembrancer of iniquity.* The Vulgar hath it, *docentes iniquitatem, teaching iniquity*, and so refer it to the Egyptians, who being familiar with the Jews, taught them to do evil; but the words refer to confidence, which brought their iniquity to remembrance, viz. that they should forsake God, trust in an arm of flesh, hearken unto Idolaters, &c.

When they shall look after them.

Had the Egyptians been restored to their former glory and power; the Jews would have been looking after them, trusted in, and expected help from them, but being low, base, in subjection to others, they would neither look at them, nor lean upon them, but leave them, as men do a broken staffe.

Obl. 1 Gods own people are apt to confide in an arm of flesh. The house of Israel made Egypt its confidence. *Asa* relied on the King of Syria, *2 Chron. 16. 7.* The Jews were very prone to this sin; sometimes they trusted in their fenced Cities, as *Jerem. 5. 17.* sometimes in their land of peace, as *Jer. 12. 5.* Sometimes in their multitudes of men, as *Hos. 10. 13.* Sometimes in their own glory and greatnesse, as *Ezek. 16. 15.* Sometimes in their priviledges, as *Jer. 7. 4.* Sometimes in their

own wisdom, *Jerem. 8. 8.* and sometimes in others, as the *Assyrians*, *2 Chron. 28. 16.* and the *Egyptians* as *Ezek. 17. 15.* this shewed their trust in God was little, and made him say, *Jerem. 13. 25.* *Thou hast forgotten mee, and trusted in falsehood.* *Bachshater* is a lye, in things that promise help and safety, but cannot make them good, they will deceive you, bee a lye and falsehood unto you. This practise of theirs, made the Lord to say, *Jer. 2. 36.* *Why gaddest thou about so much to change thy waie, thou also shalt bee ashamed of Egypt, as thou wast ashamed of Assyria;* They had formerly trusted to the *Assyrians*, who instead of helping, distressed them, *2 Chron. 28. 20.* and so should the *Egyptians*, for it follows, *thou shalt go forth from him, and thine hands upon thine head,* that is, lamenting thy disappointment, *for the Lord hath rejected thy confidences, and thou shalt not prosper in them,* that is, thou shalt fail of them, and bee undone by them. Let us take heed of *bottoming* upon any thing beneath the Lord, for *Jer. 17. 5.* a curse is pronounced upon the man that *trusteth* in man, and maketh flesh his arme, and whose heart departeth from the Lord, his heart is gone from the Lord who *trusteth* in any creature.

Obs. 2 *Creature confidence brings former sins to remembrance.* When the house of *Israel* looked to *Egypt* for help, that is, trusted in them, then their former iniquity was brought to minde, that occasioned God to remember other finnes. When a wife leaves her husband, or a Souldier his Commander, this reminds them of former *mis-carriages*; and so when Gods people leave him for an Arm of flesh, this revives the memory of old iniquities, *Ezek. 21. 24.* its said, *they made their iniquity to bee remembered,* and how came that? by discovery of their transgressions, some new sin appeared, and they caused the former to be remembered. New finnes are editions of the old. Bankrupts by some latter acts, bring former debts into question; and men by some new latter sinne, occasion God to bring their former sins into view.

Obs. 3 *That the Lord for the good of his people brings down proud Nations, and keeps them in servile conditions.* *Egypt* lifted up it self above the Nations; but God brake it in peices,

peices, made it base, yea, the *basest* of Kingdomes, decreeing it should not bee exalted, but abide so, and why? that the house of *Israel* might not confide any more in it, that their iniquity might not by so doing bee brought to remembrance, that they might know the Lord to bee above all Nations, Princes, and Powers whatsoever, and trust in him. Here was wonderful goodnesse in God towards his Church and people, that hee would keep under *Egypt* to prevent their sinning and punishing, and to draw them to trust in himself. Had *Egypt* been set in its former power, glory, and greatnesse, the eye and heart of the house of *Israel* would have been looking that way, iniquity been brought to mind, and their confidence taken off from God; now rather than such things should be, *Egypt* shall be made base and *contemptible*, and kept in that condition. There was a time when wee confided too much in *Scotland*, God hath broken that nation in peices, and will keep it in a low condition, that we may learn not to depend upon Nations, but the God of Nations.

Verf. 17 *And it came to pass in the seven and twentieth year, in the first Moneth, in the first day of the moneth, the word of the Lord came unto me, saying,*

18 *Son of Man, Nebuchadrezzar King of Babylon, caused his Army to serve a great service against Tyrrus: every head was made bald, and every shoulder was peeled: yet had hee no wages, nor his Army for Tyrrus, for the service that he had served against it.*

19 *Therefore thus saith the Lord God; behold, I will give the land of Egypt unto Nebuchadrezzar King of Babylon, and hee shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his Army.*

20 *I have given him the land of Egypt for his labour, wherewith hee served against it, because they wrought for me saith the Lord God.*

These verses comprehend the fourth general part of the Chapter, which is a Prophecie of giving *Egypt* unto *Nebuchadrezzar* King of *Babylon*, wherein is set down,

1 The *Time* of this Prophecy when it was, v. 17.

2 The

2 The cause why God gave Egypt to Nebuchadrezzar, v. 18, 20.

3 The Donation it self, v. 19, 20. Egypt and the wealth of it are given him to pay his Army.

In the seven and twentieth year in the first moneth, in the first day of the moneth.

This Prophecy was sixteen years and upwards after the former, but being of the same nature, is here conjoynd with it, though hee had many others between them. It was in the twenty seventh year of *Jehoiachins* captivity, sixteen years after the destruction of *Jerusalem*, and shortly after the taking of *Tyrus*. The punctuall time is here set down, that so the Chronology of things done, might be known and observed.

18 *Nebuchadrezzar King of Babylon caused his Army to serve a great service against Tyrus.*

Tyrus was a strong City upon a Rock in the Sea, well walled and towred; seven hundred paces from the Continent, abounding with ships to supply all things needful, and to secure her by Sea, so that in the eye of man it was invincible. *Nebuchadrezzar* besieged this City with a vast army thirteen years, which *Josephus* confirms from other Historians. *Diocles* in the second book of his *Persian History*, and *Philostratus* in his *Phenician and Indian History*, make mention of this King, saying, that hee overcame the City of *Tyre* at the end of thirteen years, at such time as *Ithobald* reigned over the *Tyrians*. In this time hee filled up that space of the Sea which was between the shoare and *Tyrus*, with solid materials, so that the Souldiers might foot it even to the walls of *Tyre*, which cost much sweat and labour, and was a great service, besides all the rest of their labour, watchings, and sufferings of heat and cold. To lye so many winters, and Summers there, doing ordinary and extraordinary things, was a great service, especially their filling up the Sea, which the *Tyrians* laughed at, and thought impossible.

Joseph. Antiq. l. 10. c. 10. at the end of the Chapt. Spatium illud quod erat a litore ad Tyrum usque constravit aggere redidique solidum. Nebuchadrezzar ut ad ipsos usque muros milites pedestri itinere precurrerent. Sanct.

Every head was made bald.

The Hebrew for *bald*, is, *Makrach*, from *karach*, to pull off the haire, and it notes natural baldnesse as well as accidental, the shedding of the hair, and the plucking off the hair. The Souldiers by continual wearing their head-peices did shed and wear off their hairs. Some through sickness, and upon other occasions might become *bald*.

And every shoulder was peeled.

By the daily carrying of stones, timber, earth, and other things necessary for the siege and taking of *Tyrus*; their shoulders were peeled. *Ceithaph*, signifies not onely the shoulder, but the side also; and *Piscator* renders the words, *omne latius*, every side, was made naked, their garments were worn out, and their sides bare, worn, and peeled.

Yet had he no wages, nor his Army for Tyrus.

This long siege cost *Nebuchadrezzar* dear, it exhausted the Babylonish Treasure greatly, insomuch, that had he taken *Tyrus* with all the wealth of it, it would hardly have recompenced his vast expences; but the Tyrians, when they saw themselves in danger, conveighed away by Sea their choicest things to *Carthage*, and neighbouring Islands, as *Lavater* insinuates, and when they could hold their City no longer, threw their remaining substance into the Sea, so that when it was taken, *Nebuchadrezzar* and his Army found little or nothing considerable therein, therefore its here said, *he had no wages, nor his Army*.

For the service he had served against it.

The King and Souldiers having lain thirteen years before *Tyrus*, which shewed their resolutenesse, and looked for answerable recompence, for so long, difficult, dangerous, and expensive service; but because they were disappointed
in

in *Tyrus*, therefore the Lord thought upon them, and provided for them elsewhere.

19 Behold I will give the land of Egypt unto
Nebuchadrezzar.

Egypt was a rich Countrey, abounding with Corn, Cattle, and wealth of all sorts, this Countrey did the Lord give unto *Nebuchadrezzar* and his Army, for that they had done him service in executing his judgements upon the *Tyrrians*.

He shall take her multitude.

Multitudes of men were worn out and consumed in the long sledge of *Tyre*, and therefore God would give the King of *Babylon*, *Egypt's multitude*; shee was populous and her *multitude* must serve him forty years. The Hebrew word *Hamon*, signifies *multitude of people*, and *multitude of riches*. *Nebuchadrezzar* should take both.

And take her spoile.

The Hebrew is, *Shalat Shelalah, spoliabit spoliis ejus, hee shall spoile her spoile*. Spoile is, whatsoever may bee removed, taken, or driven away, as Corn, Cattle, household stuffe, garments, Jewels, plate, plants, ware, &c. The Babylonian should strip *Egypt* of all her glory.

And take her prey.

In Hebrew its *bazaz bizzah, pradabitur pradans ejus, hee shall prey her prey*. The Septuagint is, *πρωτομέψει τὴν προνομὴν αὐτῆς, he shall captivate her Captivity*. The French is, *Ravira butin, he shall take away the booty or prey*. The words being doubled before, and here, import that *Nebuchadrezzar* should thoroughly spoil and prey upon *Egypt*.

It shall be the wages for his Army.

Seeing his Army had so little in *Tyre*, it shall have enough in *Egypt*, nothing here shall bee conveyed away, imbezelled or kept from him and his Army, the whole wealth of *Egypt* shall be theirs.

20 *For his labour.*

The word פֶּעֶלָה *Peellah*, sometimes signifies the thing produced, by work and labour, as *Psalms* 17. 4. but here, and in other places, it notes *ipsam operationem*, the very working and efficiency it self, 2 *Chron.* 15. 7. *your work shall be rewarded*, that is, your labour and pains.

Because they wrought for me.

They looked at their King, who commanded and carried them forth to that work, not unto *Jehovah* the Lord of heaven and earth, who set both him and them on work to execute his judgements threatened against *Tyre*, and in that they did fulfil them, they are said to work for God. Materially they did serve his purpose and providence in the destruction of *Tyre*, but formally and intentionally they did serve their own wills and lusts. God had a righteous end, and attained it by them, they had an evil end, and obtained it *vitioso modo*, in an ill way, *Isa.* 10. 6, 7. the *Affyrrians* had one meaning, God another, yet he wrought for the Lord.

Vid. *Aquir.* 1. 2
q. 114.

Obs. 1 *That men in misery keep account exactly of their sufferings.* *Ezekiel* was in Captivity and many other Jews, who diligently heeded how the years passed; in the 27 year, that was of the Captivity. *Ezekiel*, and the rest, forgot not how long they had been under the *Babylonish yoke*. Men are best Chronologers in adversity.

Obs. 2 *When God is upon doing great things, usually hee doth make them known unto some of his servants one way or other.* When hee was upon destroying *Sodome*, hee made it known unto *Abraham*, *Gen.* 18. 17. when about to destroy

Elies

Elies house, hee revealed it to *Samuel*, 1 *Sam.* 3. 11, 12. the strange things befell *Nebuchadnezzar* were revealed to *Daniel*, chap. 4. and the Lord shewed *John* things to come, *Rev.* 1. 1- and here hee hides not from *Ezekiel* that hee will give all *Egypt* to *Nebuchadnezzar*. This was so frequent of old, that *Amos* said, surely the Lord will do nothing, but he revealeth his secrets to his servants the Prophets, *Amos* 3. 7. hardly did God ever any considerable thing, but hee gave some hints of it to his servants. The drowning of the world, the Jews Captivity in *Egypt*, their comming out of it, their suffering by *Nebuchadnezzar*, their return out of *Babylon*, &c. were all hinted and made known to *Noah*, *Abraham*, *Moses*, *Isaiah*, *Jeremy*, and others.

Obs. 3 *Princes have power to lead out, and imploy their subjects against forrainers, when there is cause of warring with them:* The King of *Babylon* caused his Army to serve against *Tyrus*, and before that against *Jerusalem*, many hundred of miles did he bring out his Army to do him service against the Jews and *Tyrrians*. Had hee no particular cause, this was cause enough, that God stirred up his spirit to execute his judgements upon those had desperately provoked him.

Obs. 4 *That Heathenish souldiers have undergone very hard things, yea, hazarded their lives to please their heathenish Commanders, and all for a temporall reward:* *Nebuchadnezzar's* Army served a great service thirteen years together, to lye before a City was hard, their heads were made bald, their shoulders were peeled, they laboured hard, carried heavy burdens, they watched, they suffered heat and cold, and all this for hope of good plunder in *Tyrus*. If *Heathens* would do and indure so much for their Commander, who was an Idolater, an enemy to God and his people; how much more should Christians do and indure any thing for Christ their King, and heavenly Commander? if hee say go, wee should go, if come, wee should come, if pluck out your right eye, cut-off your right hand, or right foot, we should do so; if hee calls us to indure affliction, and suffer hard things, wee should not stick at them, no, though it be the jeopardding of our lives; knowing hee hath a spiritual and eternal

nal reward for us. Seeing men have done and suffered so much for heathens, how can wee do or suffer too much for Christ? *Scipio Africanus* had three hundred Souldiers, who would clime a Tower if hee bid them, or throw themselves from the top of a Tower at his command; what dishonor will it bee to Christ, if his souldiers will not do as much at his command, as others have done at their Lords Commands?

Obf. 5 *Armies with their Generals and Commanders, may serve long, labour sorely, suffer hard things, and after all these bee disappointed of their expectations.* *Nebuchadrezzar* caused his Army to serve a great service thirteen years, so that their heads, shoulders, sides, were bald, and peeled and what then? yet had hee no wages, nor his Army, they expected great matters in *Tyrus*, which was so rich, and full of all sorts of Commodities, but found nothing considerable, nothing answering their expectation, or sufficient to recompence their charge and suffering. This undertaking could not be without millions of money, hopes they had, that *Tyrus* being now the Mart of Nations, would repay them with advantage, but *Tyrus* wealth, was dispersed, and there was no money in Cash. Sometimes armies find rich spoil, and fat prey in the Towns and Cities they take, and sometimes they find empty houses.

Obf. 6 *Nations, Lands, Kingdomes, are the Lords, and he disposes of them to whom hee pleases.* Behold, I will give the land of Egypt unto *Nebuchadrezzar*: Hee would take it from *Pharaoh* King thereof, and give it to another. Neither did the Lord do any wrong unto *Pharaoh*, because he was tenant at will, and held upon these tearmes, *quam diu se bene gereret*, to bee King, while hee carried himself well; but hee grew proud, insolent, and like a Dragon lay in the midst of his rivers, saying, my River is mine, and I have made it for my self; God therefore took away his Kingdom from him, and gave it to the King of *Babylon*, hee looseth the loines of King, and dismisseth them from their Kingdomes. Hee rejected *Saul*, 1 Sam. 15. 23. and gave his Kingdom to *David*, chap. 16. 1. 13. hee rent ten Tribes from *Rheboam*, and gave them to *Jeroboam*, 1 Kin. 11. 31. hee cast out many Kings, and gave their lands to *Nebuchadrezzar*,

buchadrezzar, Jerem. 27. 3, 7. and v. 5. you may see upon what ground hee doth so, *I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my stretched out arm, and have given it unto whom it seemed meet unto mee, and now I have given all these lands into the hand of Nebuchadnezzar*; hee made the earth, hee may give it to, and take it from whom hee please; its his, not ours, no man is owner of the earth, or any part of it, its the Lords, therefore if hee break in peices mighty men without number, and sets others in their stead, hee wrongs, hee oppresses none, Job 34. 24. Let not us be troubled, that God hath done such things in our daies.

Obs. 7 *God in his holy and wise Providence makes use of Heathens, or any instruments to do his work.* Nebuchadnezzar and his Army wrought for him, they were his servants, hee set them on work, though they knew it not. When Armies of Heathens, do plunder Townes, take Cities, lay waste Kingdomes, they are working for God, they are executing his judgements, though they minde it not, God carries on his work, let instruments bee what they will. He can make use of the worst of men, as well as of the best. Hee can promote his interest by an Army of heathens, as well as by an Army of Christians, and let Armies bee what they will, good or bad, when they are at work, they work for God: *they wrought for mee*, saith God. Its good therefore not to stick upon the instruments which work, but to look at the hand in which they are, how that directs and regulates them, look at him whose tooles, whose servants they are. This will quiet mens spirits, and keep their tongues within compass.

Obs. 8 *The Lord suffers not any, no not heathens and Infidels to labour for him in vain.* Hee gave the land of Egypt, with all the wealth of it to Nebuchadnezzar and his Army, who were the worst of the Heathen, Ezek. 7. 24. because they served and wrought for him. God is just, not like those Masters, who set men on work, and then will give them no wages; whosoever works for God shall have his penny, when the mid-wives would not destroy the male children of the Jews, but save them alive, because they feared God, he dealt well with them, and gave them houses, Exod. 1. 17, 20, 21.

hee gave them habitations, and blessed their families. They were Infidels, yet God rewarded their work. *Jebu* was wicked, yet because hee did the work of the Lord in rooting out *Ahab*'s Family, in destroying *Baal* with all the Priests and Temple of *Baal*, therefore the Lord rewarded him, and that largely, 2 King. 10. 30. *Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel,* which was made good in *Jehoahaz*, *Joash*, *Jeroboam*, and *Zachariah*, who came out of his loines, and reigned after him, 2 King 13, 14, & 15. chapters. How should this stir us up to do good and serve the Lord; if *Heathens* shall not labour for him in vain, much lesse shall *Christians*, who know how to act from a right principle, in a right manner, and for a right end; if they meet with hardship in his service, hee will remember and reward it fully, not with a temporal Kingdome, but with an eternal; the land of *Egypt* shall be given to *Babylonians*, because the kingdom of *Heaven* shall be given to *Christians*, *Luke 12. 32. Fear not little flock, it is your fathers pleasure to give you the Kingdome, let us therefore bee stedfast and immoveable; alwaies abounding in the work of the Lord, forasmuch as wee know our labour shall not be in vain.* A cup of cold water, two mites cast into the treasury; a sigh, a tear, laid out for God, and his interest, shall not be forgotten; what *Paul* told the *Hebrews*, I may tell you, that God is not unrighteous, to forget your work, men may forget, or reward poorly, but God will not forget, because hee cannot be unrighteous, nor reward poorly, because he deals bountifully with his servants, *Psal. 116. 7.*

Obf. 9 Execution of judgement upon proud Princes, and wicked people, is pleasing unto God: Hee set *Nebuchadrezzar* and his Army on work to besiege *Tyre*, to rase it to the ground, hee paid them their wages for it, which convinces that the work was pleasing unto him; when men are at great cost and charges, in sitting many a worlde, its argument they take pleasure in such work, so was it here, the work the *Babylonish* Army did, was a pleasure unto God, hee gave them all *Egypt* for that service. God delights as well

well in executing judgement, as in exercising mercy, therefore *Jerem. 48. 10.* hee curseth those should bee negligent in, or backward to the slaughter of the *Moabites*. God sent the *Chaldæans*, to destroy the *Moabites*, and his heart was so much in this work that hee would have it done thoroughly, and to quicken up the *Chaldæans* to it, hee pronounces a curse upon them, if they should forbear to do it, or not do it to purpose; So that *Jerem. 50. 25.* *The Lord hath opened, his armory, and hath brought forth the weapons of his indignation, for this is the work of the Lord God of hosts in the land of the Chaldæans, come against her from the utmost border.* These words the Lord speaks concerning the destruction of *Babylon*, which was a work very pleasing to him, hee opened his Armory, brought forth his weapons, call'd men from all parts to come and take those weapons, and imploy them against her; like some mighty Prince, the Lord doth here, who when he will war against some strong place, opens his armory and magazin, bringing forth all his warlike instruments, his ammunition and artillery, hee calls his Souldiers to take them, saying, Come this is the work, I have called thee to, *viz.* to storm this Castle, to destroy this Town, this is the work I take pleasure to see done.

Ver. 31 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the middest of them, and they shall know that I am the Lord.

This Chapter according to *Juniu*, ended at the 17. ver. where hee beginnes the thirtieth Chapter; but according to our Translation, this is the last verse of this Chapter, and its a precious Promise of Mercy, to the house of *Israel*, and to the Prophet. In the words you have,

1 The things promised, which are,

- 1 Restitution of power, to the tribe of *Judah*, I will cause the Horn, &c.
- 2 Liberty of Prophefying to *Ezekiel*, I will give thee the opening of the mouth.

2 The End of his so doing, they shall know, &c.

3 The Time when, in that day.

21 In that day.

When the Egyptians were subdued, and the Babylonish Monarchy quieted, and settled in peace, as shortly after *Nebuchadrezzars* return from *Egypt* it was; for he dying, *Evilmedach* came to the Throne; and then was the day. Day notes not onely *twelve hours*, or *four and twenty*, but frequently a *short time*, as *Deut. 9. 1.* Hear O *Israel*, thou art to pass over *Jordan* this day, that was shortly, within some few years or months, for they passed not over *Jordan* till *Joshuabs daies* (when *Moses* was dead) and he governed, *Josh. 3.* so here, day is put for some space of time; after the destruction of *Egypt*.

Will I cause the horn of the house of *Israel* to bud forth.

Horne is proper to a beast, but metaphorically is applied to men, and in holy write signifies sometimes *dignity* and *glory*, as *Job 16. 15.* I defiled my horn in the dust, what ever made mee glorious, honourable, and respected amongst men, that have I laid aside, and counted no more of than the Dunghil or dust I sit upon. Sometimes *Kings* and *Kingdoms*, as *Dan. 8. 21.* The rough goat is the King of *Grecia*, and the great horn that is between his eyes, is the first King, viz. *Alexander the Great*, and *Psal. 132. 17.* There will I make the horn of *David* to bud; the *Horn of David*, was the *Kingdome of David*: Sometimes *strength*, and *power*, *Jerem. 48. 25.* The *Horn of Moab* is cut off, & his army is broken, that horn, of *Moab* was the *strength of Moab*, *Lam. 2. 3.* He hath cut off in his fierce anger, all the *Horn of Israel*, that is, all the *strength*, and *power of Israel*: Sometimes it notes also *outward felicity*, *liberty* and *plenty*, *Psal. 148. 14.* He exalteth the horn of his People, that is, hee makes them happy, hee gives them *freedom* and *plenty* of all things, and therein exalts their horn. Here, all these senses may bee taken in, God would make the horn of the house of *Israel*, that is, the *King* and *Kingdom* to rise up again to *dignity*, *strength*, and *happinesse*. This was in part made good in the three children and *Daniel*, or when *Jehoiachin* was

was brought out of Prison, and his Throne set above the Thrones of all the Kings, who were with him in *Babylon*, *Jeremy* 52. 31, 32, 33, 34. then doubtlesse had the Jews some Liberty and Priviledges granted them, which caused matter of rejoycing: more fully in *Zerubabel*, when hee brought them out of *Babylon*, but chiefly in *Christ*, and the Gospel times. This *Horn* is budding still, and shall bud, to the end of the world. The *Kingdome of Christ* shall flourish and grow stronger; as the *Hornes* of a beast do yearly.

I will give thee the opening of the month in the midst of them.

Ezekiel had been silent and dumbe twice before, chap. 3. 24. and chap. 24. 27. and here again its implied, God would give him the opening of the Month, or an open Mouth.

By Opening the Mouth, wee may understand, 1 *Libertatem loquendi*, Freedom of Speech; Thou speakest things darkely now, *Timida & titubante voce*. But when these Prophecies are fulfilled, and the Horne of the house of *Israel* beginnes to bud, then shalt thou have more freedom of speech, and bee troubled no more at the false Prophets, which sought to disparage thee.

2 *Materiam loquendi*, Matter of Speaking. When *Jechoniah* or *Jehoiachin* should have his Prison Garments changed, and beset above other Princes, some freedom granted the Jews, here would bee matter for praise and rejoycing.

3 *Occasionem loquendi*, Opportunity of speaking. When an *Occasion* is given unto man to speak; The Rabbins call that *pitheh peh*, The opening of the month. Thou shalt come openly into the Assemblies, having matter, freedom, *c. 6. 19.* and opportunity to praise me.

They shall know that I am the Lord.

They, refertes not onely to the house of *Israel*, but to the *Babylonians* also, when they should see the things Prophesied of, done, then they should acknowledge the Lord. The Horn of *Israel* budded in the midst of the *Babylonians*, and the Prophets mouth was opened in the midst of them, *therefore* they should as well as the *Jews*, know that I am the Lord.

Obs. 1 *That after the destruction of enemies, God shews mercy to the Jews*: Egyptians were no friends to the house of *Israel*: When *Egypt* therefore should bee spoiled, and brought under the *Babylonians*, then would hee make the Horn of *Israel* to bud. In that day, or after that time, when his justice had fallen upon Egyptians, then his Mercy should bee extended to *Israel*, *Jerem. 50. 4, 5.* when the *Medes* and *Persians* should have laid *Babylon* waste, and made her land desolate; what then? In those daies, and at that time, saith the Lord, the Children of *Israel* shall come, they, and the children of *Judah* together, going and weeping: that is, for gladnesse, for the mercy vouchsafed them, they shall go and seek the Lord their God, they shall aske the way to *Zion*, with their faces thitherward. When the *Babylonians* were brought into bondage, then God gave the *Jews* their liberty, *Isa. 10. 26, 27.* when the *Assyrians* should bee destroyed, then should the *Jews* bee eased of their burdens.

Obs. 2 *How low, weak, afflicted, soever the Church bee, God is able to raise it up, to bring it to glory, strength, and to a flourishing condition.* The house of *Israel* was low, and much afflicted, the Horn of it weak, and hardly visible, yet God caused the Horn thereof to bud; When we look upon some beasts they have no hornes, but in a short time their heads do bud, and bring forth hornes, which are their strength: So God in a little time would cause the glory, strength, happinesse of his Church and People to appear, though at that time they lay in the dust. The Church of God
looks

looks oft times like a dry and dead tree, but his divine influences makes it bud, blossome, and flourish, *Isa. 35. 1.* the desert shall rejoyce and blossome, as the rose, it shall blossome abundantly. When *Sion* was turned into a wilderness, he made it like *Eden*, and her desert like the garden of God, *Isa. 51. 3.* when the Church was in the most desolate and hopelesse condition, hee made it glorious, beautiful, and strong; when the Tabernacle of *David* was quite fallen, nothing but ruines and breaches discernable, what said the Lord, in that day will I raise up the Tabernacle of *David* that is fallen, and close up the breaches thereof, and I will raise up his ruines, and I will build it. This was done litterally after their return out of *Babylon*, when the second Temple was built, and the two Tribes of *Judah* and *Benjamin* grew up into one body, but spiritually in Christs time, not in the resurrection of his body from the grave, but in bringing in the Gentiles after his ascension to make up all the breaches and ruines were made in the Jewish state, so its applyed, *Act. 15. 16.* God that gives being to things, that are not, can give more glorious and excellent beings to things that are.

Obs. 3 When God shews kindnesse to his Church, hee gives his Prophets and Servants, matter, freedome, and opportunity of speaking, and professing the true faith publikely. When the Lord caused the horn of the house of *Israel* to bud, when he shewed favour to his people, then hee gave *Ezekiel* the opening of the mouth. In the times of enemies prevailing, Prophets are silent, or prophesy faintly, if they have matter to utter, they want freedome, they whisper, mutter, and speak as it were *clausoore*, and oft have not opportunity to do so much, *Amos 5. 13.* they are necessitated to be silent; but when times grow better, and God shines upon his people, then the Prophets are full of matter; free to speak, and want not seasons to declare the goodnesse of God, then they are not afraid or ashamed openly to profess the Truth, and to praise the Lord. The opening of the mouth is the gift of God the illnesse of the people and times may shut the mouths of Prophets, but none can open them but God. Since God began to shew mercy to his people in this land

land, hath he not vouchsafed the opening of the mouth to his Prophets, their mouths were shut in the Prelates daies, but now there is a great opening, Blessed be the Lord for it.

Obf. 4 *The end of Gods shewing kindeſſe to his Church, and opening the monthes of his Prophets, is, that hee may have honour and glory thereby from all ſorts. And they ſhall know that I am the Lord: They Babylonians, they Jews, ſhall acknowledge that I have done theſe things, and that I am the Lord.*

F I N I S



A Table containing the Principall things in the precedent Expositions.

A	Aholibah, what. 292
A Bominat[i]on of the Eyes, what. Pag. 31, 32.	Agate, whence named. 471
Abundance, happineſſe lies not in it. 479. Dangerous. 525	Alienate, what Alienates God. 303
Abstract, oft rendred by the concrete. 121, 122	Altars, high places. 89
Accepting, what it imports. 123, 124	Affections, Coniugal, pleasing to God. 363
Action, Actions of men are over-ruled by the Lord, 175. see youth. 554	Ammonites, their Original. 198, 386. Enemies to the Jews, ibid. they reproached them, 199. insulted over their miseries, 387. how called, 389. their despight. 398
Adultery, The Punishment thereof. 307	Arme, stretching out of Gods arm, what it notes. 101
Adonai, what it notes. 486	Army, nothing, without Gods assistance, 554. it and its Commanders, may labour, serve, and suffer much, and yet bee disappointed, 584. they are Gods instruments, 585
Affliction, God hath times to shew mercy in them, 18. hee reveals himself by one way, means, or other to the afflicted, 19. what brings sad afflictions, 218. may bee long, yet are not endlesse, 571. in them persons do strange things, 311. they are cnps, 312. bitterness, argue not hatred. 365, 366	Apostates, their punishment, and evil of Apostacy, 103. God accounts not them his. 127
Aholah, what. 291	Aram, who descended from him. 469, 470
Aha, what it notes. 386	Arvad
G g g g	

A TABLE.

Arvad, a City, and where,	455	versity.	582
		Carim, what it signifies.	173
		Camels, their strength and nature,	390
B		Captivity, what the Jews lost then.	132
Babylon, a description of it,	25	Cassia, what.	473
Babylonians how called.	388	Chittim, and the Isles thereof,	450
Bamah, what.	89	Canaan, upon what account said to flow with milk and honey, 22, 23. of what length and breadth, 24. Commendations of it, ibid. wherein it excelled Babylon. 25, 26. what sorts of people in it, 27. 1 differed from other lands, 443. Godly shall bee brought into it.	541
Baalmeon.	401	Christ, bee hath rods in his hand, 155. hee is the true King of Judah.	195
Bashan.	448	Cherethims, who and where.	416
Blasphemy, wherein it consists.	83	Charan, where.	475
Balm.	472	Church, whom God accounts his Church, 127. & how are his, shall bee brought into it, 128. there mercy is shown, 129. Churches may degenerate, 240. who not fit matter for a Church, 241. degenerating will suffer, 242, 243. shee is amongst thornes, 538. how low soever, God can raise it, and make it flourish. 590	
Best, God must have the best sacrifices and services.	130	Children, they are prone to follow Parents in what's evil, 68. they are not tyed to the waies	
Bed, the bed of love, what.	299.		
when defiled, 302. two sorts of beds.	322		
Bethie Shimoth, a City, and where.	401		
Boiling-pot, 319, 331. sinners boiled in it to purpose.	333		
Beauty of wisdom, what.	498		
subject to spoil, 501. perfection of beauty, in what, 501. marr'd by what.	525		
Bryars, who are such.	534, 535, 536.		
C			
Calamus, what.	474		
Calamity, suddain, and what it should work,	365.		
laughing at Calamitie grievous, 395. why we should not,	396, 397		
Chronology of some things and times, specially to be noted, 330, 546. best kept in a			

A T A B L E.

waies of their fore-fathers, 68, 95. sacrificing of children, whence, 93, 94. they part with dear things to uphold their fathers waies, 96	handy, at his dispose, 364, 365. suddenly taken away, ibid.
Circumstances, much aggravate sin. 87, 291, 301, 315	Cleansing, 244. Of the not cleansed, 246. Of clean and unclean. 258
City, the sins of it may bee such as it must not be pleaded for, 212. God eyes Cities what they are, 245. they grow worse for judgements, 301. like one another, 301. have their scum in them, 336. one glad at the ruine of another, 425. renowned, made contemptible, 431. wealthy ones given to sensuality, ibid. they have their periods, 442. 482. grow proud, and whereupon, 451. nothing secures them, 452, 482. may have God against them. 532, 533.	Cloath. pretious cloaths, 474. rich. 477
Confidence, what wee must not confide in, 80. why God beats men out of their confidences, 81. wee are apt to confide in one thing or other, 227. wee are prone to confide in what we have, 549. vain confidences discovered, 229. what begets them, 451, 550. in the flesh, shamed. 555 prove hurtful, 560. wee are apt to trust in arms of flesh, 576	Concubine. 300
Conforming to God, what should ingage to it. 36	Coral. 470
Comfort, our comforts in Gods	Covenant, bond of it, 112. those in covenant looked after, and dealt with, yet not all alike. 114
	Conscience, no conscience of sin in the wicked. 316
	Crocodile, its nature. 548
	Crown, whence, 185. Crowns are at Gods dispose. 189, 194
	Creation, how used. 509, 510
	Covetousnesse, it provokes God sorely, 225. it makes cruel, ibid. 226. its insatiable, 267. Root of evil, 273.
	Covetous practises, thee very, 274. great men prone unto it, 496.
	Conspiracy, what. 248
	Cup, sisters cup, what. 309
	Cutting off, what it notes. 260
	Commodities, not all in any one place. 454
	D
	Death, approachings of it make men know themselves. 501
	Daniel, of his wisdom. 491
	Dan, how called. 473
	Daughter, in what sense used
	G g g g a some

A TABLE.

sometime. 424.
 Day, how taken sometimes, 14.
 588. of making holy daies, 57
 names of our daies, whence, 91.
 daies of reckoning, 228
 246. God hath his day. 247
 Deliverance, nothing can hinder it, when Gods time is come. 49
 Damascus, a chief City of Syria. 472
 Degenerate, some do more than others, 242. they degenerate shall smart for it. 242, 243
 Dedan, a City, and where. 409, 468
 Desire, of the eies, 356, 371
 Despising, what it notes. 60, 391
 Doing, and not doing the commands of God, what they are, 40. Doing, the way to knowing, 134. what said to be done though not done. 345
 Designes, sinful ones disappointed. 100, 208
 Differencing, between holy and prophane, 257. clean and unclean, 258. between persons, 261, 262
 Diadem. 185
 Dominion, no getting from under the dominion of God. 102
 Divination, several sorts of Divining, 170, 171. finfull 172
 Destruction, where intended, all things are ordered accordingly. 166
 Disappointments. 560, 584
 Dross, the nature of it, and wherein men are likened to dross. 235, 236
 E
 Egypt, how called in scripture, 22. very Idolatrous, 32. how God brought his people out of it, 47. how long they were in Egypt, ibid. whence so called, 546. a read, 556.
 East, men of the East, who. 388, 401
 Ebony, what. 469
 Elders of Israel, their policy in coming to the Prophet. 3, 4
 Eden, what and where. 504
 Election, how taken in scripture, 14. of Gods electing or chusing Israel. 15, 19
 Enmity, bred once, dies not, 417
 Emerald. 470
 Enosh, what it signifies. 361
 Expectation, see Design and Disappointment.
 Edom and Edomites, 406. enemies to the Jews, 407. revengeful. 408
 Excellencies, list up, 451. abused, matter of mourning, 511. argue not grace, 510. marred by sin, 525.
 Excommunication, three sorts.

A TABLE.

<i>among the Jews,</i>	258	G	
Example, <i>the use of Examples,</i>	527	G Ammadims, <i>what they were,</i>	460, 461
Eyes, <i>they are the inlets of sin, and have occasioned the breach of every command, 35. hidingeies from the Sabbath, what, 259. desire of them, what,</i>	356	Gapps, <i>see Hedge.</i>	
Enemies of the Church, <i>their end,</i>	542	Gebal, and Gebalites,	456
Ethiopia, <i>there be two of them, the African and Oriental,</i>	564	Garden, <i>what,</i>	504
F		Glory, 439. <i>who the Lords glory, 442. glory of a State, 463. outward glories are not grace,</i>	510
Face, <i>setting the face against, what it imports,</i>	385, 592, 545	Gifts, <i>of two sorts.</i>	322
Faires,	465, 466	Ground, <i>sitting on it, what it implies;</i>	434
Family, <i>God begins with his own Family, but proceeds to others,</i>	393	Gold,	508
Fathers, <i>waies of forefathers, not alwaies to be walked in,</i>	95	Godly, <i>they shall be brought into Canaan, not others. 116, 541. put upon hard things, 375. their wrongs shall be revenged, 418. insulted over in their misery, 429. they are the glory of God, 442. despised by the wicked, 540</i>	
Feet, <i>stamping with feet,</i>	391	Glorific, <i>how God is glorified,</i>	530
Fish, <i>Princes and people likened unto them, and wherein;</i>	551	God, <i>hee mindes how long his suffer, 6, 7. the time of mens doing things, 7. your God, what it imports, 18. he condescends to mans weaknesse, 20, 21. upon what account he shews mercy, 48, 138. he is the Law-giver, 52. God hath his Butts, 72. takes special notice of his; and distinguisheth them from others, 113. experimentally made known by mercies and judgements, 116. no halving between God and Idols, 119.</i>	
Flattery, <i>in whom worst,</i>	269		
Forgetfulness, <i>the cause of sin, 223, 224. of judgement, 312. what makes forgetfulness of God, and our selves,</i>	525		
Funerals, <i>rites used then,</i>	359, 360, 361		
Forrest, <i>Jerusalem liken'd to it, and wherein;</i>	141		
Fury, <i>what;</i>	344, 417		

A TABLE.

hee knows things certainly, 174. hee makes wicked acts serve his ends, 175. hee will deal with sinners, 228, 246. when sanctified, when prophaned, 259, 260. notes mens carriages on his day, 316. knows what men do, and reveals it, 330. his people, his glory, 442, 443. he knows and eies the heart, 488. two things he challengeth to himself, 489. observes Princes whether they connive at, or punish sin, 524. hee drives out, and brings in. 573. hee reveals what he is doing to his servants, 582, 583. hee uses what instruments hee pleases, 585. hee rewards any work for him, 585, 586. hee destroyes his peoples enemies, and then shews them mercy, 590
 Grace, all wee have is from free Grace, 138. why God deals graciously with sinners, 138

H

Habitations, are assigned to men by the Lord, 27. 86
 Hearing, Those will not hear God, are rejected of God, 119
 Hand, lifting up of it, what it notes, 15. smiting of hand, 161, 165. God hath a hand to apprehend sinners, 180. clapping of the hands, 390, 391

Heart, if running after other things, it sleights the things of God, 66. no halving, 119. what knowledge affects it, 133, 1. 4. what lifts it up, 451. what meant by heart, 486. it will faile when judgements come, 226, 229. God takes notice in what frame, 488. what lifting up of it is, 486. what doth it, 520

Holy, what should ingage us to be so, 34, 36. holinesse of places priviledge not unholy people, 148. holy things what, and when prophaned, 256. to be kept holy, 260. when prophaned, 317. it's wronging of God, *ibid.* resting in them, causes removal of them, 374

Hypocritie, a close and unsusppected sin, 8

Hatred, 415. degrees of it, 417

Hypocrites, cannot deceive God, 10. they get nothing of God at his ordinances, 10, 11. they may deceive Prophets, 11. are not to be pleaded for, 12. God will not have to do with them, 96, 97. hee discovers their designs, how close soever carried, 59

Hook, Gods Hook, 551, 553

Horne, how taken, 583

Heathens, wise men amongst them,

A TABLE.

them, 462. not safe to relye upon them, 559. God shews them mercy, 571. sometimes more favour than his own people, 572	Impossible things seem so accomplished by the Lord, 431, 452, 572
Harmes, rejoycing at the harmes of others, 426. they make wary, 560	Jews, Idolaters in Egypt, 32. what once they were. 235
Humble, such are respected and exalted by God, 190	Interrogations, what they denote, 92
Helmet, made of several things, 459	Ireland, Englands right to it, 28
Horses, difference of them, 468	Ingrateful, those have had much kindnesse from God, prove so, 38, 39
Hope of mercy, when denied, 247. hopelesse condition, who is the cause of it, 354. things hoped for disappointed, hurt, 560	Iniquity, transgression and sin, what, 178, 179. what the Prince of Tyrus his iniquity was, 513, 514
Hedge, what it was hedged the Jews, 278, 279. gapp in it, what, 279, 280. making up the hedge, what, 280, 281, 282. when broken, judgements are coming in, 284. God expects some to make up the hedge, 285. so doing prevents judgement, saves a people. <i>ibid.</i>	Ithobald, King of the Tyrians, 579
I	Judging, in Scripture taken for pleading, 6
Iavan, who came of him, 466	Insulting, evil, 387, 395, 396, 425
Idolaters, it's dangerous for the children of good men to live amongst them, 33. cruel, 215	Judgements, what brings spiritual ones, 77. who punished with them, 118. Gods judgements are impartial, 142. fierce ones upon Gods people, 144. not to be stayed by man, <i>ibid.</i> severe at last, 150. end of them, <i>ibid.</i> when heavier judgements come, 155. some judgements are sweeping, <i>ibid.</i> they are tryals, 159. trying judgements and destroying ones, 160. easily, suddenly brought, 209. what hastens them, 216. they discover mens hearts, 229. they make the Lord
Idolatry, may last long, but shall be punished. 296	
Jehovah, what it notes, 17, 486	

A T A B L E.

Lord known, 233. when
 they come in, 288. *Just*, *ibid*.
 they are Cups, 32. they teach,
 and what, 326. they make
 places boiling pots, 332. they
 fall upon all sorts, 333. work
 not out wickednesse, 337. ir-
 revocable, 354, 355. some
 mercy under severest judge-
 ments, 381. God brings them
 412. they are to make others
 tremble, 440. dreadful, 441
 Cause Lamentation, and
 Laughing, 483. for exam-
 ples, 526. end of them, 533.
 no standing against them,
 566. sometimes universall
 567
 Ironies in Scripture, 117.
 used by God himself and o-
 thers. 493, 494
 Iron, what put for. 465
 Justice executed is pleasing to
 God, 167, 586, 341. it up-
 holds, neglect of it ruines,
 Princes and Kingdomes.
 524, 525
 Jerusalem, her praise and re-
 proach, 214, 212. bloody, cru-
 el, 215. renowned, for what
 217. infamous, *ibid*. Pro-
 phets in her against her, 251,
 252. likened to a Pot, 329.
 when emptied, 335. sinned o-
 penly, 336. the gates of the
 People. 421
 Impudence in sinning. 303
 Ivory, 449, 450. horns of I-
 vory, what. 469

K.

Kedar, and Kedarites, 474,
 475
 Kindnesse, prevailing. 136
 Keriathaim, a City, and where.
 401
 Kodesh, what it notes. 125
 Knowledge, what breeds expe-
 riment all knowledge of God.
 116, 133, 134, 138
 Kingdomes, their time of flou-
 rishing and desolation in the
 Lords hand, 567, 568. base.
 573. God can raise desolate
 ones. 574
 Kings, deposed by the Lord,
 187 hee puts an end to them
 and their Kingdomes at his
 pleasure, 189. Kingdomes
 kept desolate, 194. like Cho-
 rubims, 510, 511. have ho-
 nour and power, that they
 may protect the people, 514.
 God an enemy to wicked
 Kings, 550. they resemble
 Satan. *ibid*

L

Land, habitations, Lands,
 disposed and ordered by the
 Lord, 27. what makes a
 land glorious, 28, 29, 30. no-
 ted by the Lord what they
 are, 245. not cleansed by
 means, provoke God, 246.
 denied mercy, 247. what
 saves a land, 285. land of
 the living, 439. there is a
 diff-

A T A B L E.

difference of Lands.	443	ars and thorns to over-run the field.	538
Lamentation, when taken up,	435	Malice, malicious practises, what they provoke to,	411
Labour, none labour for God in vain.	585	Market,	468
Law, whether keeping of it would have availed to eter- nal life, 50, 51, 53. Law- giver, who, 52. how viola- ted,	254, 355, 256	Marriage, lawful for men in spiritual functions,	362
Lebanon, where, and what it signifies,	448	Maretha, where,	553
Lewdness, what,	231, 343	Mast, what,	448
Lead,	465	Marriners,	457
Likeness in sinning, hath a likeness in suffering,	110	Man, hee is onely a sojourner here, 115. mens evil acts o- ver-ruled by God, 175. of trading for men, 467. men know not what themselves are, 492. they are conceit- ed,	ibid.
Linnen, fine Linnen,	452	Means, not neglected by hea- thens, 174. if cleanse us not, it's dangerous, 246. may be had, and not improved, 346. such a case dangerous, 348. prove hurtful,	560
Lust, mens lusts are costly things,	454	Mercy, old mercies are to bee remembered, 26. choisest mercies are for Gods own people, 28. mercies oblige to holiness, 34. they worsen men, 39. upon what account shewed to ill-deservers, 48. mercies do not exempt us from miseries, 49. mercy hath its moreovers, 56. of sparing mercy, 66 67. all injoyed is mercy, 138. its mingled with judgement, 196. times of taking away mercies, 380. judgement mingled with mercy, 575	
Lifting up, those lift up them- selves shall be abased,	575		
M			
Matters, those of impor- tance, to whom to be committed,	462		
Merchants, 458, 464, 465, 467. merchandising of the band, 469. whether men may be Merchants, 478, 479			
Meshech, who came from him,	464, 467		
Magistrates, usually such as the Priests and Prophets are, 266. covetous and cru- el, ibid. 267. how to deale with the people, 514, 515. should not connive at, but pu- nish sin, 524. not suffer bry-			
	H h h	Milk,	

A TABLE.

Milk, <i>what meant by it and hony</i> , 22, 23. <i>milk-drinkers</i> , 389	<i>makes an ill name</i> , 217
Mind, <i>setting the mind upon a thing, what it imports</i> , 378	Nations, <i>what makes Nations glorious</i> , 29, 30. <i>their carriages are observed by the Lord</i> , 394. <i>lay'd waste, and why</i> , 397. <i>like one another in sin</i> , 402
Moabites, <i>their dissent and enmity to the Jews</i> , 399. <i>Moabs side, what</i> , 400	Nataph, <i>what it signifies</i> , 140
Mocking, 214, 215, 425	Nature, <i>abuses mercies</i> , 39. <i>ordinances and means</i> , 61. <i>worse for judgements</i> , 301
Mourning for the dead, 358. <i>some rites thereabouts</i> , 359. <i>it's not unlawful</i> , 367. <i>not dare to mourne</i> , 375	Nations, <i>they have their times for suffering</i> , 205. <i>easily and suddenly destroyed</i> , 209. <i>when God is wroth with Nations, nothing secures them</i> , 404. <i>they are his, and hee disposes of them</i> , 405, 584. <i>enmity between Nations</i> , 417. <i>they are at the Lords call</i> , 426. <i>proud Nations brought to, and kept in a servile condition, and why</i> , 577
Molech described, 94	Nagaph, <i>what it signifies</i> , 354
Mopheth, <i>what, and how differing from Oth</i> , 374	Nakam, <i>opened</i> , 414
Mother, <i>in what sense sometimes used</i> , 290	Nebuchadnezzar, <i>what it signifies</i> , 428
Mouth, <i>opening of it, what</i> , 589	Navigation, <i>who first Authors thereof</i> , 447
Mountain, <i>holy mountain, what</i> , 112. <i>there God shews mercy</i> , 129. <i>the mountain of God</i> , 512	Nilus, 549
Morter, <i>untempered</i> , 268. <i>who daub with it</i> , 269	
N	O
NAME, <i>how taken, as referring to God</i> , 41, 118. <i>when said to be polluted</i> , 42. <i>sinners spared for Gods names sake</i> , 43. <i>how sparing sinners, is sanctifying of Gods name</i> , 44. <i>God shews mercy after mercy to such deserve ill for the honour of his name</i> , 48, 72. <i>Gods name, dear to him</i> , 120. <i>name of wicked taken away</i> , 209. <i>what</i>	Arcs, 449
	Oaks of Bashan, 449
	Obedience in difficult cases, and speedily, <i>argues grace</i> , 367, 368
	Oath, <i>ill breaking and making oaths for our own ends</i> , 177
	Occasions,

A T A B L E.

Occasions, <i>God makes occasions to meet with wicked ones,</i>		<i>they have mercies in the face of their enemies,</i>	45. <i>they are distinguished from others,</i>
	553		113. <i>looked after,</i>
Oblations, <i>how they differ from Sacrifices,</i>	125		14. <i>Gods dealings with them different,</i>
Obstinacy in sin,	345		<i>ibid. they are such as their Rulers,</i>
Old mercies ought to be minded,	26. <i>old sins brought to remembrance,</i>		272, 273. <i>begins with his own first, then with others,</i>
	179, 303. <i>old hatred,</i>		393. <i>their enemies destroyed, then they have mercy,</i>
	415. <i>what brings former sins to remembrance,</i>		590
	577	Person, <i>hee being accepted, all done is acceptable,</i>	130. <i>difference to be put between persons,</i>
Oppression,	271		261, 262. <i>made remarkable,</i>
Olam, <i>taken for a long time,</i>	440		296. <i>those wee have sin'd with, instruments to punish us,</i>
Ordinances despised provokes God greatly,	62. <i>how they come to be slighted,</i>		311
	66. <i>men leaving Gods ordinances are restless,</i>		Pilots, 456. <i>who to be,</i>
	87, 88. <i>all ordinances to be set up,</i>		462
	131	Pit, <i>what,</i>	438, 499
Overturning,	194	Pharaoh, <i>what it signifies,</i>	545,
			546. <i>like the Dragon, or Crocodile,</i>
			548. <i>his pride and confidence,</i>
			549, 550
P		Philistins, <i>whence they were, and what,</i>	413. <i>how dealt with,</i>
Parents sins prepare judgments for their posterity long after,	74. <i>Idolize children,</i>		417
	380	Place, <i>holiness of places privileged not,</i>	148. <i>no hiding place from Gods strokes,</i>
Parables, <i>warrantable.</i>	332		166. <i>place of sinning, place of punishment,</i>
Paramour,	300		208. <i>God notes where men sin,</i>
Pathros, <i>what and where,</i>	570		292. <i>how made remarkable,</i>
Painting of faces not warrantable,	318, 319		296. <i>several mercies,</i>
People, <i>the taking of them to be the Lords is meer mercy,</i>	19. <i>the Lords people have the best mercy,</i>		454
	28. <i>they have their Butts,</i>		Plague or Pestilence, 532
	38, 39. 72. <i>notwithstanding their sins</i>		Politicians, <i>how they stand affected to Religion,</i>
			59, 100
		Hhhh 2	Polluting

A T A B L E.

Polluting of Gods name, see
Name, what the word for
pollute signifies, 42. how God
is said to pollute, 78. whom
God will deal with as pollu-
ted ones, 80

Posterity, it should mind the
mercies predecessors had, 26.
good mens posterity living
amongst Idolaters degene-
rate, 33. not tyed to the
waies of the Fathers, and
fore-fathers, 68, 95

Poor, how dealt withal, 276

Pot, the properties of it, 329.

what makes places Pots, 332

Practise, sinful practises, what
they do, 342, 411, 527

Pretious, Jakar, what it notes,
250

Priests, what to bee and do,
254. they violated the Law,
ibid. their not preserving ho-
ly things from polluting, is
matter of provocation and
complaint, 261

Pride, what makes men proud,
451. spare not cost when
for lusts, 454. it precedes
ruine, 489. provokes God to
severity, 501. corrupts mens
excellencies, 525

Princes, their sins lye not al-
waies hid, 177, 178. oft
they are farre from piety and
justice, 183. great enemies
to God, and his waies, ibid.
they have times of sinning,
and shall have times of suf-

fering, 184. deposed for
their iniquity, 187. they are
tyrannical, 223. wherein
like Wolves, 264, 265. like
Priests and Prophets, 266.
by them Cities and States
are ruined, 482. they are
proud, 487, 488. apt to
desifie themselves, ibid. they
are but dust, 489. have ho-
nourable Titles, 514. should
protect the people, ibid. they
depend on God, 515. their
places and pomp minded by
God, ibid. how long prospe-
rous, 515, 516. their sins
shall be made known, 516.
what blasts them, ibid. 524.
made examples, 526. their
own sin undoeth them, 528.
their counsel and strength
nothing without God, 554.
they may lead the subjects a-
broad to fight, 583

Priviledges, apt to over-prize,
and rest in them, 379. if
taken away, shall be restored,
443

Professors, what ones are not
matter for a Church, 240,
241. greatest part will bee
found naught, 241

Prophaning of God and holy
things, 256, 259, 263

Prophets, consulting with
them antient and warren-
table, 9. they are to give out
the Lords mind in his name
and words, not their
own,

A TABLE.

own, 9, 10. being inquired of, they must not humour men, but speak and do the Lords pleasure, 13. must be undaunted in their work, 142, 547. no new thing for them to prophesie in sackcloth, 165. their prophesies, slighted, scorned, 127. they are not to fear, but reprove the greatest being guilty, 184. false Prophets in Jerusalem, 251. Prophets sins specially noted, 252. darning with untempered mortar, 269. false ones their subtilty and impudence, 270. God honours his Prophets, 381. hee shuts and opens their mouthes at his pleasure, 382. when fell to speak, 591. false conspire against the true, 249

Prophecie, wherein likened to raine, 140

Promise, how Gods breach of promise is to be taken, 64. he makes good his promises, how difficult or impossible soever they appear to us, 86. hee seems to act against the promise, 196, 197. nothing hinders the making them good, 572

Persians, souldiers, 458

Prosperity, see riches, wealth.

Providence runs through, and over-rules sinful actions, 175, 554

Punishments, they are Gods

pleadings, 110. though hee forbear long, yet hee hath times of punishing, 205, 246. punisheth where men sin, 208. Gods method in punishing, 412

Purging, evil ones shall bee purged out, 114, 115, 231, 343, 344

R

Riches, 495. make proud, 497

Rich, who their prey, 276

Raamah, what, 475

Raine, with-holden, 245

Rebukes, 417

Retaliation, vexers vexed, 218. their blood openly shed, who shed blood openly, 336 wrongers punished by the wronged, 412. mockers mocked, 483

Reckoning, God hath times of reckoning, 228

Rivers, artificial in Egypt, 548

Rowers, who meant by them, 481

Reproach, Jews reproached, 199, 201. God takes notice of his peoples reproachings, 202. punishes for it, *ibid.* what exposes to reproach, 216, 217. reproaches bring judgements, 403

Rabbath, 169. how called, and what made, 389

Rachil, an Hebrew word, what

A TABLE.

it signifies,	220, 221	70. Of Hallowing it.	69
Righteous, how taken,	149		70.
out-side Righteousness secures		Sacrifices, services not to be	
not.	150	confided in, 80. those may	
Reed, the nature of it.	556	be hateful to God, wee	
	557	judge grateful, 88. they	
Repentance, what leads to		differ from oblations, 125.	
it, 135, 136. When God		best must the Lord have. 130	
specially expects it, ibid.		Sanctifying, what it notes, 56.	
that from sense of Love,		its Gods work. 58. its chiefly	
is deep, general, &c.		on his own day. ibid. 70. of	
137. it may be too late,		sanctifying and prophaning	
347. How in God. 352		God, 260 what Gods san-	
Rebellion, what, 40. It		ctifying himself is. 126, 127,	
makes God more severe,		540	
102. Rebels how dealt with,		Scripture, some parts thereof	
	115	omitted in the place seemed	
Robes,	433	most proper for them, yet are	
Religion, false Religion		occasionally given forth af-	
makes men unnatural, 96.		terwards, 31. that is the	
Its mad to serve mens in-		sense of it which the spirit	
terest.	99	intended, 256. occasioned by	
Revenge, see Vengeance.		mens sins. 332	
Rods, how taken, 111. rods		Scum, 334. when it boils in,	
of tryal come before rods of		its dangerous. 337, 343	
destruction.	160	Seba, and Sheba. 475	
S.		Seeking, what it notes. 277	
		Seir, what. 399	
		Serving God, what it implies.	
		123	
Sabbath, whether it were		Senir, variously called. 447	
before the Law was gi-		Shebna, his misery and end.	
ven, 54. In what sense		188, 189	
a signe, 55. not a mutable		Sighing, 151. a Prophetical	
ceremony, 56. Its of special		sign. 152	
concernment, 57. prophane-		Sign, 374. godly for signes, 375	
ing it, 220. hiding eyes		379. what signes do. 376	
from it, 259. what was		Sion, in it God is specially to	
done on that day, 58, 59,		be	

A T A B L E.

be worshipped.	128	351,352. shifting of judgements, 353. shield, 459. whence.	461
Sin, it dis-appoints of mercies promised and near at hand, 65. wilfull sinning provokes greatly, 84. Its greatly aggravated by circumstances, 87,292, 301. what makes it bitter, 135. It lyes not hid alwayes, 178. former finnes brought to remembrance and how, 179. publike sins bring Publike judgements, ibid. sin hastens judgement, 216. brings sad afflictions, 218. it makes gaps, 283. open and impudent sinning causes God to renounce, 303. its scum, 334. open sinning provokes to vengeance, 338. It defiles places and persons, 340. It makes Cities base, 398. sins of Princes shall bee searched out, 516. spreads, defiles, 527. own sins undoe, 538. It ruins Princes, 559.		Spicing, what.	339
Sinners, upon what account spared, 43,44. how its honoring Gods name, 44. Gods People may bee such sinners, as no hope of mercy may bee left for them.	334	Statutes, not good, what not, and what.	76
Silver.	465	State, the glory of it, in what.	463
Shaphat, what it signifies, and how taken,	211	Stranger, how taken, 219. sad to be amongst strangers. 568	
Ships, with oars, 449. sailes 453. what, 457. metaphorical ships.	481	Souldiers, suffer hard things to please men, and for little.	583
Shiftings answered, 349, 350.		Sufferings, God keeps account exactly of his Peoples sufferings, 6,7. after sufferings comes mercy,	571.
		Streights, Gods People not left in them, 51. sinful evasion of them brings into greater, 109. means to bee used in them, 174. may bee such as men dare not shew sorrow.	375
		Stones, of the Sardius, 505. the Topaz, ibid. Diamond, ibid. Beril, Onyx, Jasper, 506. Saphir, Emerald, Carbuncle, 507, 508. of fire,	512
		Superstition, places, names, and waies, superstitions once taken up, are not easily laid down.	92
		Sword, what it notes, 199. 561 furbishing of it.	200
		Syn, where.	563, 564
		Syrians, several sorts.	469, 470
		Tera-	

A TABLE.

T.

TEraphim, what. 171
 Taunim, what it signifies. 548
 Terumah. 124
 Tarshish, what. 463, 464
 Tabernacle, man's, Gods. 293
 Tale-bearers. 220
 Thoughts, there be such in the heart, are not of God. 99
 Teman, and Temanites. 409
 Time of mens doings, something is specially noted, 7, 330. there bee times of shewing mercy to the afflicted, 18. when Gods time is come, nothing can hinder deliverance, 44. holy times are such, not by mans, but Gods appointment. 57. they are upon weighty and special occasions, 57. times of war, not times of mirth, 154. but of fears, 158. times of punishing nations, 205. reckoning with sinners, 228. 246. sin dis-interests in God. 232
 Trees, what by green and dry trees. 143. Fir-tree, 447. Cedars. 448, 478
 Trembling. 434, 441. 528.
 Tydings, evil ones what they do. 152
 Tyrus, ancient, strong, &c. 420, 421. insulting, 421.

Tyrans jovial, 430. a renowned City, 436. her situation, 445. by whom built, 446. her men skilful in Sea affaires, 456. who was Prince of it, 488. His Pride. 487
 Threatnings not beleaved, 204
 Theevery, what in so 274
 Tin. 465
 Treasure. 495
 Temple, Prophaning of it, 369
 excellency, 370, desirable, 371, 377
 Tubal, who descended from him. 466
 Togarmah, who from him, 468
 Thornes, wicked men are such, and wherein, 535, 536, 537
 Trust, apt to trust in an arm of flesh, 576. See Confidence,

V.

Vengeance, what. 409. its ill to seek revenge, 411
 Unfaithfulnesse, in the things of God provokes. 261
 Unwonted things awaken, 369
 Godly put upon them. 375
 Unbelceff, makes Prophets dumb. 382

W.

Warning, we should take warning by others sufferings. 300
 Wars,

A T A B L E.

Warres, they are the Lords, 150, 566 his sword, <i>ibid.</i> They are matter of mourning, 158, distinguisheth not of persons, <i>ibid.</i> who makes them successful, 166. They eat up, 459. they drive from all, 568.	think, 230
Waies, wicked waies, what. 137	Worship what must not lead there, 68, 69. what must. <i>ibid.</i> men are not content with the worship God hath prescribed, 90. false worship costly, 96. publike worship, 128. false waies of worship; whoredome; 292. right worship, Gods Taber- nacle, 293. his worship must bee pure, 302. carriage in it observ- ed. 316
Waves. 423	Wolves, their natures or qualities, 264
Wearying, what wearies God and man. 342	Wool. 472
Weakness, God stoops to humane weaknesse. 20, 31	Wisdom of God, seen in bestowing his mercies, 454. it makes famous, 492. beauty, 498. true, wherein, 520
Wheat of Minnith. 471	Woman, indearing considerations, 357
Whoredome, spiritual, what it is. 93	Wife, 362
Wine. 472	World, men of it judge untowardly of Gods, and his people, 402. wise for their own advantages, 450. worlds usage, 496
Wildernesse, what it is, 48. 107. how God pleaded with the Jews there. 108.	Wealth, how men grow wealthy, 496. puff up. 497
Wicked, let them hide where they will, God will finde them, and bring them out to punishment, 105 shall not alwaies bee among the godly, 115. what likened unto, 218 make no conscience of sin, 316. active to draw others, 223. their end miserable, 501. they are thorns and bryars, 535, 536. and inferences from thence, 537, 538, &c.	Y
Wickednesse, unconstant, 3021 it blasts Princes designs. 516	Y ^e Ear, when the Jews begun theirs 2.
Wise, to be intrusted with matters of importance, 462. wise states whom they are to employ. <i>ibid.</i>	Youth, what is practised in youth will be affected in age. 296
Word, of dropping the word, 140 not in vain, 142. if it prevails not, judgements will, 165. Gods word shall take place, what ever men	Z
	Zedekiah, his title. 181, 182
	Zimmah, Hebr. what it sig- nifies, 221, 343
	Zidon, a great City, and by whom built. 455, 529

A Table of those Scriptures which
are occasionally cleared, and briefly illu-
strated in the foregoing
Expositions.

The first Number directs to the Chapter,
The second to the verse, the third to
the page of the Book.

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
<i>Genesis.</i>			19	45	34
2	3	54	32	10	40
9	12	56	16	29	54
27	42,43	52	22	28	182
30	27	171	0	22	220
34	12	33	9	14	358
10	13	458	14	11	48
0	6	459	16	1	48
15	1	459	32	10	281
10	2	466	<i>Leviticus.</i>		
0	3	468	1	4	123
0	22	469	20	26	34
0	7	475	21	23	56
3	22	493	23	3	58
<i>Exodus.</i>			0	7,8	70
6	8	16,17	13	3	78
3	6,7,8	17,47	13	6,44	78
4	23,24,25	18	13	45	361
12	12	32	23	3	260
			<i>Chap.</i>		

A TABLE.

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
10	12	261	0	9	555
19	13	274			
10	12	366		2 Samuel.	
19	18	411	5	8	117
			12	30	186
	Numbers.		22	19	556
13	3	48	15	31	248
12	1	564	16	7,8	395
14	34	64			
0	46	358		1 Kings.	
35	30	84	10	15	467
21	6	108	14	9	311
			18	21	119
			22	34, 35	228
	Deuteronomy.		0	35	474
32	13, 14, 15	28			
7	6	36		2 Kings.	
32	26, 27	45	6	56	465
4	34	470	6	33	160
0	8	52	10	4	229
32	2	140	0	30	586
17	17	267	17	33	97
16	5	346	2	30	319
11	10	549			
				1 Chronicles.	
	Joshua.		3	17	192
7	9	44			
22	5	123		2 Chronicles.	
			2	13, 14	462
	Judges.		26	20	267
8	16	258	34	25	140
10	14	493	15	7	582
			36	12, 13	181
	1 Samuel.		18	10, 11	269
17	5	552	14	9	564
25	23	172	32	14	403
16	7	488	2	1	487
18	2	248	22	13	516
2	15	554			Chap.
		G 883	2		

A T A B L E.

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
27	6	517	106	8	44
13	3,12	555	71	20	50
	<i>Ezra.</i>		119	7,	52
9	11	340	0	128	52
			63	2	59
	<i>Nehemiah</i>		106	37	97
3	30	345	34	8	135
9	26	311	86	8	138,490
	<i>Job.</i>		37	13	184
27	9	11	147	6	190
13	16	12,13	77	7,8,10	197
18	20	184	89	33	197
12	18	187,190	73	22	207
0	19	188	54	23	216
0	21	ibid	0	3	217
15	32	216	9	4	228
22	16	ibid	82	5	285
21	13	365	9	17	313
31	24	396	69	5	346
12	2	494	81	11,12	347
37	22	508	96	6	371
30	19	522	62	10	380
41	1	551	66	7	394
16	15	588	75	8	ibid
	<i>Psalms.</i>		22	28	398
5	6	226	28	1	438
10	12	10	47	10	459
00	3	226	105	18	465
106	26	16	107	10	ibid
0	23	286	72	10	475
103	7	17	131	1	486
24	1	27	82	6,7	490
76	1,2,4	29	62	9	ibid
50	2	29	9	20	501
62	12	31	0	16	533
106	36	33	17	4	582
79	23	40	132	17	588
0	9,10	44	148	14	ibid

Proverbs

A TABLE.

Chap.	Vers.	Page	Chap.	Vers.	Page
	<i>Proverbs.</i>				
			49	22	16
2	20	95	3	7	ibid
10	29	11,88	48	10	18
23	20	36	30	26	ibid. 56
13	13	88	14	34	19
27	15	140	13	19	25
16	10	172	48	8,9	43
0	33	175	43	25	44
15	6	250	0	13	230
28	15,16	267	59	12	65
0	20	275	66	3	80
29	12	273	0	16	110
20	21	275	60	7	129
1	28	348	56	6,7	130
5	19	364	55	10,11	142
16	32	367	41	22,23	174
17	5	395	22	17,18	188
24	17,18	396	10	3	228
3	35	492	31	2	230
23	4	496	1	21, 22	240
28	17	499	26	10	244
10	19	523	17	4	247
11	2	526	23	15	ibid
0	10	538	8	21,22	ibid. 248
			66	5	251
	<i>Eccles.</i>		1	23	267, 284
4	1	287	28	17	270
5	1	59, 318	29	22	283
7	17	216	5	5	284
9	7	124	59	4	287
0	2	396	63	5	ibid
10	20	182	43	24	342
			51	7,8	404
	<i>Cant.</i>		25	10	404
4	4	460	5	26	426
	<i>Isaiah.</i>		47	7,8	451
1	25	115	43	13	452
		Iiii 3			Chap.

A TABLE.

[illegible]

622

Chap.

A TABLE,

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
5	9	467	0	18	410
4	17	557		<i>Micah.</i>	
2	3	588	2	7	88
			0	1	222
	<i>Daniel.</i>		3	11	250
2	21	189,568	0	9	280
8	5	194	0	7	361
0	21	466,588		<i>Nahum.</i>	
	<i>Hosea.</i>		2	3	447
2	10	31		<i>Zephaniah.</i>	
4	17	118	2	8	202
8	11	ibid	3	3	267
0	13	131	2	8,9	403
10	2	97		<i>Zechariah.</i>	
4	1	134	1	6	142,230
5	4	ibid	7	12	345
4	12	174	4	12	508
5	12	194		<i>Malachy.</i>	
3	4	195	1	8	130
8	35	232	0	14	131
1	9	303	3	4,13	130
4	18	514	3	17,18	114
	<i>Joel.</i>		2	16	255
1	14	56		<i>Matthew.</i>	
3	6	466	22	16,17,18	89
	<i>Amos.</i>		23	13	13
3	2	349	19	17	51
5	21,12,24,	88,89	26	34	252
0	13	591	27	37	195
9	2,3,4	105	15	6	255
0	4	529	21	13	274
	<i>Obadiah.</i>		5	32	346
0	11	407	23	37,38	348
				<i>Chap.</i>	

A TABLE.

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
11	7	557	1	6	103
10	34	562	5	4	346
	<i>Marke.</i>			<i>Ephesians.</i>	
7	9	494	2	12, 13	19
	<i>Luke.</i>		5	25	363
2	35	562	0	28	ibid
14	11	190	6	17	562
12	32	586		<i>Collos.</i>	
23	43	254	3	19	363
	<i>Fohn.</i>		2	<i>Theffal.</i>	
10	3	111	2	11	77
•	36	56	2	<i>Timoth.</i>	
14	2	86	3	5	262
	<i>Acts.</i>			<i>Titus.</i>	
3	23	62	1	15	262
15	16	591		<i>Hebrew.</i>	
	<i>Romans.</i>		10	25, 26, 27	62, 84
2	4	346		<i>1 Peter.</i>	
13	8	411	3	7	364
	<i>1 Corinth.</i>			<i>1 Fohn.</i>	
8	2	493	2	4	133
10	13	346	4	1	251
12	28	255		<i>Jude.</i>	
10	11	527	0	14	31
	<i>2 Corinth.</i>			<i>Revelation.</i>	
6	17	262		8	254
12	7	534	13	7	451
	<i>Galatians.</i>		18	13	467
3	21	51	0		

FINIS.

